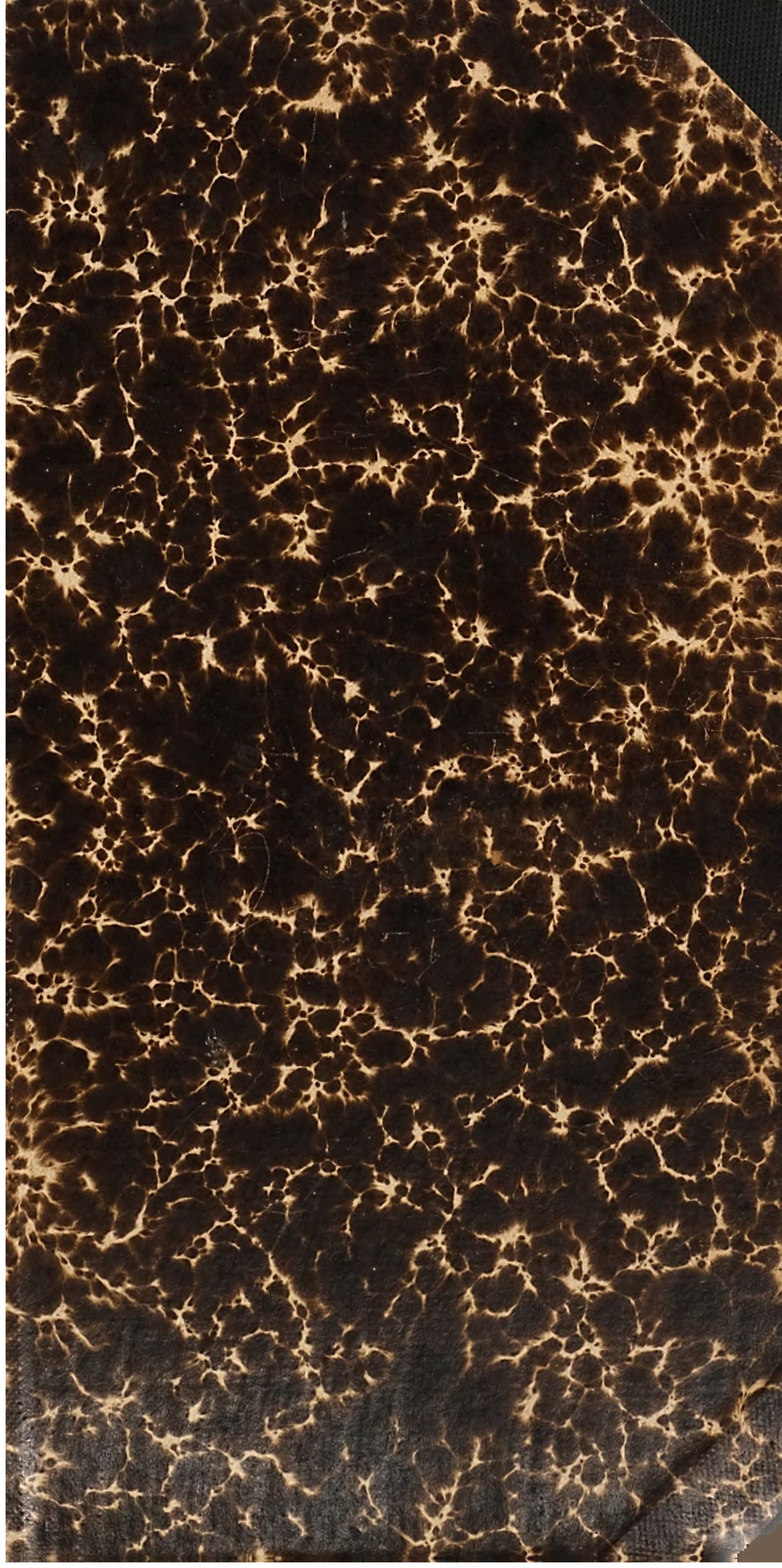




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LEGENDS OF THE SAINTS

IN THE

Scottish Dialect of the Fourteenth Century

EDITED

*WITH INTRODUCTION, NOTES, AND GLOSSARIAL
INDEX*

BY

W. M. METCALFE, D.D.



PART V.

1894-95

Printed for the Society by

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LEGENDS OF THE SAINTS

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LEGENDS OF THE SAINTS

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UNIVERSITY LIBRARY, CAMBRIDGE

WITH

INTRODUCTION, NOTES, AND GLOSSARIAL INDEX

BY

W. M. METCALFE, D.D.

VOL. III.

NOTES AND INDICES

Printed for the Society by

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- | | | |
|-----|----------|--|
| P. | N. | |
| 5 | 22. | <i>For new read now.</i> |
| " | 24. | <i>For that make us bold, &c., read may teach us to please God.</i> |
| 7 | 96. | <i>For November 1366 read in number six and sixty.</i> |
| 9 | 162-164. | <i>Delete note and read After Christ's ascension some part (of them) chose Paul (as an) Apostle.</i> |
| 10 | 2. | <i>Delete quotation at top of next page.</i> |
| 14 | 87. | <i>Delete note to But met and read without meat.</i> |
| 17 | 158. | <i>Delete note and read schufe = shaved.</i> |
| 27 | 587. | <i>Delete note to sched and read sched = head.</i> |
| 32 | 80. | <i>For That he made true read That he caused to believe.</i> |
| 34 | 202. | <i>For law, command read received.</i> |
| " | 214. | <i>For rejoiced, &c., read received.</i> |
| 36 | 352. | <i>Delete the words after to end.</i> |
| 39 | 606. | <i>Delete note and read þe get = the gate.</i> |
| 40 | 657. | <i>For Als = when read Als = also.</i> |
| 45 | 971. | <i>Delete and cf. above vol. i. p. 57 l. 971.</i> |
| 48 | 1132. | <i>For fleschias see the Glossary.</i> |
| 58 | 236. | <i>Delete quotation.</i> |
| 63 | 524. | <i>Delete note and see Glossary under Flat.</i> |
| " | 593. | <i>Delete note and read To bet = to help.</i> |
| 64 | 680. | <i>For command read commend.</i> |
| 65 | 775. | <i>Delete note and see above vol. i. p. 85. ll. 775, 776.</i> |
| 66 | 821. | <i>Delete note. The explanation of the Translator's language is that he has mistaken βιοθάνατος for a compound of βίς and θάνατος, whereas it is from βία and θάνατος, meaning one who has died by violence.</i> |
| 70 | 1075. | <i>Delete note.</i> |
| 71 | 1150. | <i>For of his own, &c., read noble.</i> |
| 73 | LINE 25. | <i>For July 23 read July 25.</i> |
| 77 | 264. | <i>Delete note.</i> |
| 83 | 62. | <i>Delete note and read Bowand, &c. = going forth, &c.</i> |
| " | 68. | <i>For herm read harm.</i> |
| " | 92. | <i>Delete note.</i> |
| " | 96. | <i>Delete note. The suggestion is wrong ; all the other verbs in the passage are preterites, not pluperfects.</i> |
| 91 | 350. | <i>For A.S., &c., read L. vultus.</i> |
| 92 | 431. | <i>Delete note and read Schone = afraid.</i> |
| 127 | 706. | <i>For sudden read sodden.</i> |
| 204 | 277. | <i>For there read these.</i> |
| 337 | LINE 2. | <i>After Theodera insert or Theodora.</i> |
| 354 | 71. | <i>For Pralius read Proclus.</i> |

NOTES



NOTES.

PROLOGUE.

It may be well to observe at the outset that the letters *u*, *v*, *w*, are often used for each other, and that *f* or *ff* is sometimes used for *v*. Thus on p. 14, l. 252, we have *hawē*=have; p. 17, l. 332, *ves*=wes l. 328, p. 16; p. 12, l. 186, *umbre*=umbre; and l. 188, *Ewangelis*=Evangelis. Again, on p. 27, l. 706, *haf*=have; and on p. 67, l. 142, *forgyff*=forgive; and l. 137, *haffand*=havand=having. Further, *in to* and *on to* are often used where we should simply use *in* or *on*; *in* is sometimes used in the sense of *on*, and *of* frequently with the meaning of *out of*. The spelling of the MS. is extremely irregular and capricious.

References to the Legends are made by Roman numerals for the particular Legend, and by Arabic figures for the lines. Thus III. 45 is line 45 in the Legend No. III., St Andrew.

Folio 1 is written by another hand than that which wrote the chief part of the MS.

1. *Catone*. Dionysius Cato, the name usually assigned to the author of a Latin work in four books, entitled 'Dionysii Catonis Disticha de Moribus ad Filium.' The real author is unknown, but the work may perhaps be referred to the fourth century. It was very popular, both in Latin, and in English and French versions.—Skeat, 'Piers the Plowman,' vol. ii. 117 (Oxford). Mr Brock enumerates no fewer than four early versions of the 'Disticha de Moribus' in our tongue: 1. An Anglo-Saxon version, of which there are three copies; 2. An English verse translation accompanying a late copy of Everard's French version of the 'Disticha,' 1400; 3. Another verse translation by Benedict Burgh, latter part of fifteenth century; and, 4. A fragmentary version, also in verse, of the latter part of the fourteenth or early part of the fifteenth century, printed as an appendix to Mr Morris's edition of 'Cursor Mundi,' Pt. V. As a further proof of the estimation in which he was held, the following may be cited:—

“Curtaise catoun
þus endis his resoun.
of mannis manere,
as he taȝt his sone
alle þat in werlde dos won
witte mai þai lere.

¶ Catoun was a paynym
and na-þing knew him
in þe cristin fay.
in his worde ne writte
fande we him neuer ȝitte
againis our lay.

¶ In alle he accordis,
and na-þing discordis
tille goddis hali writte
efter goddis awen rede,
he mai his life lede,
þat wille folowe hit.

¶ þe hali gaste be resoun
semid in catoun
queþer sa he was,
for na gode kunning
is in man coming,
wiþ-out goddis grace.

¶ gode grante vs grace
to folow catouns trace,
in his teyching,
in gode maneris
to be his feris.

In his wonyng. Amen.”

—‘C. M.,’ pp. 1673, 1674.

The passage translated is the second half of the following distich:—

“Plus vigila semper, nec somno deditus esto;
Nam diuturna quies vitiis alimenta ministrat.”—L. i. 2.

Rolland has the same thought:—

“For Idilnes is Mother Radycall
Of all viciis, and font original.”

—‘Court of Venus,’ Prol. 235.

5. *þe romance of þe rose*. The celebrated ‘Roman de la Rose,’ begun by William Lorris (d. abt. 1260), and completed forty years after his death by Jean de Meung. Parts of it were translated into English by Chaucer. Though it extends to 22,817 verses, during the thirteenth and two following centuries it attained an extraordinary degree of popularity. Its general import is sufficiently indicated by the heading:—

“Ci est le Rommant de la Rose,
Où l’art d’amors est tote enclose.”

6. Cf. Chaucer's

"For in pleyne text, withouten nede of glose."

—'Leg. of Good Women.'

11. That they cannot be turned from pursuing them. *thyne* = thence:—

"Now fra *thyne* furth, all that succedis to ws,
Quhen evir thai may find tyme, with strenth and mycht
Batale to batale mot thai debait in feicht."

—Douglas, ii. p. 215, 4.

12. *Fra* = when. In this sense the word occurs frequently. Lit. it means "from the time."

13. *þo*, those. Horstmann reads *þe lordis*, princes and prelates.

14. *Steris* = rule. Cf. Mod.Eng. steer.

15. *þare* = those. A.S. *þa*.

16. *Afferis* = belong to. O.Fr. *affiert*, it concerns.

17. *Dresse* = direct. F. *dresser*, from Lat. *dirigere*.

22. *Red ore here now* = read or hear new.

23. *Sere* = various. Cf. Icel. *sér*.

24. *þat to þlesþ god vs ma kene* = that make us bold or active to please God. *kene*, from A.S. *cêne*, O.Icel. *kænn*:—

"& *kene* men hem serued
Of alle dayntyþ double."

—'Sir G. and the G. K.,' 480.

See Stratmann.

25. *Merroure*, plural. Further on it occurs in the sing. without the final *e*.

26. *To kene ws* = to teach us. *kene*, from A.S. *cennan*:—

"And if mon *kennes* yow hom to knowe, 3e kest hom of your mynde."

—'Sir G. and the G. K.,' 1484.

32. *Lang ham*. Still used. Cf. Mod.Eng. "long home."

35. This complaint occurs several times.

46. *Can* = did. Used very frequently. Cf. Chaucer's use of *gan*.

47. *Demaynand hire in althing ewine* = conducting herself in all things evenly, justly, or well. See below, l. 81, note.

49. *Steryng* = moving.

66. *Hy* = haste. A.S. *higian*, to hasten. *In hy* occurs very frequently.

69. *Longius*. Longinus, the traditionary soldier who pierced our Lord's side, subsequently converted by the apostles. His body was alleged to have been found by the Crusaders about A.D. 1098 in the Church of St Peter at Antioch.—Smith's 'Dict. of Christian Biography.' His name is probably derived from *λόγχη*, a lance, the word used in John xix. 34. In the Apocryphal Gospel of Nicodemus the same name is given to the centurion who bore witness to the divine sonship of Jesus. In the same work the act of piercing our Lord's side is

subsequently said to have been done by a soldier whose name is not given, though in some recensions of the work he is named Longinus; but see Dr Lipsius, 'Die Pilatus-Acten,' pp. 38, 39. The day of St Longinus is March 15. The account given of him in the Aurea Legenda is as follows:—

Longinus fuit quidam centurio, qui cum aliis militibus cruci domini adstans jussu Pylati latus domini lancea perforavit et videns signa, quæ fiebant, solem scilicet obscuratum et terræ motum in Christum credidit. Maxime ex eo, ut quidam dicunt, quod cum ex infirmitate vel senectute ejus caligassent, de sanguine Christi per lanceam decurrente fortuito oculos suos tetigit et protinus clare vidit. Unde renuntians militiæ et ab apostolis instructus in Cæsaria Capadociæ viginti octo annis monasticam vitam duxit et verbo et exemplo ad fidem multos convertit. Cum autem a præside tentus fuisset et sacrificare nollet, jussit præses omnes dentes ejus excuti et linguam abscidi, Longinus tamen ex hoc loquelam non perdidit, sed accepta securi omnia ydola comminuit et fregit dicens: si dii sunt, videbimus. Dæmones autem de ydolis exeuntes in præsidem et in omnes socios ejus intraverunt et insanientes et latrantes se Longini pedibus prostraverunt et ait Longinus dæmonibus: cur habitatis in ydolis? Qui responderunt: ubi non nominatur Christus et ejus signum non est positum, ibi est habitatio nostra. Cum ergo præses insaniret et oculos amisisset, dixit ei Longinus: scito quia sanari non poteris, nisi quando me occideris; quam cito enim a te mortuus fuero, pro te orabo et sanitatem tibi corporis et animæ impetrabo. Et statim eum decollari jussit: post hoc abiit ad corpus ejus et prostratus cum lacrimis pœnitentiam egit; et continuo visum et sanitatem recepit et in bonis operibus vitam finivit.—Cap. 47, cf. Vinc. Bell. vi. 17, 18. The story is admirably told by Langland, 'P. Ploughman,' C. xxi. 79ff.

73. According to tradition this spear was presented to Athelstane by Audulphus, Count of Boulogne, and preserved with many other sacred relics in the Abbey of Glastonbury. *rud*=cross. The word is still retained in *Holyrood*, *Roodyard*, &c.

75. *Twechit*=touched. *He=e=eye*.

80. *þo*, though, probably for *þocht*.

81. *Hou scho demanyt hir flesche*, &c.=how she conducted herself during the remainder of her lifetime: not ill-treated or tormented her flesh, as Horstmann suggests. *demanyt*, from O.Fr. *demener*, to guide, conduct. It has also the meaning to torment.

82. *Til*=while, as long as. The word occurs often in this sense.

90. *Ded*=death.

91. *But wene*=without doubt, certainly. *Wene* is of frequent occurrence:—

"I will go witte with-uten *wene*."

—'York Plays,' 74/104.

" Now I wote wyth-outen *wene*
That alle oure wele is tornyd to woo."
—'Le Morte Arthur,' 1822.

" Tristrem, wiþ outen *wene*
A schip asked the king."
—'Sir Tristrem,' 1143.

From A.S. *wên*.

93. *Ferlyis*=wonders. So in Thomas of Erceldoun :—

" Lufly lady, habyde a while,
And telle þou me of some *ferly*."

So also in 'Piers the Plowman,' " Me bi-fel a *ferly*." See Dr Skeat's note on this passage.

95. *þaim*=them.

96. November 1366.

97. *And*=if; a frequent use of the word. See Murray's Dictionary, s.v.

98. *Na var eld and falt of sycht*=were it not for old age, &c. *Na var*=unless there were, but for. *na*=if not; *eld*=age; *falt*=fault, defect; *sycht*=sight. Similar complaints are made further on.

99. The first intention was clearly, therefore, to write the Legends of the Apostles only.

105. *þai ne rocht*=they recked not. *rocht*, A.S. *recan*. Allowing for the different mode of representing the guttural, we have the same word in 'The Destruction of Troy':—

" Of his mote, and his manas, not mykell he *roght*."—11,005.

And again in the 'York Plays':—

" Full wondyr fayne I wolde hyde me,
Fro my lordis sight, and I wist whare, where I ne *roght*."—26/137.

107. *Til*. See note to l. 82.

111. *At*, the old Northern relative=that. It is still in use throughout Scotland and the northern counties of England.

113. *Slycht*=skill. Cf. Mod.E. "*sleight* of hand." Icel. *slægr*, sly, cunning.

114. *þe fend*=the devil. A.S. *feond*. *Fa*=foe. A.S. *fah*.

117. *And þai þat tynt had wittis fyffe*=and those who had lost their *five* wits—viz., according to the enumeration in Grosteste's 'Castle of Love,' hearing, sight, speech, smelling, feeling; but for speech tasting is commonly substituted. Further on ("Thomas," 406) only four are enumerated :—

" In þe hewid of man
Ar wittis four, quha rekine can,
As sycht, herynge, gustyne, tastyne,
& 3et þir four ar bot a thyng
& in þe hewid ar herbreit all."

119. "*Schenschepe* or *schame* = ignominia," 'Prompt. Parv.' Cf. Stratmann.

122. *And spek* = and speech. *at* = that.

123. *Handis*. For the plural of *hand* Hampole uses *hend*. See his Psalter, Ps. viii. 6—"And thou sett him abouen the werkis of thi *hend*;" and 'Pricke of Conscience,' 3214—"þus er þai bunden by *hend* and fete." The same plural is used in the 'Cursor Mundi,' 11,450—"To *hend* and fete we sal him fall."

124. *Bale* = evil. A.S. *bealu*, Icel. *böl*, misfortune.

125. *Hecht* = promised. A.S. *hátan*.

129. Matt. v. 14.

131. "*Sege*, cf. sythyng (*sege* or *sete*). Sedile, sedes," 'Prompt. Parv.' From O.Fr., *sége*, *siége*, a seat :—

"Dauid *sege*, his fadir free,
Sall God hym giffe to sytte vpon."

—'York Plays,' 99/163.

133. *þe kynrikis xij* = the twelve thrones or kingdoms. Hampole has *kyngryke* and *kyngrike*, also *rike*, for kingdom. *rik* or *rike*, A.S. *rice*. Matt. xix. 28.

135. *Playne powar our þe laffe* = full power over the rest. *playne*, from Fr. *plein*, L. *plenus*. Hampole has :—

"For Crist gave to Peter *playn powere*,
As says to hym on þis manere."—P.C. 3844.

And Langland :—

"Blynde and bedreden * and broken heore membres,
That taken meschef mekeliche * as meseles or othere,
Han as *pleyn* pardoun * as the plouh-mon himseluen."

—A. viii. 87.

"The holy gost has on me light
And has anoynted me as leche
And geven me *pleyne poure* and might,
The kyngdom of heuene for to preche."

—'York Plays,' 160/103.

Laffe is from A.S. *læfan*, and is preserved in the Mod.Sc. *lave*, *laiff*, the remainder, rest :—

"And the *lave* syne, that dede war thar,
Into great pyttis erdyt war."

—'The Bruce,' xiii. 665.

136. Matt. xviii. 18.

137. *To schryfte* = to confession of their sins. A.S. *scrift*.

138. *Ȝet had he may* = yet had he more. Other forms of *may* are *ma*, *maa*, *mae*. From A.S. *mā*.

139. *Forowtin* = besides. Other forms are *forowt*, *forouten*, *forowut* :—

"He had in-til his cumpany
Foure scor of hardy armyd men,
For-owt archeris that he had then."

—Wyntoun, viii. 42.

It has also the meaning of *without*:—

“ In Ranchryne leve we now the king
In rest, *for-owtyn* barganyng.”

—‘The Bruce,’ iv. 2.

141. *In þis world till at he weð* = as long as he was in this world.

142. *And eftyre scalit ware wyd-quhare* = and afterwards were scattered far and wide, on every side. *wyd-quhare*; *wyd*, O.Fris. *wld*, Ger. *weit*:—

“ Witt hafenn sohht te *widewhare*,
Icc] ti faderr baþe.”

—Ormulum, i. 311.

“ He sayde, ‘ *Wyde whare* hafe I gane
Siche anothir sowdane,
In faythe sawe I never nane.’ ”

—‘Sir Perceval,’ 1481.

“ Thou haste ben ferre and *wyde where*,
And now haste slayn the wylde bore.”

—‘Sir Eglamour,’ 445.

148, 149. *As I find it comprehendit in haly wryt*. It will be observed that much is set in order that is not comprehended in the canonical Scriptures, and that a very liberal meaning requires to be given to the phrase “haly wryt.”

162-164. *Sum part . . . apostil syne chesit paule*. The meaning is probably that St Paul was chosen an apostle some time or shortly after Christ’s ascension by election. The author seems to have had in mind Acts ix. 17, xiii. 1-3; 1 Cor. ix.; Gal. i., &c. *Apostil* is evidently used in a collective sense, and is equivalent to our word “apostolate.”

I.—P E T R U S.

THE Biblical account of St Peter's life is well known, and need not be repeated here. The narrative here given is based for the most part on that of Voragine in his 'Legenda Aurea,' the materials for which were drawn mainly from the Apocryphal writings of the New Testament, but other ancient ecclesiastical works were also used. The points touched upon—for here, as elsewhere, the author selects—are as follow :—

Name and character, 1-7; the Apostle's commission and relations to our Lord, 8-37; his preaching on the day of Pentecost and miraculous power, 38-44; his deliverance from prison, manner of living, and the martyrdom of his wife, 45-66; the origin of the Feast of the Chair of St Peter, 67-188; the restoration to life of a disciple, 189-204; the Apostle's encounter with Simon Magus in Jerusalem, 205-284; and in Rome, 285-316; the arrival in Rome of St Paul, 317-338; Simon's sorcery, 339-394; encounter of the two Apostles with Nero and Simon, 395-598; the martyrdom of the Apostles, 599-736.

Sources—The 'Legenda Aurea,' c. lxxxix. and xlv. (edit. Graesse, 1846). With Voragine's story in the L.A. may be compared the 'Acta Petri et Pauli' (Tischendorf), Abdias 'Hist. Apostolicæ,' I., 'Marcelli de Act. Pet. et Paul. Apost.,' 'Clementine Homilies' and 'Recognitions,' the writings of the pseudo-Linus, and the 'Speculum Historiale' of Vincentius Bellovacensis, viii. 12-15.

St Peter's Day is June 29.

1-20 is not from L.A., which begins with a threefold derivation of the Apostle's name, and gives another meaning to the word Peter.

2. *Leid*=tongue, speech :—

" Translatit of new, they may be red and sounge
Ouer Albioun ile into your vulgare *lede*."

—Doug., 'Virgil.'

" Sone after the feste of the trynyte,
Was a batayle by-twene hem sette;
That a sterne batayle ther shuld be,
For no *lede* wold they it lette."

—'Le Morte Arthur,' 3163.

Further on we shall meet with a curious specimen of etymological learning. The following may be cited from the "Sermo in festo App. P. et P." (Horstmann), as equally curious:—

" Forthi he was Symon right callde,
For he did all þat Criste wallde,
His oþer name gauē him Jesus,
Als þe gospels telles vs:
þat was Petir; þat es to saie,
'Knawinge' on ynglihsse 'of God verraie.'
Oure gospels spekes of right knawinge
þat Peter had of Criste, our Kinge."

6. *Porele*; so MS. for *perele* or *parele* = peril.

11. *But were* = without doubt. See Stratmann, s.v. *werre*.

12. *þat ferly now is grete to here* = that is now a great wonder to hear.

13. "Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificabo ecclesiam meam."—Matt. xvi. 18.

15. *Swet stewin* = sweet voice:—

" To Mary, 'Mercy,' cryand aye,
Wyth drery herte and sorrowfulle *stevyn*."

—'Le Morte Arthur,' 3411

" Calde on him wiþ squete *steiuen*."

—'Cursor Mundi,' 20,930.

" And, strekand wp my handis towart hevin,
Myne orisone I maid with devoit *stevin*."

—G. Douglas, iii. 20.

See Stratmann, s.v. *stefne*.

16. "Et tibi dabo claves regni cœlorum. Et quodcumque ligaveris super terram, erit ligatum et in cœlis: et quodcumque solveris super terram, erit solutum et in cœlis."—Matt. xvi. 19.

18. *Plane poware* = full power. See note to Prologue, l. 135.

19. *Thaucht*, usually *taucht* = delivered. A.S. *tacan*, to give:—

" And this, to discouer, was my skill,
For of his penys purser was I,
And what þat me *taucht* was untill,
The tente parte þat stale I ay still."

—'York Plays,' 225/137.

See also Jamieson.

19, 20. Jno. xxi. 15-17.

20. *Ȝemschele* = care, custody. Icel. *geymsla*, custodia. Other forms of the word are *Ȝeemsel*, *Ȝemsall*, *Ȝeymseill*.

21-25. L.A.: "Petrus apostolus inter cæteros et super cæteros apos-

tolos majoris fervoris exstitit; nam et scire domini proditorem voluit, quia, ut dicit Augustinus, si eum scivisset, dentibus discerpsisset."

24-26. An addition; but evidently suggested by what follows in the L.A.: "et ob hoc dominus proditorem suum nominare nolebat, quia, ut ait Chrysostomus, si ipsum nominasset, Petrus continuo surrexisset et ipsum protinus trucidasset."

25. *Tetht*=teeth. Horstmann reads *techt*. A.S. *tēþ*, plur. of *tóð*, tooth. See also note to II. 992. *refyn*=torn; also written *revyne* and *ryven*. Sw. *ryfva*; Icel. *krifa*, to snatch.

" Als lyons, libardes and wolwes kene,
þat wald worrow men bylyve,
And rogg þam in svnder and *ryve*."

—Hampole, P.C. 1230.

" His robes *riuē* were,
þerfore no leued he nouȝt."

—'Sir Tristrem,' 582.

29-33. L.A.: "Hic super mare ad dominum ambulavit" is expanded with the help of Jno. xxi. 1-8.

31. *Bot hym nakyt swith*=but quickly stripped himself. Either the text is corrupt, or the author forgot that Peter *tunica succinxit se* (*erat enim nudus*), Jno. xxi. 7.

32. *Belyfe*. Lit., "by life," but here meaning with life, in a lively way, quickly.

33. *Ȝed*=went, walked.

34, 35. An addition.

38. The L.A. mentions here neither our Lord's resurrection nor His passion.

39. Before mentioning this, the L.A. says: "In domini transfiguratione et puellæ suscitatione a domino electus fuit, staterem in ore piscis invenit, claves regni cœlorum a domino accepit, pascendas oves a Christo suscepit."

42. L.A.: "Æneam paraliticum curavit."

43, 44. L.A.: "Umbra sui corporis infirmos sanavit." The L.A. also mentions the baptism of Cornelius.

45. *Of*=out of; a common use; see 'Maetzner's Gr.,' ii. 220.

47. *Fra*=after.

47-51. L.A.: "Ipse hoc in libro Clementis: Panis solus est mihi cum olivis et raro cum oleribus in usu est: indumentum autem hoc est mihi, quod vides, tunica cum pallio, et hoc habens nihil aliud requiro." 'Clem. Recog.,' vii. 6; cf. 'Hom.,' xii. 6.

51. *But mare*=without more, only.

52, 53. L.A.: "in sinu semper sudarium portabat."

53. *Wepe*=wipe. *ene*=eyes.

54, 55. L.A.: "Quando dulcis allocutionis et præsentiæ Dei memor erat."

54. *Grate*=wept. Mod.Sc., *grat*; *pres. t.*, *grete* or *greet*. *mene*=think, remember. Mod.Sc., *mind*.

“ And þarfor David, als þe psauter shewes us,
Was ful dredand, þat says þus :
Et ignorancias meas me memineris.
‘ Loverd,’ he says, ‘ ne *mene* þou noght
Of my freyle unknowynges of thoght.’ ”

—Hampole, P.C. 5740.

“ Lord God, grete meruelle es to *mene*,
Howe man was made with-outen mysse.”

—‘ York Plays,’ 93/1.

57. *Cane daw*=began to dawn.

“ For Iesus Iusted wel · Ioye bygynneth *dawe*.”

—‘ P. Plowman,’ B. xviii. 179.

59. *Letherly*=wickedly. ‘ Genesis and Exodus’ has *liderlike* and *liðerlike*:—

“ ðin broðer iacob was her nu,
And toc ðin bliscing liðer-like.”—1563.

Cf. v. 3562. A.S. *lyðer*=bad.

61. *Clement* of Alexandria. *Stromata* VII. xi. 63; Klotz, iii. 253.

67-188. L.A., cap. xlv. ‘ De Cathedra S. Petri,’ and ‘ Clem. Recog.,’ x. 68 *et seq.* Cf. ‘ De Cathedra sancti Petri,’ Horstmann, *Altenglische Leg. N. Folge*.

67, 68. When the Apostles were scattered everywhere over all the world. A similar phrase occurs in ‘ Cursor Mundi’:—

“ Þe apostles þat wide quare ware spred.”—20,851.

See note, Prol. 142.

69. *Master*=master’s. The usual possessive termination is -s or -is; but instances where it is not used, both here and in the Northern dialect, are frequent. Hampole has *fader* house, *moder* knee, þe *son* rysyng, an *eghe* twynkelyng, til *helle* ground, *helle* pyne. Wyntoun has—

“ Þan he
Banysyd his *Broder* barnys thre.
As þai wald þame redy mak,
For þair *fadyre* dede to tak
Revengeans.”

Other instances of its omission in the Legends are, *Herrod* presowne, I. 45; *bruthyre* faculte, III. 830; *bischope* In, III. 885; *hewyne* empyre, III. 1058; *pilgrame* answer, III. 1068; *maister* lare, IV. 150; *master* corse, IV. 323; *saule* hele, V. 216. See also Dr Murray’s ‘ Dialect of the S. C. of Scotland,’ p. 163.

70. *Myster*=need; often *mister*. Cf. Swed. *mista*; Dan. *miste*, to miss, to loose.

72. For þare *feile* he *wiste*=for there he knew were many. *feile* is often written *feil*, *fel*, and *fele*. A.S. *fela*. Ger. *viel*.

“ For þa paynes er swa *fel* and hard
Als yhe sal here be red afterward,
Þat ilk man may ugge.”

—Hampole, 6416.

"Þou sal þan se foul syns and *fele*."

—Hampole, 2453.

"Other thorw myghte of mouthe · other thorw meny sleyghthes
Venged me *fele* tymes."

—'P. Plowman,' C. vii. 74.

In the following passage Barbour places it antithetically to *quhoyne* (Mod.Sc. *wheen*)=few:—

"And we are *quhoyne* agayne sa *fele*."

—Quo. by Jamieson, xi. 49, MS.

73. *Layre*=learning, doctrine; but here, gospel. A.S. *læran*. In line 76 we have for the same word, *lare*.

"Bot this Iapis . . .
Had lever haue knawin the sciens and the *layr*,
The mycht and fors of strengthy herbys fyne,
And all the cunnyng of vse of medicyne."

—G. Douglas, iv. 123.

74. *Bot erare in poynte war to forfare*=but rather was on the point of perishing. *erare*=sooner, rather. A.S. *ær*.

"Swa *erare* will I now ches me
To be reprowyd off sympilnes,
Than blame to thole off wnkyndnes."

—Wyntoun, vii. 32.

forfare=to perish. A.S., *forfaran*.

77. And so sowed the seed [word] of God then.

80. L.A., "Theophilus princeps civitatis illius." *walde*=government. A.S. *wealdan*. See Stratmann.

81. L.A., "qua ratione populum meum subvertis?"

84. *Fay*=faith, religion. O.Fr. *fei*; Lat. *fides*.

85. *Gert*=caused. Icel. *göra*. *rath*=quickly. A.S. *hrað*. See Stratmann.

86. The MS. has *thyrnde* for *thrynge*, to press, throw. A.S. *þringan*.

87. *But met*=without measure, rigorously. *met*, from A.S. *gemet*, a measure. *hild*=held. *halde*=hold, prison. See Jamieson under Hald, Hauld.

88. MS. has *neuir* for *ner*. *gaste*=ghost=spirit. *3alde*=yielded.

90. *Petowið*=piteous. For *stewyne*, see note to l. 15.

92. *Disease*=lack of ease, distress, misery.

"'No, redely,' quod Reson, 'that reule I alowe;
Displese not thi demer · in dede ne in wordis,
But if the list ffor to lede · thy lyf in *dissese*.'"

—'Rich. the Redeless,' ii. 71.

"I graunte þame grace with all my myght,
Through askyng of þi praier,
Þat to þe call be day or nyght,
In what *disease* so þat þai are."

—'York Plays,' 496, 149.

96. *Mystere*=*disease* of l. 92.

99. The second *pane* is pleonastic, and is put in for the sake of the rhyme. The Northern English legend, "De festo sancto Petri apostoli quod dicitur in Cathedra" (Horstmann), follows the L.A. more closely:—

“ Saynt Paul, his brother, sone herd tell
How Saynt Peter in prisoun was.
Vnto þe prince sone gun he pas,
He sayd he couth of alkins werk
þat fell to land man or clerk,
In tre and stone he couth wirk wele,
And graue in iren and als in stele,
And alkins werk wele couth he wirk
þat fell to castell or to kirk.
And all þis sayd he for þis thing :
His brother out of bale to bring.
When þe prince herd him þus-gate tell,
He prayd him in his court to dwell.
In þe princis court he dwellid þan,
And into þe prisoun sune he wan
Whore Peter lay in poynt of dede.”

100. *Wane*=obtained access. From *win*, frequently *wan*, as in last line but one of above, and 'Sir Tristrem,' 1930:—

"Tristrem to Ysonde *wan*."

111. *Sammyme*=together.

“ þe hasel and þe haȝ-þorne were harled al *samen*,
With roȝe raged mosse rayled ay-where,
With mony bwyddeȝ vnþlyþe vpon bare twyges.”
—‘Sir G. and the G. K.,’ 744.

“ Thus aren we *samyn* assent
Eftir thy wordis wise.”
—‘York Plays,’ 63/235.

“ Þai solast hom *samyn*, as hom-seluon liket,
With Venus werkes, þat hom well pleasid.”
—‘The Destruction of Troy,’ 752.

“ When þe kyng had knowyng he comaund belieue
 Þat the citze *samyn* were assemblet In haste.”
 —Ibid., 1176.

Icel. *saman*.

112. Weeping much with spiritual intercourse. *gastly*=ghostly, spiritual.

“ For a grete clerk says, þat hight Berthelmewe,
 þat twa worldes er principally to shewe,

 Þe tan es *gastly*, invisile and clene,
 Þe tother es bodyly and may be sene.
 Þe *gastly* world, þat na man may se,
 Es heven, whar God syttes in trinité,
 And þe neghen ordres of angels
 And haly spirytes in þat world duelles.”

—Hampole, 966.

A.S. *gast*, Ger. *geist*. *gammyne*=sport, play, intercourse. A.S. *gamen*. See *s.v.*, Stratmann. To the examples there given may be added Hampole's Psalter, Ps. v. 6, xvi. 12; 'Destruction of Troy,' 107, 1506, 11,056.

115. *Richt as*=just as, as if.

"*Right as* Lamyden þe lorde was of lyne broght
Ffor he grethit with þe Grekys þat on his ground lay;
So þis Maidon shalbe mater of full mekull harme
And mony londes to lure þat euer ho lyffe hade."

—'The Destruction of Troy,' 1443.

127. *No kin dowl*=no kind of fear, or no hesitation. *kin*, from A.S. *cynn*. See Stratmann, under *Cun*.

128. To suffer for Christ as a servant. *thole* is still common in Scotland, and is apparently creeping back into English. A.S. *tholian*. *underlowte*=underling, servant, from A.S. *lútan*, to stoop; Icel. *lúta*, to bow down.

"And Crist ham wit his frendes went
Till Nazaret quarof I ment,
And *underlout* till thaim was he,
Als god child au till elderes be."

—'Met. Hom.,' p. 109.

"Bot if it be noght swa suffishaunt
Als þe papas es, yhit may þai graunt
Of þair power pardon aparty
Til þair hawen *underloutes* anly."

—Hampole, 3877.

129-134. L.A.: "Cui Theophilus: dic ergo ei, ut filium meum jam per quattuordecim annos mortuum resuscitet et incolumem eum redam et liberum."

132. *Fowre 3ere*=four years. L.A.: per quattuordecim annos. So also the Legend, "In Cathedra":—

"I had a sun þat was me dere
And sethin he dyed, es *fourtene 3ere*."

137. L.A.: "Cui Petrus: rem grandem, Paule, promisisti."

140. *Richt þane*=straightway.

142. *But bade*=without delay. So also *but a-bade*, l. 147. So again, *bwt mare late*, l. 149. A comma should be inserted after *wese*.

143-152. L.A.: "Tunc Theophilus et universus populus Antiochiæ et alii quam plures domino crediderunt et gloriosam ecclesiam fabricaverunt, in cujus medio excelsam cathedram collocaverunt et Petrum, ut ab omnibus videri et audiri posset, exaltaverunt."

150. *Cheare*=chair, episcopal throne or seat:

152. *Quhene* of the MS. is evidently a mistake for *quhare*.

155. The exposition given in the L.A. of the words, "exaltet eum in ecclesia," &c. is here omitted. So also is it in the Legend, "In Cathedra."

157. *þat sammyn towne*=that same town. *sammyn*, from O.H.G. *sama*. See Stratmann—

“ Ande þe *sammyn* lawe is to þe brousteris, baxteris, and flescharis,”
—‘Records of the Parl. of Scotland,’ folio 2.

158. *Schufe*=placed, pushed—

“ Brokeþ byled, and breke, bi bonkkeþ aboute,
Schyre schaterande on schoreþ, þer þay doun *schowued*.”
—‘Sir G. and the G. K.,’ 2083.

“ In Iesu side
Schoffe it þis tyde.”

—York Plays, 368/297.

162. *Crownis*=crowns. For the various theories respecting the origin of the “corona clericalis,” clerical crown, or tonsure, see Smith’s ‘Dict. of Christ. Antiq.,’ and cf. Mrs Jameson’s ‘Legends of the Monastic Orders,’ p. xxxiii.

169. *Fyften ȝere*. L.A.: “Sed postmodum veniens Romam in romana cathedra sedit XXV. annis.”

“ Þus was he pape thurgh goddes powere
Fully *fyue and twenty ȝere*.”

—‘In Cathedra,’ 237.

175. Perhaps the Tenth Book of the ‘Clem. Recog.’

177-188. L.A.: “Quoniam beatus Petrus ab aliis apostolis in tribus fuit privilegiatus, propter quæ tria privilegia ecclesia ter in anno eum honorat. Fuit enim præ cæteris dignior in auctoritate, quoniam princeps apostolorum exstitit et claves regni cælorum accepit, ferventior in amore, cum majore enim fervore Christum dilexit, quam cæteri, sicut in multis locis evangelii manifestatur, et efficacior in virtute, nam ad umbram Petri, ut legitur in Actis, sanabantur infirmi.”

177. *Preuilege*=privileges. The word is here used in the plural without the usual plural sign. It is used in the same way in the Legend of St John:—

“For four *preuilege* hym gewyn wes.”—l. 5.

The three “privileges” were (1) that he was prince of the Apostles; (2) had the custody of the keys; and (3) had a warmer love for Christ than any who were with Him.

189-204. L.A., cap. 89, 1.

193. *Stede*=place. A.S. *stede*.

194. *þe tane wes dede*=the one, &c. L.A.: “unus illorum defunctus est.”

195. *þe toþer*=the other:—

“ *þe tan* es gastly, invisile & clene,
þe toþer es bodyly & may be sene.”

—Hampole, 372.

196. *But howne*=without delay. See Jamieson, s. Hune:—

“ Ihesu ! lord and maistir free,
Als þou comaunde so haue we done,

b

þis asse here we haue brought to þe,
 What is þi wille þou schewe vs sone,
 And tarie noȝt.
 And þan schall we, *with-oute* hune
 Fulfill þi þouȝt."

—York Plays, 209/272.

198. *Vndalline*. Horstmann here queries *undalline*, and reads *undol-line*; but *undalline* is unquestionably the correct reading. The more common form is *undolvine*, or without the affix *dolvine* or *dolwyn* :—

" Away she went, wyth ladyes fyve,
 In lond they wyste not whedyr whar,
Dolwyn dede, or to be on lyve."

—'Le Morte Arthur,' 3604.

Dollyne also occurs :—

" Deid is now that divyr and *dollyne* in erde."

—Quo. by Jamieson.

Dalline would seem to be a still further variation. A.S. *delfan*, to dig.

199. *Taucht*. See note to l. 19.

205-735. L.A., cap. 89, 2. Cf. 'Clem. Recog.,' and 'Hom. ; Abd. 'Hist. Apost.,' I. vi. *et seq.*; Marcell., 'Acta'; Niceph. 'Eccles. Hist.,' ii. ; 'Vinc. Bello.,' viii., and the other authorities cited below.

205. L.A. : "Eo tempore erat in Jerusalem quidam magus nomine Symon, qui se primam veritatem dicebat et sibi credentes perpetuos effici asserebat et nulla sibi impossibilia dicebat." Cf. 'Clem. Recog.,' ii., and Abdias, 'Hist. Apost.,' I. vi., where most of the events which follow are said to have occurred at Cæsarea Stratonis, where Zacchæus was bishop. According to tradition the Simon here spoken of is, it need hardly be said, the same Simon who is mentioned in Acts viii. 9, and who, in the apocryphal literature of the New Testament, plays so great a part. A statue is said to have been erected to him in Rome, with the inscription, *Simoni Deo Sancto*. Statues were also erected, it will be remembered, during the same period, to Apollonius of Tyana, who was also honoured with the title of "god," and to Epiphanius the Gnostic.

208. And by his craft did many men bring to shame.

209. *And hym callit*, &c.=and called himself, &c. *suthfastnese*=truth. A.S. *sóð*.

212. He should ever love more than the rest.

214. *bot let*=without hindrance, in spite of. Cf. Mod.Eng. phrase, "without let or hindrance."

215. *Clementis buke*. 'Recognitiones,' ii. 9, but still following L.A. : "Legitur etiam in libro Clementis, ipsum dixisse : adorabor, ut Deus, publice, divinis donabor honoribus et, quidquid voluero, facere potero," &c. Cf. Abd. 'Hist. Ap.' I. ix.

218, 219. The construction is faulty. '*I sal*' is omitted.

221. *þat Rachael hecht*=that was called Rachel.

223. The MS. has *and* instead of *I*.

226. *Deliuery*=quickly. "This word appears to be taken from the French, *delivre*, and is very frequently used in old writers. '*Industrio*, sleyghe, bisy, or deliuer.'—'Med. Gramm.'"

"*Deliuery* he dressed vp, er the day sprenged."

—'Sir G. and the G. K.,' 2009.

Palsgrave gives, "delyuer of one's lymmes, as they that prove mastries, *souple*; delyvuer, redy, quicke to anything, *agile*, *delivre*; delyuer-nesse of body, *souplesse*." Thomas, in his Italian, renders *snello* quick, deliuer.—'Prompt. Parvul.,' s.v. Delyvere. In the York Plays, *delyuer* is used as an exclamation of impatience in the sense of "quick!"—

"I am douty to þis dede, *delyuer*, haue done!"—279, 217.

See also Jamieson.

229. L.A.: "Addidit quoque, secundum quod dicit *Hieronimus*: ego sum sermo Dei, ego speciosus, ego paracletus, ego omnia Dei." Cf. Hieron. in Matt. 2.

230. *Lose*, and 236, *lois*=praise:—

"But þat louyng and *lose* should lenge of our dedis,
And our werkes all wisely wrought by discrecioun,
þat we fare with no foly ne fonnyng of pride."

—'The Destruction of Troy,' 4878.

"Bot for þe *los* of þe lede is lyft vp so hyȝe,
And þy burgȝ & þy burnes best ar holden,
Stifest vnder stel-gere on stedes to ryde,
þe wyȝtest & þe worþyest of þe worldes kynde,
Preue for to play wyth in oþer pure laykeȝ."

—'Sir G. and the G. K.,' 258.

"Have O thing, & that is best of all;
That is to say, the worschip & the *lois*
That vpone larges in this world furth goȝ."

—'Lancelot of the L.,' 1777.

O. Fr. *los*, L. *laus*. Roquefort quotes among other passages:—

"A ta sainte divinité
Soit *los*, honeur et potesté."

—'Le Mystère des A. d. Ap.'

231. *Awne*=own:—

"With his *awne* propir hand."

—'Records Scot. Parl.,' f. 2.

232. *Hurde*=treasure. O.H.G. *hort*:—

"For to helpe þam here in þair nede,
Nouthir to clathe þam ne to fede,
Bot lete silver & golde on þam rust,
þe whilk þai had in *hurde* uptrust."

—Hampole, 5567.

"I persauē, Schir parsoun, thi purpos, perfay,
Quod he, & drew me down dern in dolf by ane dyk;
Had me hard by the hand quhair ane *hurd* lay,
Than prively the pennis begouth vp to pyk."

—Gav. Douglas, iii. 147, 25.

241. L.A.: "et canes cantare." Horstmann suggests *hundis* for *hedis*, and is certainly supported by the L.A. and other authorities of the kind; but the author does not invariably follow the text of the L.A., and this may be an instance. With the description here given, and with that of the L.A., it is worth while to compare the descriptions given in the 'Acta' (Tischendorf), 13, 32; and in 'Clem. Hom.,' iv. 4.

242. *Trufinge*=deception. Icel. *truffa*.

243. *Lynus*. Said to have been the first Bishop of Rome after the Apostles, and identified by Irenæus with the Linus from whom St Paul sent greetings to Timothy (2 Tim. iv. 21). According to the Felician Catalogue, his father's name was Erculanus. According to the same authority, also, he occupied the seat of the Apostles eleven years, three months, and twelve days, died a martyr, and was buried in the Vatican beside the body of St Peter on the 24th of September, and, according to Eusebius, in the year 80. According to the 'Apostolical Constitutions,' vii. 4, he was consecrated by St Paul; but according to 'Clem. Recog.' (Introd.), by St Peter. The Roman Breviary names Velletre, in Tuscany, as his birthplace. A somewhat late tradition says that he came to Rome in his twenty-second year, where he made the acquaintance of St Peter, who sent him to France to preach the gospel, and, on his return to Rome, appointed him his coadjutor. As bishop he ordained, taking 1 Cor. xi. 5 for his authority, that women should never enter the church with the head uncovered. See also Herzog. He is commemorated in the Roman Martyrology on the 23d of September as Pope and Martyr—the first after St Peter. For an account of his putative writings, see the Articles in Smith's 'Dict. of Christ. Biogr.' under Linus and Leucius. L.A., "Hic igitur, ut Linus ait, volens disputare cum Petro et ostendere, quod esset, statuta die venit Petrus ad locum certaminis et adstantibus Petrus dixit: pax vobis, fratres, qui veritatem amatis." Cf. 'Clem. Recog.,' ii.

244. *Nedwaise*=greatly, anxiously. Dr Horstmann would read *redwaise*. The text is preferable, though not altogether satisfactory, as is the case in many other places. It is more than probable that the author never carefully revised his MS. If he did, it has suffered very severely at the hands of its transcribers.

252-260. L.A.: "Cui Symon: nos tua pace opus non habemus, si enim pax sit et concordia, ad inveniendam veritatem nihil proficere poterimus. Habent enim intra se pacem latrones, propter quod noli invocare pacem, sed pugnam: duobus enim dimicantibus tunc erit pax, cum alter fuerit superatus."—Cf. Abdias, I. viii. 'Clem. Recog.,' ii. 23.

253. *Bot-gyf*=but if=unless.

257, 258. Therefore call it not peace, but battle rather and strife withal.

260. *Pe tane*. See ll. 194-196. *vincust*=vanquished:—

" Ffrome the gilt sparris hang doun ful mony a lycht,
The flambe of torchis *vincoust* the dirk nicht."

—G. Douglas, ii. 63, 20.

261-266. L.A.: "Et Petrus: cur times audire pacem? Ex peccatis enim bella nascuntur, ubi autem peccatum non fit, pax est; in disputationibus veritas, in operibus justitia invenitur."

266. *Richysnese*=righteousness. Hampole writes it *ryghtwysnes*, *rightwisnes*, and *rightwysnes*. Similar variations occur further on. Here the correct reading is probably "*richtysnese*."

267-276. L.A.: "Et Symon: nihil dicis, sed ego ostendam tibi deitatis meae potentiam, ut repente adores me; ego sum prima virtus et possum volare per aëra, novas arbores facere, lapides in panem mutare, in igne sine læsione durare et omnia, quæ volo, possum facere." Cf. 'Clem. Recog.,' ii. 9, iii. 47; Abd., I. ix.; Niceph., ii. 27.

278. L.A.: "Contra hunc igitur Petrus disputabat et omnia ejus maleficia detegebat."

281-282. Observe the double negatives—*na . . . na*; *no nan*.

283-286. L.A.: "Omnes libros suæ magicæ artis, ne forte magus proderetur, in mare projecit et Romam, ut ibi Deus habeatur, perrexit."

283. *Dowt*=fear:—

" He brayde his bluk aboute,
þat vgly bodi þat bledde,
Moni on of hym had *doute*,
Bi þat his resoun³ were redde."

—'Sir G. and the G. K.,' 442.

" He come, al armyt boith with spere and scheld
With ferf³ desire, as he that had *na dout*."

—'Sir Lancelot of the L.,' 259.

O.Fr. *douter*.

285. *Rome*. The MS. reads *pyne*, but Rome is clearly meant. See l. 290.

287. *Witering*=knowledge, assurance. Icel. *vitra*, to reveal; *vittr*, wise.

293. L.A.: "Et ibi annis *xxv*. sedit."

294-299. L.A.: "Et duos episcopos Linum et Cletum sibi coadjutores, ut ait Johannes Beleth, unum extra muros urbis, alium intra ordinavit." Cf. Abd. 'Hist. Apost.,' I. xv., where Peter is represented as ordaining Clement as Bishop of Rome: "Clementem hunc Episcopum vobis ordinabo cui soli meae prædicationis et doctrinæ cathedram credo," &c. Cf. also the reference given in the note to l. 243. Beleth has adopted the statement of Rufinus in his preface to the 'Recognitiones': "Linus et Cletus fuerunt quidem ante Clementem episcopi in urbe Roma," &c.

295. *Lyne and clet war þai*. For Lyne or Linus, see note to l. 243. The full name of Clet was Anacletus or Anencletus. As for the statement respecting him in the text and the L.A., cf. the articles in

Smith's 'Dict. of Christ. Biogr.' under *Cletus* and *Clemens Romanus*. His day is April 26.

299. *Johñ Bēleth*. Johannes Belethus, a theologian of Paris, circ. 1190. The original authority for the incident is the pseudo-Linus, who represents St Peter as having been cast into prison and laden with chains by Nero, and as there visited by Agrippa's four concubines, Agrippina, Eucharía, Euphemia, Dione.

304. *To=quhile; to þat*=while that=as long as.

310. And made them trust in Christ's law. *lay*, from A.S. *lagu*; Icel. *lag*:—

“ Luk 3e hym loue, þis is his teste
And lelly lyff eftir his *laye*.”

—York Plays, 66/346.

311, 312. *And refuse . . . forthir till have*=and refuse . . . to have further. *entremetinge*=intercourse; a law term.

315. *Ithandly*=diligently. See Jamieson.

318. *Were*=doubt, perplexity, straits. Dunbar, p. 242, l. 89.

319-322. L.A.: “Symon et Nero contra te cogitant. Sed ne timeas, quia tecum sum, ut eruam te.”

327. *West* for *wist*=knew.

330. Cf. ‘Clem. Hom.’ i. 2ff.

341, 342. L.A.: “Quod vitæ ejus et salutis et totius civitatis custos sine dubio putabatur.”

343. The story is also told, with additions, by Marcellus—‘Codex Apocr.’ ii. 487.

345. *To dissawe hym in his wening*=to deceive, and therefore mislead and confirm him in his opinion. *wening*, from A.S. *wénan*.

353. See also Marcellus, ‘Codex Apocr.’ ii. 491; ‘Acta, P. et P.’ p. 22.

358. *Hed*=behead.

364. *Hedit*=beheaded. The MS. has *hedid*.

367. *Blynd*=made blind.

368. And Simon went his ways free.

369. *Rame*=ram; cf. l. 365. *gylry*=deception. O.Fr. *guille*, guile, Burguy. *hyde*=hid.

381-384. L.A.: “Quem Nero videns obstupuit et ipsum verum filium Dei putavit.”

385. L.A.: “Aliquando etiam in conclavi cum Nerone esset, dæmon in ejus specie foris populo loquebatur.”

394. The L.A. adds, “Denique Romani in tanta veneratione eum habuerunt, quod eidem imaginem fecerunt et hunc titulum superscripserunt: Symoni Deo sancto.”

396. *Leo pape*. See the article in Smith's ‘Dict. Christ. Biogr.’ and in Pétin's ‘Dict. Hagiog.’

405. *Marcellus*. A legendary disciple of St Peter, said to have been originally a disciple of Simon Magus, and to have been converted by

St Peter. An account of his conversion is given later on. He is the reputed author of a Latin version of the 'Acta Pet. et Paul. Apost.,' substantially the same as that published by Tischendorf. A letter under his name is to be found in the 'Acts of Nereus and Achilleus' (Bolland., 'Acta SS.' May., iii. 9). His name occurs frequently in the Acts of Linus, where he is represented as playing an important part. In the Liturgy of St Gelasius he is associated with St Apuleius. In 872 Adrian II. sent the remains of the two saints M. and A. to the Emperor Louis II., whose wife presented them to the monastery she had founded at Plaisance. The day of Marcellus is October 7. Smith's 'Dict. Christ. Biogr.,' Pétin's 'Dict. Hagiog.,' Herzog's 'Realency.,' and Lipsius, 'Petrus Sage.' For the story see Giles, 'Codex Apocr.,' ii. 488ff.

408-410. L.A.: "Ne diutius hunc patiar inimicum, præcipiam angelis meis, ut vindicent me de isto."

410. *Wrak*=vengeance. A.S. *wracu*. Dutch *wrak*. See Strammann.

411, 412. L.A.: "Angelos tuos non timeo, sed ipsi me timent."

417. L.A.: "Si divinitas est in ipso."

418. *Mēn*=let him tell. A.S. *mænan*, to communicate.

425. *Rownyt*=whispered. A.S. *rúnian*, to whisper, speak mysteriously.

426. *Bred of bere*. L.A.: "panem hordeaceum."

435. L.A.: "Petrus magis dicat, quid cogitem ego."

436. L.A.: "Dixit Petrus: quid cogitet Symon, me scire docebo, dum, quod cogitaverit, fecero."

439. *þan at a dedegne*. L.A.: "tunc indignatus."

441. *Wery*=worry.

446. *Swith*=quickly. A.S. *swiðe*.

"The herauðe than wente on his way
At morrow whan the day was light,
Also *swithe* as euyr he may,
To Wynchester that ylke night."

—'Le Morte Arthur,' 394.

Fled of þat stede=fled out of that place.

448. L.A.: "Ecce ostendi me nosse, quod contra me cogitauerat Symon, non verbis, sed factis."

451-454. L.A.: "Nam qui promiserat contra me angelos venturos, exhibuit canes, ut ostendat se divinos angelos non habere, sed caninos."

456-459. L.A.: "Si hic vobis nihil possum facere, veniemus, ubi oportet me vos iudicare; ego autem modo vobis parco."

460-465. L.A.: "Tunc Symon, ut ait Hegesippus et Linus in superbiā elatus ausus est jactare quod posset mortuos suscitare, et accidit ut quidam juvenis moreretur."

460. *Egissippus* or Hegesippus, the alleged author of a work of

which a translation from Greek into Latin, or what purported to be such, appeared somewhere about A.D. 400, and is commonly referred to under one of the titles 'De Bello Judaico,' 'De Excidio Urbis Hierosolymitanæ.' Of the five books into which it is divided the first four are taken from the corresponding ones of the 'Wars' of Josephus, and the other in great part from the sixth and seventh books of the same. It is in his third book, chap. 2, that he speaks of Simon and the two Apostles. See Smith's 'Dict. Christ. Biogr.'

461. *And leo*, L.A.: et Linus.

462. *Avansand*=pushing forward, prompting. Fr. *avancer*. *tyde*=time. A.S. *tīd*.

466. L.A.: "Vocatis ergo Petro et Symone hanc *omnes* de voluntate Symonis sententiam firmaverunt, ut ille occideretur qui mortuum suscitare non posset.

472. *Al þe lawe*=all the rest. *lawe* for *laf* or *lave*.

474. And through his wicked sorcery.

475. *Till*=to; made appear to them that stood there.

476. *His hevid cān stere*=his head did move.

477, 478. L.A.: "Tunc omnes exclamantes Petrum lapidare volebant."

484. And other signs of life make. *lifly*=lively, or lifelike. *taknis*=signs, tokens.

486. L.A.: "phantasma esse."

487. *Fra þe bede*, L.A.: "a lectulo." *bede*=bed.

488. *I lay wede*=I lay a pledge, wager. *wede*, from A.S. *wedd*, a pledge.

489. *Onhyde*=*unhyde*=disclosed.

497. *Corse*=cross.

505. *Hyl*=ill.

507. L.A.: "Scitote, vos, Petre et Paule, non vobis continget, quod cupitis, ut martirio vos digner coronare."

513. L.A.: "Tunc Symon, ut ait sanctus Marcellus, ivit ad domum Marcelli discipuli ejus." The author here again corrects the L.A. The incident is not mentioned in the Acta attributed to Marcellus.

514. *Or he wald blyne*=before he would rest. *or*=*ar*=ere. A.S. *ær*. *blyne*. A.S. *blinnan*, to rest.

"Helle es halden a full hidos stede,
þe whilk es full of endeles dede,
And of paynes and sorrow þat never sal *blyn*."

—Hampole, 1746.

"Sir, lettis thus youre courte no *blynne*,
But lyve in honoure and in pride."

—'Le Morte Arthur,' 37.

515. *Hell hound*. L.A., "maximum canem." Nicephorus, 'Ecc. Hist.,' ii. 27, tells another story: "Nerone autem imperante, Simon Magus Romæ miracula per imposturas et præstigia edebat. Canem

autem maximum pro foribus catenis vinctum habebat, per quem ad se venire volentes, si ei minus placuissent, arcebat. Advenit porro magnus ille Petrus ad Simonem visendum; qui canem eum efferatum et horrendum in se ferri videns, quum auctorem eundem, ante adventum suum, mortis permultis fuisse, qui ingredi voluissent, intellexisset, vinculis eum solvit, atque, humana voce annunciare hero suo, Petrum Christi servum adesse, jubet. Canis porro quo jussus fuerat modo nuncium perfert. Ad eam rem, qui tum cum Simone erant, consternati obstupuerunt. Quibus ille: nihil novi esse, se quoque eadem facere posse dixit. Itaque canem exire, et Apostolum ad se vocare jubet. Petrus accitus ingreditur. Ibi in colloquio mutuo multa inter se verba faciunt."

521-522. L.A.: "Et facto signo crucis canem solvit."

521. *Sanyt* from O.F. *seigner*, Lat. *signare*, to mark with the sign of the cross. In the 'Vitæ Patrum' similar stories are related in abundance. By making the sign of the cross Anthony protected himself against the hippocentaur, 18*b*; Astion cured a demoniac, 215*a*; Dorotheus rendered poison innocuous, 710*a*; Evagrius caused a door to open, though it was locked and the key lost, 764*a*; Eudoxia healed a paralytic boy who was also deaf and dumb, 358*a*; Peter the hermit of Galatia cured a woman of a deadly disease, 822*b*; Pachomius drove away demons, 119*a*; Maria Ægyptiaca was enabled to cross the river Jordan, 390*b*; with the sign of the cross and prayer the water of the sea was sweetened, 914*b*; Macarius, neglecting to make the sign of the cross, was exposed to many temptations of the devil, 229*b*. Bede relates that John of Beverly cured a dumb man by signing his tongue with the cross, and by his blessing covered the same man's bald head "capillis pulcherrime crispis." 'Hist.' v. 2. For other examples see Mayor and Lumby's 'Bedæ Hist. Eccl.', pp. 279, 280. The sign of the cross was made over the pail before milking, and over tools before they were used. It was considered effectual to endow a pebble with healing virtues, and to secure a favourable voyage. See for much other similar information, Reeve's 'St Columba,' p. 351.

523-527. L.A.: "Canis autem omnibus aliis blandus, solum Symonem persequabatur, qui apprehendens eum ad terram subter se dejecit, et eum strangulare volebat.

524. *Na schup*=nor made. *schath*=harm.

526. *3erde*=earth.

528. *Na war*=if it were not that, had not.

531. *Barnysce*=children, boys; not *barnyste*, as Horstmann. L.A.: "Populus autem et maxime pueri cum cane tamdiu post eum concurrerunt."

532. *Of þe towne*=out of the town.

533. *Or war*=or worse.

535. *Schent*=disgrace. A.S. *scendan*.

539. L.A.: "Marcellus autem hæc miracula videns deinceps Petro adhæsit."

542-545. L.A.: "Postea autem Symon rediens iterum in Neronis amicitiam est receptus."

545. *Dante*=esteem. The final *e* is sounded. O.Fr. *daintie*, agreeableness. See Skeat's *Ety. Dict.*, under "dainty."

545-549. L.A.: "Populum convocavit et se a Galilæis graviter offensum perhibuit et ideo urbem, quam tueri solebat, se deserere velle dixit et diem statuere, qua cœlum deberet adscendere, quia non dignabatur in turris amplius habitare."

548. *Vilne*=villany.

555. *Disdenze* . . . *had*=disdained.

558. Therefore he fixed for them a day.

560-564. L.A.: "Statuto igitur die turrim excelsam vel, secundum Linum, Capitolium adscendit et inde se dejiciens coronatus lauro volare cœpit." Abdias has "Statuto igitur die montem Capitolinum ascendit, ac se de rupe dejiciens, volare cœpit."—xviii. According to 'Marcellus,' p. 497, and the 'Acta P. et P.' (Tischendorf, p. 31), Simon ascended a high tower expressly built for the purpose by the command of Nero in the Campus Martius.—'Codex Apocr.,' ii. 497; 'Act. Apost. Apocr.,' pp. 31, 32. The 'Apost. Constit.' say that the incident occurred in a theatre—vi. 9.

561. The greatest height of the Capitol.

563. So Walfrid Strabo—

" Qui præcelsa rudis scandit vestigia turris
Atque coronatus lauri de fronde volavit."

562. *His weyngis dycht*=prepared his wings. Some critics maintain that Simon had invented a flying-machine, and was putting it to the test.

564. According to Arnobius ('Adv. Gentes,' i. 11), Simon had announced that he would mount up into heaven like Elijah in a chariot of fire. "Viderunt cursum Simonis Magi et quadrigas igneas Petri ore difflatas, et nominato Christo evanuisse."

566. *Feris*, *afferis*—*i.e.*, belongs. L.A.: "Meum est orare et tuum est imperare."

569-570. L.A.: "Verax est hic homo; vos autem seductores estis."

572. L.A.: "Erige caput et vide." *dreß*=direct.

573. *Kist*=cast.

575, 576. L.A.: "Quid cessas, perfice quod cœpisti." *begouth*=began; an imitation of *couth*, the *past t.* of *connen*. Skeat's 'Bruce,' Glossary *s.v.*

577, 578. L.A.: "Jam enim vocat nos dominus."

580. L.A.: "Angeli Sathanæ."

581. *Sa he oñ hicht*=so high on high.

584. *Let* probably stands instead of *lat*.

585-588. L.A.: "Et continuo dismissus corruit et confractis cervicibus exspiravit."

586. He struck the earth with such force. *swak*=blow.

587. *Harnise*=brains. Icel. *hjarni*, the brain. Still in use. *shed*, perhaps written for *schyre*, neck. Cf. 'Sir G. and the G. K.,' 2256—

" He lened with þe nek, and lutte,
& schewed þat *schyre* al bare,
& lette as he noȝt dutte,
For dred he wolde not dare."

588. *Fruschit*=were battered. *vndir* is probably written for *wundir* or *wondir*, wonderfully, extremely. The 'Apost. Constit.' does not say that he was killed, but simply that he was dashed violently against the ground, and had his hip and ankle-bones broken—vi. 9. Marcellus says: "Ut continuo dimissus cecidit in locum, qui Sacra Via dicitur, et in quatuor partes fractus quatuor silices adunavit, qui sunt ad testimonium victoriæ apostolorum usque in hodiernum diem."—Cod. Ap. II., 498. Similarly also several of the Greek versions of the 'Acta Petri et Pauli'; but Tischendorf's text speaks of Simon's body being broken into three pieces.

591. *Tint*=lost. Still used.

593. L.A.: "Suspecto animo me fecistis, propterea malo exemplo vos perdam. Hæc Leo."

597. L.A.: "Deditque eos in manu Paulini viri clarissimi."

601. *Ine ȝemsale*. See note to l. 20.

602. *Fell*=cruel.

605-610. L.A.: "Quos milites Petrus ad fidem convertit, unde carcerem aperuerunt et eos liberos dimiserunt."

611-612. L.A.: "Quapropter Paulinus post passionem apostolorum Processum et Martinianam accersivit et comperto quod christiani essent, jussu Neronis capite cæsi sunt."

615. L.A.: "Et cum venisset ad portam, ut Leo et Linus testantur, ad locum, ubi nunc dicitur sancta Maria ad passus." The tradition is also mentioned by St Ambrose: "Nocte muros egredi cœpit et videns sibi in porta Christum occurrere urbemque ingredi, ait: Domine, quo vadis? Respondit Christus: Venio Romam iterum crucifigi."—'Contra Auxentium,' ii. 867, Edit. Benedict. By a mistake of the copyists Origen is made to relate the story of St Paul; Grabe, 'Spicil. SS. Patrum,' i. 80. See also Greg. the Great, 'Exposition. in psalm. pœnit,' iv. Florentinius adds: "Locus exstat ad huc via Appia a cardinale Polo restauratus sub titulo: *Domine, quo vadis?* Et lapis ubi Domini vestigia rutilant, in D. Sebastiani ecclesia translatus veneratur." See also 'Acta SS.,' V. June 5, p. 433.

620-621. L.A.: "Venio Romam iterum crucifigi."

623-624. L.A.: "Iterum crucifigeris?"

629-632. L.A.: "His dictis dominus vidente Petro et lacrymante in cœlum ascendit."

631. *Sythware* = moment. Not *sychware*, as Horstmann prints. See note to II. 518.

637. L.A.: "Facta est ejus facies sicut sol, ut ait Linus."

646. *He* = high, loud.

649. *Cumlyne* = "a new come man." 'Prompt. Parv.,' a foreigner. Cf. also Stratmann, s.v. Kumeling. L.A.: *alienigena*.

651. *Hedit he* = he beheaded.

652. Dr Horstmann proposes to read *Rame* for *þame*, but without sufficient reason.

653. L.A.: "De hac autem sententia in ipsos data dicit Dionysius in epistola ad Timotheum de morte Pauli in hæc verba: O frater mi Timotheus," &c. The Dionysius here mentioned is Dionysius, Bishop of Corinth, who probably succeeded Primus in that see, and is placed by Eusebius in his 'Chronicle' under the year 171, as a sacred man celebrated at that time. For an account of him see Smith's 'Dict. of Christ. Biogr.'

660-667. L.A.: "Adveniente autem terribili tempore consummationis ipsorum, cum separarentur ab invicem, ligaverunt columnas mundi, non utique absque fratrum gemitu et planctu."

662. *Suld one þay* = should pay. For the use of the separable particle *one*, see Maetz. Gram. i. 491-4. *deit*, probably for *dett* = debt: debt, however, is its meaning.

663. This and the next line are unintelligible.

666. *Cuth*, for *cane* = did.

667. *Suld twyne nedway* = must necessarily separate. *twyne*, A.S. *twinnen*. See Stratmann.

669-670. L.A.: "Pax tecum fundamentum ecclesiarum et pastor ovium et agnorum Christi."

670. *Hersale* = flock. A.S. *here*.

673. L.A.: "Vade in pace, predicator bonorum morum, mediator et dux salutis justorum."

675. L.A.: "Cum autem elongassent eos ab invicem, secutus sum magistrum meum, non enim in eodem vico occiderunt eos. Hæc Dionysius." Cf. Eusebius, 'Hist. Eccles.,' ii. 25. For the rest, the L.A. cites Leo and Marcellus as the sources.

679. *Fra* = when. *mele* = speak. A.S. *mælan*.

683-684. *Bot one þat wið me feris nocht* = but in that way it does not become me. *feris*, a contr. for *afferis*. O.Fr. *affiert*, it concerns, becomes; from Lat. *affert*, from *afferre*.

690. L.A. adds, "Tunc illi crucem verterunt et pedes sursum, manus autem deorsum fixerunt."

697. But he request to them did make.

698. *Be na way suld do say* = by no means should do so.

699. Nor hinder his passion.

701. In his 'De Excidio Hierosol.' iii. 2-4.

705. *Hopnyt þar ewyn* = opened their eyes. Visions of angels and

lights seen from heaven are frequent circumstances in the narratives of the deaths of saints. For examples see Mayor and Lumby's 'Bedæ Hist. Eccl.,' p. 235. Others may be found in the 'Vitæ Patrum.'

713. *In þe croice*=on the cross.

717. L.A.: "Tu semper rectus, excelsus et altus, nos primi hominis filii, qui caput suum demersit in terram, cujus lapsum significat species generationis humanæ: sic enim nascimur, ut proni in terram videamur effundi." After line 722, L.A. has, "Mutata quoque conditio est, ut hoc putet mundus dextrum quod constat esse sinistrum." See also Hege-sippus, 'De Excidio Hierosol.'

723. L.A.: "Tu, domine, mihi omnia es, totum, quod es tu mihi totum, et nihil aliud nisi tu solus: gratias tibi ago spiritu toto, quo vivo, quo intelligo, quo interpello. Ubi duæ aliæ rationes tanguntur, quare rectus noluit crucifigi."

724. *And but þe*=and without Thee.

727. L.A.: "Vidensque Petrus, quod fideles gloriam suam vidissent, gratias agens et Deo fideles commendans spiritum emisit."

731. L.A.: "Marcellus et Apulejus fratres, discipuli ejus."

735. *Skill*=fit or right.

The L.A. continues with a citation from Isidore respecting the time of the Apostle's death and a vision which appeared to Dionysius, and concludes with Nero's End, which is given at the conclusion of the next Legend.

II.—P A U L U S.

No more than that of St Peter is it requisite here to sketch the Scripture narrative of St Paul's life. This Legend is based, as in the case of the preceding Legend, for the most part on the *Legenda Aurea*, the narrative of which again is, as in the preceding instance, taken for the most part from the Apocryphal writings of the New Testament. The points taken up are as follow:—

The Apostle's persecutions and miracles, 1-42; was he or St Peter the greater? 43-52; his life and preaching, 53-60; his imprisonment in Rome, 61-84; he restores Patroclas to life, 85-104; Nero interrogates Patroclas respecting his faith, 105-131; St Paul is brought before Nero and condemned to death, 132-200; being led out to execution, he preaches to the soldiers who have charge of him, 201-242; and is met by Plantilla, from whom he borrows a handkerchief, 243-257; his execution, and the miracles attending it, 258-298; he reappears to Nero, 299-315; who, persuaded by his friends, sets free Patroclas and those who were imprisoned with him, 316-320; the conversion of the three soldiers to whom he preached as they led him to the place of execution, 321-342; the discovery of the Apostle's relics, and the miracles wrought in connection with them, 343-396; certain Greeks coming to Rome attempt to steal the two bodies of SS. Peter and Paul, how they were miraculously prevented, and how the bones of the two Saints were distinguished, 397-444; the privilege and power of the city of Rome, 445-478; the conversion of St Paul, 479-638; Nero's end, 639-886; St Paul an example of faith, 887-980; an incident that occurred when he was brought to Rome, 981-1098; men ought to take example from St Paul of how they should live while here, 1099-1135; an incident related by Gregory of Tours, 1137-1176.

His day is June 29.

Sources—*L.A.*, cap. xc. 1; and 'Marcelli de Actibus Pet. et Pauli, Apostoli'; with which compare Tischendorf's 'Acta Petri et Pauli'; Linus, 'De Passione Pauli'; Abd. 'Hist., Ap.' II.; and Vinc. Bello. 'Spec. Hist.,' Bkk. vi. viii.

The etymological introduction of the *L.A.* is omitted.

1. *Thinge*=things.

5-39. L.A. : "Paulus apostolus post sui conversionem multas persecutiones passus est, quas beatus Hilarius breviter enumerat dicens : Paulus apostolus in Philippis virgis cæditur, in carcere ponitur et ligno pedibus affigitur ; in Listris lapidatur ; in Yconio et Thessalonica ab iniquis persequitur ; in Epheso feris datur ; in Damasco per sportam e muro deponitur ; in Jerusalem sistitur, cæditur, ligatur, insidiatur ; in Cæsaria clauditur, criminatur ; navigans in Italiam periculo dirigitur ; Romam veniens sub Nerone judicatur et occisus finitur. Hæc Hilarius."

9. *Wandis*=wands. Icel. *vöndr*.

10. *Doungyne*=beaten, *past pt.* of *dyng*, to strike. Icel. *dengja*, to hammer.

12. *Lokkis*, not *lolkis*, is, as Horstmann suggests, the proper reading. See Dr Skeat's 'Report on Ghost-words,' pp. 369 ff.

13. *Exoma* is probably for Iconia.

16. *Perplexite*=trouble. L.A., "ab iniquis persequitur."

18. To wild beasts, to have him torn in pieces.

20. *Creile*=creel, basket. "*Crelle*, baskett or lepe." 'Prompt. Parv.' In the Craven dialect it signifies an osier basket or crate, Roquefort explains it as signifying a hurdle. In modern Gaelic, *creel* is represented only by the diminutive form *craidhleag*, a basket, a creel ; the original word being *criol*, the same as O.Irish, *criol*, a coffer, a box.—Skeat's 'Principles of Etymology,' p. 447. This is probably the earliest use of the word yet found.

21. *Bofte*=struck. L.G. *buffen* ; D. *boffen*. See Stratmann.

22. *Waitit*=waited for. Cf. 'The Bruce,' v. 36, 523, 640 ; and Acts xxiii. 12.

24. Bound and endured pains more.

26. *Stad*=hard pressed. Cf. Mod.E. *bestead*.

28. *Tholit dowme*=underwent sentence.

29. *And ded wes*=was put to death. *Yllarius*—i.e., Hilarius. See Smith's 'Dict. of Christ. Biogr.'

30. What follows is not in the L.A. attributed to Hilarius. Immediately after the passage above cited it continues : "Apostolatam inter gentes accepit quendam contractum in Listris erexit, juvenem, qui de fenestra ceciderat et respiraverat, suscitavit et multa alia miracula fecit, apud Mitilenem insulam vipera manum ejus invasit, sed nihil eum læsit, quin potius in ignem ipsam emisit." The next sentence is passed over : "Dicitur quoque, quod omnes, qui de progenie illius hominis, qui Paulum hospitio excepit, nascuntur, a venenosis ullatenus non læduntur, unde cum pueri nati sunt, in cunis eorum patres serpentes ponunt, ut probent, si veri eorum filii sint."

34-42. Cf. Acts xx. 9.

41, 42. *But schathe* . . . or *ony wath*=without scathe . . . or any peril.

43-52. L.A.: "Invenitur autem aliquando, quod Paulus est minor Petro, quandoque major, quandoque æqualis, sed revera minor dignitate, major prædicatione, æqualis sanctitate."

48. *Ewelinge* = equal.

53. *Aymo*. See Smith's 'Dict. of Christ. Biogr,' under Haymo.

56. *Oysit* = used, was his wont.

61. L.A.: "Hieronymus in libro de viris illustribus."

64. *þe toþir*. L.A.: "secundo."

65. L.A.: "Paulus Romam vinctus mittitur et per biennium in libera manens custodia adversus Judæos disputavit."

69-73. L.A.: "Deinde a Nerone dismissus evangelium in occidentis partibus prædicavit, XIV. vero Neronis anno, eodem anno et die, quo crucifixus est Petrus, capite truncatur."

72. Till the thirteenth year of Nero.

78. That many were made friends to him.

79. L.A.: "Multos de domo Cæsaris." *rycht prewe* = right intimate:—

" And to King Robert wes *prewe*
As he that wes his sib-man nere."

—'Bruce,' v. 494.

80. That he made true—*i.e.*, converted, and caused to be baptised. L.A.: "Sibi in amicitiam copulavit et eos ad Christi fidem convertit."

81-84. L.A.: "Quædam etiam scripta ejus coram Cæsare recitata sunt et ab omnibus mirabiliter commendata, senatus etiam de illo alta non mediocriter sentiebat."

82. *Pystilis* = epistles.

85. L.A.: "Quodam vero die dum Paulus circa vespas in quodam solario prædicaret."

88. That there was great want of room.

89. L.A.: "Fenestram adscendit et paululum ibi dormitando decedens expiravit."

90. That was called Patroclas.

95. L.A.: "Pincerna Neronis et sibi admodum dilectus."

98. "Quod audiens Nero plurimum de ejus morte doluit et statim alium in ejus officium ordinavit."

101-104. L.A.: "Paulus vero per spiritum hoc cognoscens dixit adstantibus, ut illuc irent et Patroclum Cæsaris carissimum ad se defunctum afferrent, quem allatum Paulus suscitavit et ad Cæsarem cum sociis suis misit. Qui cum de morte ejus lamentaretur, ecce Patroclus vivens adesse præ foribus nuntiatur. Audiens Nero Patroclum vivum, quem paulo ante noverat mortuum, plurimum quidem expavit et eum ad se ingredi recusavit, sed tandem persuasu amicorum introire permisit."

108. *Luff* = *lif*, live.

109. *Gert þe luf* = made thee live.

113. *And sa weld all*=and so rule all.

115. L.A.: "dedit ei alapam."

116. L.A.: "ergo militas illi regi."

119. *Prewe men*=trusted men. Cf. Mod.E. "Privy Councillors."

123. *þat ilke*=that same.

125-131. L.A.: "Quod Nero audiens eos reclusit in carcerem, ut eos nimium torqueret, quos ante nimis dilexerat. Tunc omnes christianos fecit inquiri et omnes sine interrogatione per tormenta varia puniri."

126. *As wod of wit nere he ferd*=as mad he almost went. *wod*, from A.S. *wôd*, furious. *ferd*, from A.S. *faran*, to fare, go.

131. *Panyð sere*=various torments. *sere*, from O.Icel. *ser*, several; here used in the plural.

132-140. L.A.: "Tunc P. vinctus inter cæteros ante Neronem ductus est; cui Nero: O homo, magni regis servus, mihi autem vinctus, cur milites meos mihi subtrahis et tibi recolligis?"

138. *Ine alkinne thinge*=in all kinds of things.

142. *Fra þe*. L.A.: "de tuo angulo."

143. *All þe world hale*=all the whole world.

146. L.A.: "Et quæ omnem excludent indigentiam."

147. L.A.: "Huic si subjectus esse volueris, salvus eris."

149. L.A.: "Qui tantæ exstat potentiæ, ut iudex omnium veniat et mundi hujus figuram per ignem resolvat."

154. Nero near out of mind did go.

156. *Losit*=destroyed. O.Icel. *losa*, *solvere*, to destroy. See Strattmann.

159. L.A.: "Paulum vero tanquam majestatis reum capite truncari. *Hurte maieste*=high treason. Cf. Fr. law term, *lese majesty*."

160. *Hedit*. See I. 358.

162. *But resone*=without reason or cause.

163. L.A.: "Tanta autem christianorum occisa est turba, ut *populus Romanus* palatium virtute irrumperet et seditionem contra eum excitare moliens proclamaret: pone modum," &c.

165. *Leile*=leal, but see preceding note.

166. *Mesure*=restrain.

167. *Fore-owt sake*=without cause.

169. *Rade*=frightened. Icel. *hræddr*, afraid; Swed. *rädd*, fearful. L.A.: "timens":—

"Bot so *rad* wes Richard of clar,
That he held to the sowth cuntre."

—'The Bruce,' xv. 76.

"J þurh þatt tatt þho drefedd wass
J *radd* off Godess enngell."

—'Orm.,' 2169.

172. L.A.: "Donec imperator de iis plenius judicaret."

173. L.A.: "Quapropter P. iterum est reductus et adspectui Neronis oblatus."

177. L.A.: "Tollite maleficum, decollate impostorem, nec sinite vivere criminatorem, perditte sensuum alienatorem, auferte de superficie terræ mentium immutatore." "

181, 182. An addition.

185. *Wit*=know. A.S. *witan*.

187, 188. L.A.: "sed vivam æternaliter domino Jesu Christo."

187. *Lestely*=lastingly, for ever. *luf sine*=live afterwards. L.A.: "sed vivam æternitaliter," &c.

188. *Withowtyn fyne*=without end.

190. That he may know me, &c.

192. *Awantinge*=boasting.

194. If he without end shall living be.

201-216. L.A.: "Et hic dictis ad locum suplicii ducitur. Qui cum duceretur, dixerunt ei tres milites qui eum ducebant; dic nobis, Paule, quis est," &c.

201. *Tawcht*=delivered. A.S. *tacan*, to give:—

" Syne taucht it to the kyng in hy,
That hym rewardit worthely."

—'Bruce,' x. 253.

202. *Lacht*=law, command.

204. *3arne*=earnestly. A.S. *geornian*, to desire.

209. *Ryk*=kingdom. A.S. *rice*, power, kingdom.

210. *Lyk*=pleasure. A.S. *lician*. See Stratmann, *s.v.* and *s. lic*.

214. *Laucht*=rejoiced: lit., had possession of or enjoyed:—

" All leidis langis in land to lauch quhat thaim leif is."

—G. Douglas, iii. 143, 5.

218. *Lauchful*=lawful. L.A., "legitimus." For the appearance of the letter *t* in this and the word above see note to l. 992.

220-224. L.A.: "Scio enim, quod per hanc vitam transitoriam ad vitam transibo æternam, mox autem, ut fuero decollatus, viri fideles rapiunt corpus meum."

221, 222, is an addition.

228. *God lowand*=God praising.

229-230. L.A.: "Quibus cum dixeritis qua de causa vos ad eos misi."

232. *Cristis kinrik*=Christ's kingdom.

233. *Farand*=faring, going. See note to l. 126.

242. *Servit*=deserved:—

" For quhilk, allace! I *servit* to be schent."

—'Dunbar,' 66, 22, ed. Small.

244. L.A.: "In porta Ostiensi cuidam matronæ nomine Plantillæ, discipulæ Pauli, quæ secundum Dionysium alio nomine dicebatur Lemobia, quia forte fuit binomia, obviam habuit." In the three Greek

versions of the 'Acta' which contain this story she is called Perpetua. She is known also as Plantilla and Plancilla.

248. *To Petir printeis*. See preceding note.

250. *Dowchtir of lestand hele*. L.A., "æternæ salutis filia."

251. *Curch*=kerchief. See Jamieson, s. Courche, and note to l. 287, below. *heile* for *hele*=cover. A.S. *helan*, to hide. L.A.: "Commoda mihi velum, pro caput tuum tegis, et inde oculos meos ligabo et postmodum tibi restituam illud."

254. *At drery wase*=that doleful was.

255. *Baser*=executioner. L.A., "carnifices." *Vode*=mad. See note to l. 126.

257. L.A.: "Impostori isti et mago." *Slichty*=crafty. Icel. *slægr*, sly.

258-266. L.A.: "Cum ergo ad locum passionis Paulus venisset, ad orientem versus et manibus in cœlum extensis diutissime cum lacrymis patria voce oravit et gratias egit. Post hoc valefaciens fratribus oculos sibi velo Plantillæ ligavit et utrumque genu in terra figens collum extendit et sic decollatus est."

267-270. L.A.: "Mox ejus caput de corpore exsiliens: Jesus Christus, quod sibi in vita tam dulce exstiterat et tam crebro nominaverat, hebraice clara voce insonuit. Dicitur enim ipsum in suis epistolis Christum vel Jesum vel utrumque quingentis vicibus nominasse."

271. *Hals*=neck. A.S. *hals*. See 'Prompt. Parvul.,' 224, and Strattmann, s.v. *milk*; L.A.: "unda lactis."

272. *Smyttit*=besprinkled, stained. A.S. *smiten*, to strike.

276. Not in L.A., but from the 'De Passione Pauli' of Linus.

277. That which immediately follows in L.A. is taken from an Epistle of Dionysius to Timothy. The passages here used are those only which refer to Plantilla: "Percutiente autem carnifice et amputante Pauli caput, tunc beatissimus in ipso ictu explicuit velum et collegit sanguinem proprium in velo et ligavit eum et obvolvit et tradidit illi feminae et reverso militi carnifici dixit Lemobia," &c.

278. *He*—i.e., the Apostle. *Querch*, *curch*, *courch*=kerchief or *velum*.

280. *Wnpersawit of*=unperceived by.

282. *Þe basare*, called in line 255 "*þe baser*"=executioner.

283. *Spere*=inquire. A.S. *spirian*, to inquire, track. Still in common use.

284. *Lewit*=left.

285. L.A.: "Respondit miles: cum socio jacet ibi extra urbem in valle pugilum et velo tuo velata est facies ejus." *Comptone* is impossible; *pugilone*, suggested by Horstmann, is perhaps the right reading.

287. *Wempill*=the veil, querch, or courch, before spoken of. Jamieson, s. Wimpill, explains it as "a winding or fold." Properly speaking the wimpill, or courche, or courchie, was a shawl, plaid, or kerchief used by women as a covering for the head or neck. On the 6th of March 1457, it was ordained by Act of Parliament "that na woman cum to Kirk nor mercat with her face muffalled, or covered, that sche

may not be kend, under the pane of eschiet of the *courchie*."—James II., No. 60. From Icel. *vimpill*. See, for examples, Stratmann.

290. *Of*=out of.

292. *3at*=gate.

300. *Wex*=grew. *abaysit*=discomfited. *rad*=afraid. See note to l. 169. L.A.: "vehementer extimuit."

301, 302. L.A.: "Cum philosophis et amicis."

303-306. L.A.: "Venit Paulus januis clausis et ante Cæsarem stans ait," &c.

303. *Chawmer maste prewe*=most privy or secret chamber.

306. *Sithar*, contr. for *sythquhare*. See note to l. 518.

321. L.A.: "Illi vero milites, Longinus magister militum et Accesus ad sepulchrum Pauli mane venerunt."

324. Majestus is not mentioned in the L.A., but is by Linus, and by Vinc., Bello, viii. 18.

330. *Fleit*=scared. A.S. *flegan*. See Stratmann, s. Flezen.

332. *War bowne*=were ready. L.A.: "Fugere cœperunt et Paulus disparuit."

333. L.A.: "Illi autem post eos clamantes dicebant," &c.

344. *Vewar*, apparently from Fr. *vivier*, a fish-pond. It is afterwards described as a stank or pond. *warpit*=thrown. Icel. *varpa*, to throw. L.A., "In quendam vallem projectum est."

347. *Fowrty 3er*. Not in L.A.

347-355. L.A.: "Legitur autem in eadem epistola Dionysii quod, cum quadam vice fovea mundaretur, et caput illud Pauli cum aliis purgamentis projectum fuisset, quidam pastor illud in virga sua levavit et juxta caulas ovium fixit."

352. *Fanê*=M.E. *fone*, ended. O.Fr. *finair*, *finer*, to end. Perhaps the correct reading is *vane*=*wane*, thought or knew. It is certainly preferable.

355. *Wok his fe one nycht*=watched his cattle at night. *Wok* for *wouk*, from A.S. *wacian*, to watch. *fe*, cattle. A.S. *feoh*, cattle, goods.

359-362. L.A.: "Quod cum episcopo et fidelibus nuntiatum fuisset, dixerunt: vere hoc est caput Pauli."

363-374. L.A.: "Egressus igitur episcopus et universa fidelium multitudo caput illud secum detulerunt et in quadam mensa aurea illud deponentes id corpore conjungere volebant. Quibus patriarcha respondit," &c.

367-370. Not in L.A.

367. *Vnhelit*=uncovered.

368. *Lyne*=lain.

370. *Grawin*=buried.

371. *Entent and will*=intent and will.

373. *Sythar*, short for *sythquhare*. See note to l. 518.

375-379. L.A.: "Nos scimus, quod multi fideles occisi et eorum

capita sunt dispersa, unde dubito illud caput corpore Pauli conjungere."

378. *Ar scalyt*=are scattered. *in wer*=in doubt. See I. 318.

386. That we may know the truth.

391-392. L.A.: "Et in loco suo capiti se junxit."

393. *Þane lofit*=then praised.

395, 396. Addition.

After 396 the L.A. gives the miracle of St Paul after Gregory of Tours, ll. 1137-1172, then another citation from the "Epistle of Dionysius ad Timotheum," and concludes with the "Laudatio" of St Chrysostom.

397-444. L.A., "De S. Petro Apost.," cap. lxxxix. 4. Cf. Marcellus, *ad fin.*, Vinc. Bello. x. 87, and Rosweyd's 'Adonis Martyrol.' p. 306.

414. L.A.: "Unde Græci timentes apud catacombas apostolorum corpora in puteum projecerunt." *rednase*=fear. See note to l. 169.

418. Addition.

419. L.A. adds, "Gregorius tamen in registro dicit, quod tanta eos vis tonitruī atque fulguris terruit ac dispersit, ut ea apud catacombas dimitterent."

423. *Wak*=watching, vigils.

428. The larger bones own, or belonged to, the preacher—*i.e.*, St Paul. *awcht*, from A.S. *ágan*, to possess. L.A., "Majora ossa sunt prædicatoris."

429, 430. And the less without doubt were the bones of the fisher—*i.e.*, St Peter. L.A., "Minora vero piscatoris."

431ff. L.A.: "Et sic ossa se ab invicem separaverunt et in suis ecclesiis, quas cuilibet ædificaverunt, posuerunt."

435ff. L.A.: "Alii vero dicunt, quod Silvester papa volens ecclesias consecrare tam magna quam parva ossa in lance summa reverentia ponderavit et medietatem in una ecclesia et medietatem in alia collocavit."

445-478. Addition. In the L.A. follows a miracle from Gregory's "Dialogues."

445. *Blitht*=blythe, glad. See also note to l. 992.

446. *Techare*, plur. *To kene*. See note to l. 26, Prol.

452. *Hewine reme*=heaven's realm.

455. [*He þat*] *firste*. Romulus. *rit*=marked out, referring to the marking out of the boundaries of the city. Icel. *reita*.

456. *Gafe þe . . . fowndit to be*=caused thee . . . to be founded.

457. *Throw*=through. *browthir*. Remus, the brother of Romulus. *file*=defile.

468. *Hyit*=made high, exalted.

469. *Cristine*=Christianity.

477. *Cristine*=Christendom.

479-638. Cf. L.A., "De conversione Sancti Pauli Apostoli," cap. xxviii. During the middle ages the conversion of St Paul was

often made the subject of dramatic representation. See Collier, 'Hist. of B. Stage,' ii. 230; M. E. du Meril, 'Origines latines du théâtre moderne,' pp. 237-241; Migne's 'Dict. des mystères;' and Jubinal's 'Mystères inédits du xve siècle,' pp. 25-42.

479-489. L.A.: "Conversio sancti Pauli apostoli facta est eodem anno, quo Christus passus est et Stephanus lapidatus anno non naturali, sed emergenti; nam Christus viii. cal. Aprilis passus est, Stephanus eodem anno iii. die Augusti lapidatus est, Paulus vero viii. cal. Februarii conversus est."

490-492. Addition.

490. *Or*=ere.

493-509. L.A.: "Quare autem conversio ejus potius quam aliorum sanctorum celebratur, triplex ratio nolit assignari. Primo propter exemplum, ut nullus quantumcunque peccator desperet de venia, quando tantum in culpa postmodum conspicit fuisse in gratia; secundo propter gaudium, sicut enim ecclesia magnam tristiam habuit in ejus persecutione, ita maximam lætitiā recepit in ejus conversione; tertio propter miraculum, quod scilicet dominus ei ostendit, dum de sævissimo persecutore fecit fidelissimum prædicatorem."

496. *Low*=lo.

498. Shall despair of obtaining pardon.

500. *Wane*=obtained.

503. *Fa*=foe.

504. *Thra*=perverse. Icel. *thra*.

511-514. Acts vii. 57-59.

512. *Dinge*=batter. See note to l. 10.

518. *Syhtware*=moment. This is the fullest form which has yet occurred of *sithare*, *sythar*, *syhtar*, and *sithtar*. *Syth* and *syht*=sith, and *ware*=quhare. A.S. *síð*, and *hwær*, time where or when—i.e., occasion, moment. The 'Cursor Mundi' drops in at least one instance the *th* or *ð*, and writes *siquar*.

521. *Schupe*=put.

521-638. Acts ix. 1-22. The L.A. gives a homily on the passage.

534. *With sere men*=with several men.

537. *Vmlappyt*=surrounded. "Et subito circumfulsit eum lux de cælo."—Vulg., Act. Ap. ix. 3.

541-543. "Saule, Saule, quid me persequeris? durum est tibi contra stimulum calcitrare."—Ibid. ix. 4.

547. *Warrays*=warrest against. Used frequently in 'The Bruce.'

553. *Abaysit*=*stupefacti*, dismayed.

556. *Vpwan*=rose up.

557. *Ewine*=eyes.

564-570. Addition from L.A.: "Unde et in illo triduo, quo mansit, cæcatus dicitur quod doctus fuerit evangelium. Non enim illud accepit ab homine neque per hominem, ut ipse testatur, sed per revelationem Christi."

567. *Galathas*=Galatia. Cf. Gal. i. 12.

574. Vulg., Act. Ap. ix. 11: "Surge, et vade in vicum, qui vocatur Rectus: et quære in domo Judæ Saulum nomine Tharsensem: ecce enim orat."

590. Ibid. ix. 15: "vas electionis."

595. Ibid. ix. 16: "ostendam."

597-600. Addition.

598. *And callit is paule*. Probably instead of *at* or *pat* callit is paule.

601. *But mar*=without more—*i.e.*, words or delay.

605. Vulg., Act. Ap. ix. 17: "Saul, frater, Dominus misit me Jesus."

606. *þe get*=*þe 3et*=the way.

622. *Werrayt*. Act. Ap., "expugnabat."

624. Addition.

629-633. Vulg., Act. Ap. ix. 22: "Saulus autem multo magis convalescebat et confundeabat Judæos, qui habitabant Damasci, affirmans quoniam hic est Christus."

635-638. Addition.

639-852. L.A.: "De S. Petro Apostolo," cap. lxxxix. 3, 4.

643. *Skill*=fit or right.

645-667. L.A. simply says: "Cum Seneca magister suus, ut in quadam hystoria, licet apocrypha, legitur, condignam mercedem laboris sui speraret, jussit Nero ipsum eligere, in cujus arboris ramo suspendium affectaret, dicens, quod hoc præmium laboris sui ab eo recepturus esset."

645. *ypocrifa*=apocryphal.

646. *Seneca*. The celebrated philosophical writer. Nero was in his eleventh year when Claudius adopted him, and placed him under Seneca's tuition. Seneca had then but recently returned from Corsica, where he had spent eight years in exile. For an account of his death see Tacitus and Suetonius. Also Smith's 'Dict. of Classical Biogr.'

651-656. Not in L.A.

651. *Worthit ay of ned*=it behoved him always of necessity. In 'The Bruce' we have the similar phrase, "hym worthit neyd":—

" His euill it wox ay mair & mair,
 Quhill men persaut by his fair
 That hym worthit neyd to pay the det
 That na man for till pay may let."—xix. 209.

worthit is from A.S. *weorðan*, to become.

652. *Barnehed*=childhood.

656. *Missat*=displeased. See Jamieson under *misset*. *Grettumly*=greatly, extremely. "The formation of this word," Mr Skeat remarks ('The Bruce,' Glossary), "is obscure; perhaps *gretum* answers to A.S. *greatum*, dat. pl. of great."

657. *Als*=when. *forthirward*=afterwards.

658. *Trawell*=work, labour. Cf. Mod.Eng. travail.

660. *Enchesone*=occasion, O.Fr. *acheison*, *encheison*, Lat. *occasio*.
Speaking of Christ's second Advent, Hampole says:—

“ He sal shew, to þair confusioun,
Alle þe signes of his passioun,
And þe *enchesoun* and þe manere
Of his ded þat he tholed here.”

—‘P. C.,’ 5311.

Occleve says of St Margaret:—

“ But understandeth this, I only commend her nought,
By *encheson* of her virginities.”

—‘Letter of Cupide.’

Cf. ‘Prompt. Parv.’ and Roquefort.

661. *Ganyt*=suited. Icel. *gagn*.

“ Sir Knyghtis, takis gere þat most may *gayne*,
And lates vs goo.”

—York Plays, 405/179.

See Jamieson also under *gane*, and Stratmann under *gain*.

669. *Myse*=fault. O.Dutch *misse*; Icel. *missa*.

“ And yhit when he had dun *mys*.”

—Hampole, ‘P. C.,’ 109.

“ Lord God, grete meruell es to mene,
Howe man was made with-uten *mysse*.”

—York Plays, 93/2.

“ For sho wrought neuere no *mys*
We witnesse eure ilkane.”

—Ibid., 107/132.

671. L.A.: “Acutum gladium super ejus verticem crebro vibrari fecit, Seneca autem nutu capitis minanti gladio cedebat, vehementer timens periclitari mortis periculum.”

673. *Owth*=above.

“ And arrowes fle in gret foysoune,
And thai that *owth* war tummyl doune
Stanis apon thame fra the hicht.”

—‘The Bruce,’ xviii. 418.

674. *Schar*=cut.

“ Þe heued oway he *schar*
And brouȝt
And toke it Ysonde þar.”

—‘Sir Tristrem,’ 1493.

676. *Rad*. See note to l. 169.

677. *Eschow*=shun.

“ ‘Lordingis,’ he said, ‘sen it is swa
That we haff chassit on sic maner,
That we now cummyn ar so ner
That we may nocht *eschewe* the ficht.’ ”

—‘The Bruce,’ xv. 349.

O.Fr. *eschiver*.

678, 679. L.A.: "Cui Nero ait: magister, ad quid nutu capitis minanti gladio cedis?"

679. *Dowt*, see note, I. 283.

681, 682. L.A.: "Homo sum et ideo mortem vereor et invitus morior."

682. *Nedly*=necessarily. *fore dede*=of or for death. *red*=afraid. The same as *rad*, l. 676.

683. L.A.: "Cui Nero ait: sic ego adhuc te metuo, ut puer metuere consuevi, quare te vivente quiete non potero vivere."

686. *Es*=ease. MS. has *hes*.

688. L.A.: "Dixitque Seneca: si me mori necesse est, saltem mihi concede, ut, quod voluero, eligam genus mortis. Cui Nero: festinus eligas, tantum mori ne differas."

693. L.A.: "Tunc Seneca balneo in aqua facto in utroque brachio sibi minui fecit et sic nimio sanguinis fluxu ibidem vitam finivit et sic quodam præsagio Seneca nomen habuit quasi se necans, quia quodammodo, licet coactus, manu propria se necavit." Then follows an account of the death of the two brothers of Seneca.

697-702. Not in L.A. The story is, however, that Seneca, some time after having opened his veins, drank a dose of poison in order to accelerate his death, which took place April 12, A.D. 65.

703-747. L.A.: "Rursus Nero nefaria mentis vesania ductus, ut in eadem hystoria apocrypha reperitur, matrem occidi et scindi jussit, ut videret, qualiter in ejus utero fovebatur; physici vero eum de matris perditione arguentes dicebant: jura negant et fas prohibet ut filius matrem necet, quæ ipsum cum dolore peperit et cum tanto labore et sollicitudine enutrivit. Quibus Nero: faciatis me puero imprægnari et postea parere, ut, quantus dolor matri meæ fuerit, possim scire. Hanc insuper voluntatem pariendi conceperat eo, quod per urbem transiens quandam mulierem parientem vociferantem audiverat. Dicunt ei: non est possibile, quod naturæ contrarium est, nec est facile quod rationi non est consentaneum. Dixit ergo iis Nero: nisi me feceritis imprægnari et parere, omnes vos faciam crudeli morte interire."

706. *Suppos*=although.

"*Suppos* that it be sum-deill wat,
A page of ouris we sall nocht tyne."

—'The Bruce,' xix. 692.

See Jamieson.

710. *Vnhele*=uncover. See note to ll. 251, 367.

711. *Hyr scherand*. For this Horstmann proposes to read *hym schewand* or to omit *hyr*. Of the two, the latter is preferable. It involves the alteration, however, of the *pai* of the next line into *hyr*.

747. *Bot pai did It*=unless they did it.

748-776. L.A.: "Tunc illi eum impotionantes ranam sibi occulte ad bibendum dederunt, et eam artificio suo in ejus ventre excrescere

fecerunt et subito venter ejus naturæ contraria non sustinens intumuit, ita ut Nero se puero gravidum æstimaret, faciebantque sibi servare diætam, qualem nutriendæ ranæ noverant convenire dicentes, quod propter conceptum talia eum observare oporteret. Tandem nimio dolore vexatus medicis ait: accelerate tempus partus, quia languore pariendi vix anhelitum habeo respirando. Tunc ipsum ad vomitum impotionaverant et ranam visu terribilem, humoribus infectam et sanguine edidit cruentatam, respiciensque Nero partum suum ipsum abhorruit et mirabatur adeo monstruosum, dixerunt autem quod tam difformem fetum protulerit, ex eo, quod tempus partus noluerit exspectare."

748. *Sle*=crafty.

"He gert get vrichtis that ves *sle*,
And in the hawch of lyntoun-le
He gert them mak a fair maner."

—'The Bruce,' xvi. 335.

Icel. *slægr*. See Stratmann.

753. *Bolnyt ner and rafe*=swelled near to bursting.

777-779. L.A.: "Et ait: fuine talis de matris egressus latibulis? Et illi: etiam."

780-788. L.A.: "Præcipit ergo ut fetus suus aleretur et testudini lapidum servandus includeretur. Hæc autem in chronicis non leguntur, sed apocrypha sunt."

783. *Till at it liffit*=as long as it lived.

784. *Wele far it fra*=very far from it, a long way off.

787. *Laterent*, Lateran. Here apparently "derived" from *late*, far and wide; and *rana*, a toad or frog. Hence *Laterana* would according to this signify a toad (heard) far.

789-816. L.A.: "Deinde miratus qualis et quanta fuerit succensio Trojæ, Romam per VII. dies et noctes succendi fecit, quod ex altissima turri prospectans lætatusque flammæ pulchritudine turgido habitu Iliadem decantabat."

792. *At quhylum*=that once.

817-820. *þe buk*. L.A.: "Habetur in chronicis, retibus aureis piscabatur, cantibus intendebat, ita ut omnes cytharistas et tragædos superaret."

823. L.A. adds, "ut ait Orosius."

824-830. Not in L.A.

828. *Till eke þe tynsale of his sawle*=to help on the loss of his soul. *tynsale*, from Icel. *tyna*, to lose. The suffix is probably the A.S. *sæl*, opportunity, used abstractedly.—Skeat.

830. That were too long to recount here.

831-846. L.A.: "Romani vero eius vesaniam ulterius non ferentes in eum impetum fecerunt et usque extra civitatem persecuti sunt. Qui videns, quod evadere non posset, fustem dentium morsibus ex-

acuit et se per medium palo transfixit et tali morte vitam finivit. Alibi tamen legitur, quod a lupis devoratus sit."

838. Wandering in desert up and down. *willand*, from Icel. *villa*, to go astray. *wastine*, A.S. *wésten*, and O.Fr. *wastine*, a waste. See Skeat and Roquefort.

842. *þat mart*=his body. For *mart*, see Jamieson.

847-853. L.A.: "Redeunt Romani ranam in testitudine latitantem [latrantem?] invenerunt et ipsam extra civitatem projicientes combusserunt, unde et pars illa civitatis, ut aliqui dicunt, ubi latuerat rana, Lateranensis nomen accepit."

853-886. Addition.

853. *þis wes*=thus was. *þis* is very frequently used for *þus*.

860. *Grathit*=prepared. Icel. *greitha*, to prepare.

861. Where health is without sickness.

863. *Fulth*=plenty.

"Ne no fode for to faile, but the *fulthe* haue."

—'The Destruction of Troy,' 5414.

The other form of the word, *fouth*, is still in use. In Burns, "On the late Captain Grose," we have:—

"He has a *fouth* o' auld nick-nackets."

O.H.Germ. *fulthe*, abundance.

865. *Lykine*=pleasure. See note to l. 210.

867. *But wane or smyt*=without defect or spot. *wane*, from A.S. *wan*. *smyt*, see note to l. 272.

871. Without death, everlasting life.

872. *Alkind ded*=every kind of deeds. See note to l. 958.

875. *To med*=to reward. *med*, from O.L.Germ. *mêdean*, *miedon*, to reward. See Stratmann.

878. *Browkis*=enjoy. From A.S. *brúcan*.

"To þeowwtenn ure Laferd Crist
Wiþþ soþfasst herrsummesse,
Swa þatt we motenn heoffness guþþ,
A-butenn ende brukenn. Amen."

—'Orm.,' 10, 647.

"And bad hem souken of hus brest saute for synne,
And drynke bote for bale *brouke* hit ho so myghte."

—'P. Plowman,' C. xiii. 56.

884. *Moñ*=must.

"We muste vnto syr mordred sende,
And founde to take An other day,
Or trewly thys day I *mon* be shende."

—'Le Mort Arthur,' 3230.

"With dole now *mon* we lye full dere oure dedis ille."

—York Plays, 31/67.

Icel. *munu*. The word is still in common use. *men wat nocht*

how tyt=men know not how soon. *tyt*, from A.S. *tidlice*; Icel. *titt*, soon.

887. Except in lines 1111-1125, the author no longer follows the L.A., which concludes its narrative of St Paul with citations from the 'Epistles' of Dionysius, from Gregory of Tours, and from the 'Laudatio' of St Chrysostom.

890. *Syt*=pain. Icel. *sött*.

"Wiþþ serrþhe J *sīt*, wiþþ bitter wop."

—'Orm.,' 7967.

"Brought . . . to sorrow and *sitt*."

—Townl. Mys., p. 4.

"Against his wille þus haue they wrought

.
And therefore *syte* is to þaym sought."

—York Plays, 29/16.

"Inglis-men with *site* tham soght

And hastily quit tham thaire hire."

—Minot, p. 28.

For other examples see Stratmann under *site*.

897. The same lesson is taught by the author of 'The Craft of Deyng': "and sua suld na man be dysparyt of godys mercy; For in ensampill thare-of he gaif to the maist synare maist mercy and grace, as to Petyr at denyd hyme, to Paul at persewyt hyme, to matho the okyrrar, to magdalyne the synare, till dauid the murthersar and adultrare, to þe theif that hang besyd hyme one the cros, and to mony othir that war lang to rahefþ."—P. 4, 96.

900. *Stekis*=bars out.

"We ar the fox & thai the fischer

That *stekis* forouth ws the way."

—'The Bruce,' xix. 687.

909ff. Singularly enough, the author has mistaken the Epistle, unless for Rome in l. 910 we ought to read Corinth.

911. Cf. Vulg. 2 Cor. xi. 23-33: "in laboribus plurimis, in carceribus abundantius, in plagis supra modum, in mortibus frequenter. A Judæis quinquies quadragenas, una minus, accepi. Ter virgis cæsus sum, semel lapidatus sum, ter naufragium feci, nocte et die in profundo maris fui, in itineribus sæpe, periculis fluminum, periculis latronum, periculis ex genere, periculis in civitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus, in labore et ærumna, in vigiliis multis, in fame et siti, in jejuniis multis, in frigore et nuditate, præter illa, quæ extrinsecus sunt, instantia mea quotidiana, sollicitudo omnium Ecclesiarum. Quis infirmatur, et ego non infirmor? quis scandalizatur, et ego non uror? Si gloriari oportet, &c. . . . Damasci præpositus Aretæ regis, custodiebat civitatem Damascenorum, ut me comprehenderet: et per fenestram in sporta dimissus sum per murum, et sic effugi manus ejus."

926. *At sey-grownd*. L.A.: "in profundo maris." *Sey-ground* is not a common word. Minot has—

"I wald noght spare for to speke, wist I to spede,
Of wight men with wapin and worthly in wede,
þat now er driuen to dale and ded all þain dede
þai sail in þe *see-gronde* fissches to fede."—x. 4.

For other examples see Hall's note to this passage, p. 89.

935. *Wrak* is often used for whatever is thrown up by the sea, as broken pieces of wood, &c.; but also of animosity, persecution, in which sense it is here used. A.S. *wracu*, *wræc*. Icel. *reki*. See Stratmann, and Glossary to 'Ormulum' under *wræche*.

946. With this line a new copyist begins and continues to the end of fol. 10, line 85, in the Legend of St Andrew. The original copyist had here (l. 946) left a gap,—perhaps, as Dr Horstmann suggests, because the copy he was using failed. The space he left, however, appears to have been too small to admit of the omitted verses being inserted, and in order to incorporate them, the present copyist has inserted a new leaf, and fastened it on from the inside with a slip of paper. The hand which now begins, appears also in the Legends of St Machor, fol. 199-207, and St Catherine, fol. 380-393.

947-956. Cf. Vulg. 2 Cor. xii. 4, 5, 9: "Quoniam raptus est in Paradisum; et audiui arcana verba, quæ non licet homini loqui. Pro hujusmodi gloriabor; pro me autem nihil gloriabor nisi in infirmitatibus meis. . . . Libenter igitur gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi."

957-980. Not in L.A. Who the great doctor is who is mentioned in the next verse, and from whom the substance of what follows is taken, I have failed to find, though I have a strong suspicion that he is none other than Ananias, the disciple of Damascus, who was sent that Paul might receive his sight and be filled with the Holy Ghost. At all events, whoever the "doctor" was, he makes considerable use of the words in which that incident is related in the Acts of the Apostles.

958-960. Cf. Vulg. Act. Ap., ix. 15: "Dixit autem ad eum Dominus: Vade, quoniam vas electionis est mihi iste, ut portet nomen meum coram gentibus, et regibus, et filiis Israel. Ego enim ostendam illi quanta oporteat eum pro nomine meo pati."

958. *Alkyne* = all kinds of.

"þe sevend payn of purgatory es
þat þe saules er als in wildernes,
þar default es of *alkyn* thyng
Of wilk man mught haf lyking."

—Hampole, 'P. C.,' 3248.

The word is a contraction for *alkynnes*.

967. Vulg. 1 Cor. xv. 10: "Sed abundantius illis omnibus laboravi."

971. *Laith*, a mistake for *lare*, law of living.

973. *Pure men* = poor men.

974. *Thrillmen* = bondmen. *thrill*, from A.S. *þræl*.

979. Cf. Vulg. I Cor. ix. 19-22.

981-1098. Cf. 'Marcelli de Actibus Petri et Pauli Apost.' (Giles's 'Codex Apocryphus Nov. Test.,' Pt. II., pp. 483 *et seq.*), and 'Acta Petri et Pauli' (Tischendorf's 'Act. Apost. Apoc.,' pp. 7 *et seq.*)

981-984. Cf. Marcel.: "Quum venisset Paulus Romam, convenerunt ad eum omnes Judæi, dicentes."—'Acta Petri et Pauli' (Tischend.): "And Paul having come to Rome, great fear fell upon the Jews. They came together, therefore, to him, and exhorted him, saying," &c.

985-998. Marcel.: "Nostram fidem, in qua natus es, ipsam defende. Non est enim justum ut tu quum sis Hebræus ex Hebræis veniens, gentium te magistrum indices, et incircumcisorum defensor factus, tu quum sis circumcisis, fidem circumcisionis evacues. Quum ergo Petrum videris, suscipe contra eum contendere, quia omnem observationem nostræ legis evacuavit: exclusit sabbatismum et neomenias, et legitimas ferias inanivit."

'Acta' (Tischend., p. 7 *et seq.*): "Vindicate the faith in which thou wast born; for it is not right that thou, being a Hebrew, and of the Hebrews, shouldst call thyself teacher of the Gentiles, and vindicator of the uncircumcised; and, being thyself circumcised, that thou shouldst bring to naught the faith of the circumcision. And when thou seest Peter, contend against his teaching, because he has destroyed all the bulwarks of our law; for he has prevented the keeping of sabbaths and new moons, and the holidays [festivals] appointed by the law."¹

991. *As we think* = as it seems to us. *Think* is here impersonal.

992. *Lacht* = *lach* = law. *Lacht* is a peculiar mode of spelling, but very common in Scotland during the fourteenth and two following centuries. In the 'Aberdeen Records' neither the form *lacht* nor *unlacht*, Jamieson notwithstanding, occurs *passim*; but such forms as the following do: *northt*, *wortht*, *burght*, *lauchtfullie*, *neichtbour*, *tolbeutht*, *baitht*, *furtht*, *lyntht*, *wytht* (with), *coutht*, *throcht*, *locht*. So that the addition of an extra or apparently useless *t* after *ch*, *gh*, *th* seems to have been the custom. See also the 'Records of the Burgh of Stirling.'

995. For he endeavours both late and early. For *fayndis* see III. 135.

999-1016. Marcel.: "Quibus Paulus respondit: Me Judæum esse, et verum Judæum, hic poteritis probare, quum et sabbatum observare et circumcisionem vere poteritis advertere. Nam sabbato die requievit ab operibus Deus. Nos habemus patres, et Patriarchas, et legem. Quid tale prædicat Petrus in regno gentium? Sed et si forte

¹ The translation is from vol. xvi. of the Ante-Nicene Library.

aliquam vult introducere novam doctrinam, sine conturbatione, et sine invidia, et sine strepitu nunciate ei, ut nos videamus, et in vestro conspectu illum ego convincam. Quod si forte doctrina ejus fuerit vero testimonio, et Hebræorum libris munita, decet nos omnes obedire ei." Cf. Tischendorf, p. 8.

1000. *Apertly*=openly.

1005. *Leyrit*=taught.

1017, 1018. Marcel.: "Hæc et his similia dicente Paulo perrexerunt Judæi ad Petrum, et dixerunt ei." Cf. Tischend., p. 9.

1019-1022. "Paulus ex Hebræis venit, rogat te ut venias ad eum, quoniam hi, qui eum adduxerunt, dicunt non se posse dimittere, ut videat quem vult, antequam eum Cæsari insinuent."

1019. *Cumyne*=come, *past pt.* of to come.

1021. *But leife*=without leave or permission.

1022. *Eschewe*, a corruption of *achieve*. It occurs frequently in 'The Bruce':—

"For he vist, by him selvin he
Micht nocht of mycht na power be
For till *eschewe* so gret a thing."—xvii. 43.

1023-1030. Marcel.: "Audiens hæc Petrus gaudio gavisus est magno, et statim exurgens perrexit ad eum. Videntes autem se, præ gaudio fleverunt, et in amplexibus suis diutissime morati invicem se lacrymis infuderunt. Quumque Paulus illi omnem textum suorum indicasset, et Petrus dixisset illi, quas Simonis Magi pateretur insidias, abscessit Petrus ad vesperum, mane die altero reversurus." Tischend.: "And Peter having heard, rejoiced with great joy; and rising up, immediately went to him. And seeing each other, they wept for joy; and long embracing each other, they bedewed each other with tears. And when Paul had related to Peter the substance [*τὸ ὕφος*] of all his doings, and how, through the disasters of the ship, he had come, Peter also told him," &c.

1025. *Fra þai sammyn met*=when they together met.

1031-1037. Marcel.: "Quumque aurora diei daret initium, ecce Petrus adveniens invenit multitudinem Judæorum ante fores Pauli; erat autem inter Judæos, et Christianos, et Gentiles infinita conturbatio."

1034. *Yhat*=gate; a word still common both in Scotland and in the north of England. A.S. *geat*; Icel. *gat*, an opening; *gata*, a way.

1039-1048. Marcel.: "Nos genus electum, regale, amicorum Dei Abrahæ, Isaac, et Jacob et omnium prophetarum, cum quibus loquutus est Deus, quibus Deus ostendit secreta sua; vos autem ex gentibus nihil in semine vestro magnum nisi in idolis, et sculptilibus inquinati execrabiles extitistis." Tischend.: "We are a chosen race, a royal priesthood, the friends of Abraham, and Isaac, and Jacob, and all the prophets, with whom God spake, to whom he showed his own mysteries and his great wonders," &c.

1039-1041. It will be observed that the author here uses the phrases neither of Marcellus nor of the 'Acta Petri et Pauli.'

1044. Tischend.: τὰ θαυμάσια αὐτοῦ τὰ μεγάλα, p. 10. Not in Marcellus.

1051-1054. Marcel.: "Nos mox, ut audimus veritatem, reliquimus errores nostros, et sequuti eam sumus."

1055-1058. Marcel.: "Vos autem, et paternas virtutes, sectas, et prophetarum signa vidistis, et legem accepistis, et mare pedibus siccis transistis, et," &c.

1059. *Pere*=appear.

1065, 1066. Addition.

1067-1074. Marcel.: "Et post hæc omnia idolum vobis vituli fabricastis et adorastis sculptile; nos autem nulla signa videntes credimus Dominum hunc, quem vos non credentes dereliquistis."

1075. And while they were thus striving or contending. Marcellus gives the addresses delivered by the two Apostles; so also does Tischendorf's 'Acta Petri et Pauli.'

1076. *Ȝarne*=earnestly. A.S. *georne*, eagerly.

1079-1098. Marcel.: "Innumerabiles enim populi dum converterentur ad Dominum per prædicationem Petri, contigit, ut etiam uxorem Neronis Liviam, et Agrippæ Præfecti conjugem nomine Agrippinam, ita converti, ut a latere se suorum maritorum auferrent. Per Pauli vero prædicationem multi deserentes militiam adhærebant Domino, ita ut etiam ex cubiculo regis venirent ad eum, et facti Christiani noluerunt reverti ad militiam, neque ad palatium."

1090. *Aneherdit*=adhered. See Jamieson under *anherd*.

1095. *Na was*=no ways, in no wise.

1101. *Strat reknyng*=strict account.

1102. *Auchtfull*=awful.

1106. *Vs bird*=it becomes us, or we ought. From Icel. *byrja*, to behove.

1108. *And* makes nonsense of the passage, and has evidently been written for *quha*.

1111-1125. Cf. L.A. (p. 390), in the 'Laudatio' of Chrysostom: "Quanto ergo nos condemnatione digni sumus, cum uno homine bona in se omnia congregante nec minimam quidem partem eorum studemus imitari. Non enim aliam est ille sortitus naturam nec dissimilem nactus animam nec alterum habitans mundum, sed in eadem terra eademque regione, sub iisdem etiam legibus nutritus et moribus cunctos, qui nunc homines sunt vel fuerunt, animi virtute transcendit."

1130. *Seruit*=deserved.

1132. *Brukill*=fragile, easily tempted. *fleschias*. A word apparently coined for the occasion by adding O.Fr. suffix *-ace* (Lat. *-acia*) to E. *flesh*. *Flesch-ias*=flesh-ace, condition of being in the flesh. Another such word is M.E. *fall-ace*, also *fall-as*, which represents Lat. *fall-acia*. Mod.E. has *-acy*, as in *fall-acy*. Literally *fleschias* is *flesh-acy*.—Skeat.

1133-1136. The usual concluding formula.

1137-1172. In the L.A. this miracle follows the story of the *Inventio capitis*, p. 385: "Refert Gregorius Turonensis, qui tempore Justini junioris claruit, quod quidam desperans laqueum sibi parabat, nomen tamen Pauli invocans semper dicebat: adjuva me sancte Paule. Tunc adfuit quædam umbra squalida hortans eum ac dicens: eya, bone vir, age quod agis, moram ne feceris. At ille semper parans laqueum dicebat: beatissime Paule, adjuva me. Expedito jam laqueo adfuit umbra alia, tamquam hominis, dicens illi, qui hominem hortabatur: fuge miserrime, quia Paulus advocatus advenit. Tunc squalida umbra evanuit et homo ad se rediens et laqueum projiciens pœnitentiam condignam accepit."

1137. *Twryne*=Tours, but written as Turin.

1138. There is evidently something wrong here. See the text of the L.A.

1140. *Gyrne*=a noose. Still in use. See Jamieson.

1142. *Tysing*=enticing. A word still in use, both in Scotland and in the north of England. See Jamieson.

1147. *Tyd*=happened, chanced.

1148. *Al ȝare*=all yare, all ready.

1151. *Hugly*, misspelling for *ugly*.

1152. *Blay*=blae. Icel. *blá*, dark blue, livid.

1154. *Houffis*=delayest. See Stratmann, under *hovin*.

1162. *Hyne*=hence; usually written *hine*.

1164. *Fut-hat*=foot-hot—*i.e.*, with all speed. The same term occurs in 'The Bruce,' iii. 418 and xiii. 454, though in the first of these places it is spelt *fut-hate*. Chaucer has *foot-hot*. The phrase is formed after the O.Fr. *chaud le pied*.

1169. *Lof*=praise. A.S. *lofian*, to praise.

III.—DE SANCTO ANDREA.

ST ANDREW, the son of Jonas, and probably younger brother of St Peter, was born at Bethsaida, in Galilee, but dwelt at Capernaum. A disciple of John the Baptist, he was the first whom our Lord called to the apostolate. By his means his brother Simon was brought to Jesus. Though rarely mentioned in the New Testament, what is recorded about him is sufficient to show that he stood high in the esteem of our Lord. Twice he is represented as introducing strangers to Jesus: the Greeks who had come up to Jerusalem, and who, desiring to see Jesus, had applied to St Philip; and the lad who had the "five barley loaves and two small fishes," with which our Lord performed the miracle of the feeding of the five thousand. When our Lord had predicted the ruin of the Temple, he was one of the four who asked him privately, "Tell us, when shall these things be?" In the catalogues of the Apostles he twice appears second, next after his brother Peter (Matt. x. 2; Luke vi. 14); and twice (Mark iii. 16; Acts i. 14) fourth, next after Peter, James, and John, and in company with Philip. In addition to the little that is said of him in Scripture, nothing is definitely known of him. Eusebius (iii. 1) makes him preach in Scythia; Jerome (Ep. 148, 'Ad Marc') and Theodoret ('Ad Psalm.,' cxvi.) in Achaia; Nicephorus (ii. 39) in Asia Minor and Thrace. He is said to have been crucified on a *crux decussata* (X), at Patræ in Achaia, but this is doubted by Lipsius ('De Cruce,' i. 7), and by Sagittarius ('De Cruciatibus Martyrum,' viii. 12).—Smith's 'Dict. of the Bible.' Vaihinger in 'Herzog,' with which cf. the article in the 'Dict. Hagiogr.' of M. Pétin (Migne), who observes: "Les Ecossais, qui honorent Saint André comme leur principal patron, se glorifient de posséder l'un de ses bras." A very good account of the Apostle may also be found in Cardinal Newman's Sermons, vol. ii. p. 11 *et seq.* For the legend of the translation of the relics to Scotland see Skene's 'Chron. of the Picts and Scots,' pp. 138, 183, 375.

His day is November 30.

Sources—'Legenda Aurea,' cap. ii.; 'Passio S. Andreae,' Surius. Cf. Abdiæ 'Hist. Apostolicæ,' III.; 'Acta Andrea' (Tischendorf, p. 105).

Analysis—The Apostle's character and kindred, 1-8; he goes to Nicea, Murgundy, and Antioch, 9-50; conversion of a young man and many of his relatives, 51-78; the miraculous testimony of the image of Diana, 79-110; the story of Nicholas, 111-162; of the young man whose mother sought to destroy him, 163-230; the miracle performed on seven fierce fiends at Nicea, 231-248; the raising of a young man to life who had been killed by the seven fiends, 249-274; the raising of forty drowned men to life, 275-290; the Apostle's preaching in Achaia and controversy with Egeas, 291-590; his condemnation and death, 591-782; his burial and the death of Egeas, 783-862; how a bishop was tempted, and how he was saved through the intervention of the Apostle, 863-1134; conclusion, 1135-1156.

The L.A. begins with the usual etymological introduction, and then goes on to describe Andrew's threefold call to the Apostleship.

1-8. Poet's own introduction.

1-4. With these may be compared the following from 'Cursor Mundi':—

" þe þrid apostel hiȝt andrew,
a mane of mekenes and gode thew.
his name be-takenis for to rede
als faire or mane or gode manhede."—20,995.

9. L.A.: "Post ascensionem domini divisus apostolis Andreas apud Scythiam, Matthæus vero apud Margundium prædicavit." The pseudo-Abdias makes St Andrew preach in Achaia, and St Matthew "in Myrmidoni urbi," which town Nicephorus says was called Myrmene, and the 'Acta et Marty. Matth.,' Myrna, situated in the country of the Anthropophagi—a race of people referred to in the Anglo-Saxon poem 'Andreas,' published by J. Grimm, and in the 'Apocr. Acta Apost.' In his story of St Matthew, Abdias names the city Naddaver.

12. *Nischia*. Dr Horstmann suggests that what is here meant is Scythia; but it is doubtful whether this is the case. Scythia was the name of a district or region, but here Nischia is the name of a town—the town of Nicea. Vinc. Bello. has both "Nychea" and "Nichea," and the addition of *s* before *ch* is not uncommon.

13. *In more Iynd*. L.A.: "Matthæus apud Murgundiam prædicavit." Dr Horstmann would therefore read *Murgundy* instead of *more Iynd*. It is not improbable, however, that the latter is correct. India was used with a very indefinite significance—Ethiopia, where St Matthew is supposed to have preached, being called "India," and the Ethiopians "Indians." Cf. Neander's 'Church History,' i. 113; iii. 164 (Bohn); Eusebius, 'Eccl. Hist.,' v. 10; Zozomen, ii. 24. Macedonia, Persia, and Syria are also named as the places where St Matthew preached.

16, 17. L.A.: "Ei oculos eruerunt et vinctum incarceraverunt." Abd.: "Beatum Apostolum, erutis oculis, catenisque oneratum, carceri incluserant, eo animo, ut paucis interpositis diebus interficerent."

21. L.A.: "Murgundiam ad S. Matthæum ire præcepit."

26. L.A.: "Et ad primam navem quam inveniret intraret." Abd.: "Et invenies navem."

29. L.A.: "Angelo duce et prospero vento flante." For a much longer and more detailed account of this voyage see the 'Acta Andreæ et Matthiæ,' Tischend., p. 133 *et seq.* *rywit*=arrived.

30. *pat* of the MS. is a mistake for *at*.

31. L.A.: "Et invento aperto carcere S. Matthæi eoque viso flevit plurimum oravit." *in a rese*=with his utmost speed; lit., in a race. *rese*, from A.S. *ræs*, a rush, swift course.

34. *Dissesse*=misery.

35, 36. "Tunc dominus Matthæo redidit beneficium duorum luminum; quibus eum privaverat nequitia peccatorum."

40, 41. Addition.

41. *For*=because. L.A.: "de evasione S. Matthæi."

43. L.A.: "et per plateas ligatis manibus pertrahunt." Abd.: "ligatis pedibus per plateas civitatis trahebant."

44. An addition. *dange*=beat; *pres. t.* dyng. Icel. *dengja*, to hammer.

45. *Foysione*=abundance, profusion.

" And thai fand sic *fusionem* thar-in
Of corn and flour and wax and vyne."

—'The Bruce,' xv. 93.

Another and perhaps more common form is *foysoune*, which here scans better. O.Fr. *foison*, plenty; from Lat. acc. *fusionem*. L.A.: "inde in Achayam proficiscens." Abd.: "recedens ab eo loco, venit regionem suam"—i.e., Achaia.

50. *Fra*=when. The L.A. adds a criticism on this story which is here omitted.

51-78. The scene of this story is apparently laid in Achaia by the L.A. Vinc. Bello., who tells the story at greater length, says that the event happened in Thessalonica, 'Spec. Hist.,' viii. 69.

53. *Kyne*=kindred.

56. *Lugyne*=lodging. In 'The Bruce' we have *logyng*, and in the 'Prompt. Parv.,' *loggyn*. It occurs in the same form, however, in 'Lancelot of the Laik,' v. 891:—

" And thei hyme tuk and to his lugyne bare."

In the Aberdeen 'Burgh Records' we have *lugeing*, i. pp. 102, 103, and the pl. *luggeins*, p. 115. O.Fr. *loge*, *logis*.

59. *Hynt*=seized. A.S. *hentan*.

60. *Wattir crowat*. L.A., "ampula."

62. *Mes*=put out. In the sense of restrain or moderate, it occurs frequently.

“ Nowe might þer Jewes þare malise *meese*.”

—York Plays, 463, 238.

“ Syne quhen we se our tyme to saile maist abill,
The blastis *mesit*, and the fluidis stabill.”

—Douglas, ii. 122, 16.

“ The wynd first lat ws *meis*.”

—Ibid., 125, 19.

63, 64. L.A.: “*Illis dicentibus; filius noster magus est effectus.*”
wechyt=witched, bewitched.

65. *Dressit*=set up.

67. L.A.: “*Ut ipsas scalas penitus non viderent.*”

71. *Sesſ*=cease.

74. L.A., “*domino crediderunt.*”

77. *Dycht*=prepared, laid. A.S. *dihtan*, to prepare.

79-110. L.A. ii. 3; Abd. III. xxx. The latter makes Corinth the scene of the miracle.

79-89. L.A.: “*Quædam mulier cuidam homicidæ conjuncta cum parere non posset, sorori suæ dixit: vade et pro me Dyanam dominam nostram invoca.*” Abd.: “*Dum hæc fierent apud Patras Achaia civitatem, contigit ut mulier Calliopa nomine, quæ homicidæ conjuncta conceptum suscepit inlicitum, magnis in partu doloribus arctaretur, nec partum proferre posset. Hæc ad sororem suam inquit: vade quæso, et invoca Dianam, deam nostram, et misereatur mei. Ipsa enim habet patrociniū obstetricandi.*”

83. *Send*=sent; occurs frequently. “*Thairfor we suld thole patiently al adversite send to us be the hand of God.*”—Archbp. Hamilton's ‘Catechism,’ 224.

“ Eftir his consell haſ he *send*,
And askit quhat wes best till do.”

—‘The Bruce,’ xviii. 380.

87. *Oñe one*; more frequently written *on ane*=forthwith, immediately. Mod.E. *anon*.

“ Quhen thai the mandment all had tane,
Thai assemblit ane ost *on-ane*,
And to the castell went in hy.”

—‘The Bruce,’ iv. 86.

But in ‘Lancelot of the Laik’ almost the same form occurs as here:—

“ With that, the bird sche haith hir leif tak,
For fere of quich I can *onone* to wak.”—L. 158.

“ As I presume that thou *onon* shalt here.”—L. 1466.

A.S. *on-an*, in one.

88. “*Ut apud Græcos Dianam atque Luciferam, sic apud nostros*

Junonem Lucinam in pariendo invocant."—Cicero, 'De Nat. Deo.,' i. 11.

90. L.A.: "Cui invocanti ait dyabolus." Abd.: "Faciente igitur sorore, quæ sibi imperata fuerant, venit ad eam nocte dyabolus, dicens."

93. *Till andro*. Abd. adds, "qui in Achaia moratur;" but not L.A. 94-96 are additions.

101-110. L.A.: "Recte hoc pateris, quia male duxisti, male concepisti et dæmones consuluisti; sed tamen pœnitere et in Christum crede et puerum projice. Qua credente abortivum protulit et dolor cessavit." Abd.: "Merito hæc pateris, quæ male nupsisti, et ex dolo crucifiens, nunc intolerabiles labores sustines. Insuper consuluisti dæmonia, quæ neque ulli, neque sibi prodesse possunt. Crede nunc Jesum Christum filium Dei, et projice puerperium; veruntamen mortuus egredietur, quod indigne concepisti. Hæc ut mulier credidit, mox egredientibus cunctis de cubiculo, projecit partum mortuum, et ab omnibus doloribus liberata est."

102. *þu arte*. The more common form is *þu is* or *es*. *Skill*=reason.

" And sen we knaw thar felloune will
Me think it suld accorde till *skill*
To set stoutnes agane felony."

—'The Bruce,' xii. 260

" Ilk man þat here lyves, mare and lesse,
God made til his awen lyknesse;
Till wham he has gyven witte and *skille*
For to knaw bothe gude and ille."

—'Pricke of Conscience,' 91.

105. *For-think*=repent. "For me *forthynkis* my syn, and swa my sorowyng fra the is not hid, bot herd of the."—Hampole's Psalter, Ps. xxxvii. 9. In the following passage the verb occurs in several forms: "He says that it *forthoght* God. noght that any *forthynkyng* may fall in him. bot for he chawngid that men wend he sould hafe done. that is, to lose the men. him *forthynkis* when he sees vs *forthynke*."—Ibid., Ps. cv. 42. *Sene*=sin. *trow*, a mistake for *trew*. It rhymes with Ihesu.

108. *Wariste*=cured. O.Fr. *warir*; Mod.Fr. *guérir*. The word does not appear to be of frequent use. [He] þar-of na way *wariste* mycht be, XL. 284.

" And many þat war seke and sore,
And with þat maumet hurt bifore,
Come þedir and vnto Peter knelde
And prayd him forto be þare belde,
And *warisch* þam out of þaire wo."

—'Altengl. Leg. *Neue Folge*, p. 49, l. 33.

111-162. L.A. ii. 4; Abd. III. xxxiii. In the latter the scene of the story is laid at Corinth.

111-124. L.A.: "Senex quidam nomine Nicolaus adiit apostolum dicens: domine, ecce septuaginta anni vitæ meæ sunt, in quibus semper luxuriæ deservivi. Accepi autem aliquando evangelium orans Deum, ut mihi amando continentiam largiretur. Sed in ipso peccato inveteratus et a mala concupiscentia illectus statim ad opus solitum revertabar." Abd.: "Ecce septuaginta quatuor anni sunt vitæ meæ, quibus non discessi," &c.

114. *Elde*=age. Of frequent occurrence.

"For he was boðen king and prest
Of *elde* most, of wit heghest."

—'Gen. and Exod.,' 900.

"Micht he haf lifit quhill he had beyne
Of perfit *elde*, withouten weyne,
His renoune suld haf strekit fer."

—'The Bruce,' xvii. 928.

A.S. *yldo*, old age.

121. *þane* seems to be put in to fill up the line and for the rhyme.

123. *þocht*=though. *lefit*=leave it.

124. *Sine wyle*=soon while—i.e., in a short time.

125-136. L.A.: "Quadam igitur vice concupiscentia inflammatus oblitus evangelium, quod super me posueram, ad lupanar ivi statimque meretrix dixit mihi: Egredere, senex, egredere, quia angelus Dei es, tu ne me contingas neque huc accedere præsumas: video enim super te mirabilia." Abd.: "Luctante igitur conscientia mea, accepi Evangelium, et oravi Dominum, ut hæc aliquando me faceret oblivisci. Itaque post paucos dies oblitus Evangelii, quod super me erat, inflammante cogitatione perversa, abii iterum in lupanar. Et ecce mulier meretrix videns me, ait: Egredere senex, egredere, Angelus enim Domini es tu, non contingas me, neque appropinques huic loco: video enim in te mysterium magnum."

126. *Full*=foul. *lichory*=lechery.

127. *For*=in spite of. For examples see Maetzner, ii. 438.

129. *Bordale*=brothel.

135. *Fand*=try, attempt. A.S. *fandian*, to try.

"Go we and speken wið him get
And *fonden* wið ðis token bet."

—'Gen. and Exod.,' 2938.

"That purpose proue to putte it by,
And *fande* to pike fro hym þat pray."

—York Plays, 23, 18.

"I sall carpe to þe Kyng,
And *fande* to make you free."

—Ibid., 80, 202.

"þai sal *fande* at his last endyng,
Him into wanhope for to bring,
Thurgh thretynges þat þai sal mak."

—'Pricke of Conscience,' 2228.

"Pen saide ihesus þe agh to wande,
 Þi god þi lorde for to *fande*."

—'Cursor Mundi,' 13,971.

"Propirly thai tempte God, that puttis thaim selfe in any perill forto *fande* if God will delyuer thaim."—Hampole's Psalter, Ps. lxxvii. 21. *nyicht*=approach.

137. L.A.: "Stupefactus ad verba meretricis recolui quod mecum Evangelium detulissem. Nunc igitur, Sancte Dei, pro salute mea tua pia oratio intercedat." *haffand ferly*, lit. having wonder—i.e., wondering.

138. *Wmbethocht*=bethought.

143. L.A.: "Audiens hoc beatus Andreas flere cœpit et a tertia usque ad nonam oravit et surgens noluit comedere sed ait: non comedam, donec sciam si dominus miserebitur hujus senis."

146-149. "Said meat nor drink he none would have, until he knew that God had remitted to that old man his sin entirely."

150-157. L.A.: "Cumque diebus quinque jejunasset, venit vox ad Andream dicens: obtines Andrea pro sene; sed, sicut per jejunium macerasti te, sic se et ipse affligat jejuniis, ut salvetur."

156. *Wakk*=watching, vigils.

157. *Owkis*=weeks. L.A.: "Sicque fecit et in sex mensibus in pane et aqua jejunavit et postmodum plenus bonis operibus in pace requieuit."

160. L.A.: "Venit igitur vox ad Andream dicens: per orationem tuam Nicolaum quem perdideram, acquisivi." Abd.: "Aberat tum beatus Andrea. Sed circa ipsam mortem senis, vox ad apostolum facta est alio loco: Andrea, meus advectus est Nicolaus."

163-230. L.A. ii. 5; Abd. XIII. vi. Vinc. Bello., 'Spec. Hist.' viii. 67. Prochorus, in his 'Historia de S. Joh.', cap. xlii., tells a somewhat similar story. Cf. also Vinc. Bello., 'Spec. Hist.' ix. 70; likewise Gen. xxxix.

163. L.A.: "Quidam juvenis Christianus secretius Sancto Andreae dixit: mater mea pulchrum me videns de opere me illicito tentat." Abd.: "Puer quidam Sostratus nomine venit secretius ad beatum Andream." V.B.: "Puer autem quidam Sostratus nomine Christianus venit ad Apostolum secretius."

167. *Fandyt*=temptest. See note to l. 135.

170. *Scho dressit*=took means, set herself. Fr. *dresser*, from Lat. *dirigere*, to direct. *Me al for to schent*=to destroy me entirely. *schent*, from A.S. *scendan*, to destroy. L.A.: "Cui nullatenus assentirem, judicem adiit, volens in me crimen tantæ nequitiae retorquere."

171-174. Addition.

179. *To plenze*=to complain. O.Fr. *plaindre*.

181-190. L.A.: "Sed ora pro me ne moriar tam injuste, nam et accusatus penitus reticebo malens vitam perdere quam matrem meam tam turpiter infamare."

187. *For*. See note to l. 127.

189. I would rather suffer death itself. *sal mar lik me*=will be preferable to me. *lik*, from A.S. *lícian*, to delight.

191-196. L.A.: "Juvenis igitur ad iudicium vocatur et illuc eum Andreas prosequitur." Abd.: "Venerunt ministri Proconsulis accusantes eum. Beatus vero Apostolus facta oratione surrexit, et abiit cum puero."

204. L.A., "unicum filium." So also Abd.

206-208. "Domine, huic homini filius meus adhæsit, postquam agere voluit sed nequivit."

207. *Enerthand*=*anherdand*, an adherent, retainer, follower. See Jamieson under *anherd*, *anherdande*, and *anerdance*.

209-218. L.A.: "Iratus itaque iudex jussit puerum in saccum linitum pice et bitumine mitti et in flumine projici, Andream vero in carcere reservari donec excogitaret supplicium quo periret." Abd.: "Proconsul autem super his ira commotus, puerum jussit in culleum parricidi recludi, et in flumen projici: Andream autem in carcerem retrudi, donec excogitatis suppliciis et ipsum perderet."

211. *To mere*=to tie up. O.Du. *maren*, to bind, fasten. See Skeat's 'Etymol. Dict.' under *mar* and *moor*.

216. *Þat he na schapit*. The meaning seems to be either, so that he escaped not, or that he had not contrived. The former is much the more preferable, and probably the right one, the elision of a vowel at the beginning of a word being frequent. *Skarioth* has already occurred for *Iscarioth*, and *þertly* for *apertly*. Cf. Maetzner, i. 164.

219-230. L.A.: "Sed orante Andrea tonitruum horribile omnes terruit, et terræ motus ingens cunctos prostravit, et mulier a fulmine percussa et arefacta corruit."

221. *Sitht-war*. See note, II. 518.

223. *Schacht*. A mistake for *sclacht*. *fyr-sclacht*=lightning. The author of the 'Complaynt of Scotland' has *fyir sclaucht*, p. 60, l. 4. The form now common in the north of Scotland is *fire-flaucht*. *brine*=burn. A.S. *brinnan*.

226. *Puple*=people.

229. *Howyn*=baptised. *Howyn* is the *past p.* of the verb *hebban*, to heave; *was howyn* is therefore literally "was raised," but as the child was hove, or lifted, or presented to the priest for baptism, it came to mean baptised. The following passages, illustrative of its meaning, are cited by Dr Morris in the Glossary to Hampole's 'Pricke of Conscience':—

" Þan at þe fyrst of þat cas
 Þe Kyng of Brettane *howyn* was;
 And all þe Barnage of his land
 Þan baptyst wes."

—W. C., p. 98 (Macpherson).

" Syne *howyn* he wes, and cald Henry."

—Ibid., p. 360.

" Or ȝyf a man have *hove* a chylde
God hyt forbede and shylde,
Ȝat Ȝat chylde shulde any have
Of hys godfadrys, maydyn or knave."

—'Handlyng Synne,' p. 55.

" Ȝe fyrst sacrament ys holy bapteme
Hove of water, and noyted with creme."

—Ibid., p. 294.

Hampole says:—

" Bot no sawle may thithen pas,
Until it be als cleene als it fyrst was,
When he was *hofen* at fount-stane,
And hys crystendom thare had tane."

See Halliwell, 'Dict. of Archaic and Prov. Words.'

231-248. L.A. ii. 6; Abd. III. vii.

231, 232. L.A.: "Cum autem esset apostolus in civitate Nicæa."
Abd: "Niceam proficiscitur, in Asiam."

235. *Fers and fell*=fierce and cruel.

236. *Quell*=kill.

" He hasted him to Ȝe Swin with sergantes snell,
To mete with Ȝe Normandes Ȝat fals war & fell,
Ȝat had ment if Ȝai might al Flandres to *quell*."

—Minot, v. 24.

237. "Quibus ad jussum apostoli ante populum in specie canum venientibus præcepit," &c. In Abd. the Apostle both preaches and prays.

244. *Lat no are*=late nor soon.

249-274. L.A. ii. 6; Abd. III. viii. L.A.: "Et cum venisset ad portam alterius civitatis, ecce quidam juvenis mortuus ferebatur. Quærente apostolo quid ei accidisset, dictum est ei quod septem canes venerunt et eum in cubiculo necaverunt. Et lacrimans apostolus ait: scio domine, quod fuerunt dæmones quos a Nicæa urbe repuli. Dixitque patri: quid dabis mihi si suscitavero filium tuum? Cui ille: nil carius ego possidebam, ipsum ergo tibi dabo. Et facta oratione surrexit ut apostolo adhæsit." Abd.: "Postea egressus Niceam Andreas, quum ad portum *Nicomediæ* appropinquaret, efferebatur mortuus in grabato."

250. *Wauerand*=wandering. According to Nicephorus (ii. 39, viii. 6) and others, St Andrew's travels were very extensive. He is represented as having ordained Philologus, Bishop of Sinope in Achaia, and Stachys, Bishop of Byzantium. According to Nicetas of Paphlagonia, he preached the Gospel along the shores of the Euxine, and in support of his doctrine wrought many miracles. "Omnes boreales

oras omnemque Ponti maritimam in virtute sermonis, sapientiæ ac intelligentiæ, in virtute signorum et prodigiorum Evangelii complexus est prædicatione." St Gregory Naz. says that he also preached in Epirus (Orat. 25).

268. *Gruchinge*=grudging.

272-274. Abd.: "Puerum tantum secum ad Macedoniam abire præcipiens, salutaribus verbis instruxit."

275-290. L.A. ii. 7; Abd. III. xxviii. xxix. The latter seems to have been the source used by Voragine, but the author evidently had both the L.A. and Abd. before him.

275-278. Abd. xxviii.: "Ego sum Sostrati filius civis Macedonis, qui nuper ab Italia navigavi. Sed quum revertissimem ad propria, audiri doctrinam surrexisse novam quam nullus hominum prius audivisset. Sed et signa prodigiaque, ac nudelas magnas fieri a quodam doctore, fama erat, qui se veri Dei affirmat esse discipulum. Ego autem quum hæc audivissem, properavi ut talem videre hominem possem," &c.

277. *Be land and sey*=by land and sea.

278. *Ferlys*=wonders, miracles. Still in use.

279-290. L.A.: "Cum quidam viri numero 40 ad apostolum navigio venirent, ut ab eo fidei doctrinam reciperent, ecce a dyabolo mare concitatur et omnes pariter submerguntur. Cum autem eorum corpora ad litus delata fuissent, ante apostolum deportantur et ab eo continuo suscitantur. Qui omnia quæ sibi acciderunt narraverunt. Unde in quodam hymno ipsius legitur: Quaterdenos juvenes submersos maris fluctibus vitæ reddidit usibus."

283. *Wox sa woud*=grew so wild; lit., waxed so mad.

291-862. 'Passio S. Andreæ Apostoli per Presby. et Diac. Eccles. Achaia Script.,' Surius, with which cf. 'Acta Andreæ,' Tischendorf, p. 105; L.A. ii. 8; Abd. III. xxxix.-xlii. In the 'Historia' of Abdias, the narrative of the incident here related is greatly condensed—much more so even than that of the L.A.

291-306. L.A.: "Beatus igitur Andreas in Achaya consistens totam cum ecclesiis implevit et plurimos ad fidem Christi convertit. Uxorem quoque Ægeæ proconsulis fidem Christi docuit et sacro baptismatis fonte ipsam regeneravit. Audito hoc Ægeas Patras civitatem ingreditur compellens Christianos ad sacrificia ydolorum." Abdias gives a long account of the Apostle's labours in Patras. In the 'Passio' they are passed over, the narrative beginning: "Proconsul itaque Ægeas, Patras civitatem ingressus, cœpit compellere credentes Christo ad sacrificia idolorum."

292. *Say*=preach.

293. *Nerhand*=nearly. Still common in Mod.Sc.

295. *Swith*, see I. 446. *kirkis mony ane*=many a church.

297. *Þe wyf of egeas*. Named Maximilla by Abdias and some versions of the 'Acta.'

309-313. Passio: "Oportebat ut tu, qui iudex esse hominum comprobatis, iudicem tuum, qui est in cœlo, cognosceres, et agnitum coleres, et colendo eum qui verus Deus est, ab his, qui veri dii non sunt, animum revocares."

309. *Gaynand thinge war to þe*=fitting thing it were for thee. *gaynand* is from O.Fr. *gaagner*. Other forms of the word occur, though not frequently.

"It *ganyth* not, as I have harde Recorde,
The seruand for to disput with ye lord."

—'Lancelot of the Laik,' 121.

"Gart for hir knyght and presoner dewyß
In red al thing, that *ganitte* for the were."

—Ibid., 991.

"Take with þe geere, oclyk as may *gayne*
To man and beeste þare lyffes to laste."

—York Plays, 44/140.

"Sir knyghtis, takis gere þat moste may *gayne*,
And lates vs goo."

—Ibid., 405/180.

Cf. Jamieson.

314. This line is not in the L.A. nor in the 'Passio,' nor 'Acta,' but seems to have been suggested by the words put into the Apostle's mouth by Abdias: "Ego sum, Proconsul, qui prædico verbum veritatis, et Dominum Jesum, ut recedentes homines ab *idolis manufactis*, verum Deum agnoscere incipiant," &c.

317. P. and L.A.: "superstitiosam sectam."

318. L.A.: "Romani principis nuper." *Ay quhare*=everywhere.

321. L.A.: "Romani principes nondum cognoverunt quomodo filius Dei veniens docuerit ydola esse dæmonia quæ hoc docent unde offendatur Deus (ut offensus ab iis avertatur et aversus non exaudiat et non exaudiendo ipsi a dyabolo captiventur et captivitati tamdiu deludantur, donec nudi de corpore exeant, nihil secum præter peccata portantes)."

326. *With þam to be ware*=against them to guard.

329-331. L.A.: "Ista vana Jesus vester prædicans crucis patibulo affixus est."

331. *Gebat*=gibbet, gallows, cross.

333. In the address which here opens, the L.A. is no longer followed. The main source is the 'Passio,' which Voragine has condensed.

333-341. P.: "Andreas respondit: O si velles scire mysterium Crucis, quam rationabili charitate auctor vitæ humani generis pro restauratione nostra hoc Crucis patibulum non invite, sed sponte suscepit!" The L.A. has, "cui Andreas: pro restauratione nostra non pro culpa sua crucis patibulum sponte suscepit."

333, 334. Addition.

342. L.A. : "Ad quem Ægeas dixit: cum a suo discipulo fuerit traditus et a Judæis tentus, et a militibus crucifixus, quomodo tu dicis, eum sponte crucis subisse supplicium?" (Condensed from P.) "Tunc Andreas quinque rationibus cœpit ostendere Christum voluntarie passum fuisse" (not in P.)

343-386. Not from L.A. but from P.

344. *Betresit*=betrayed.

349. *Dewice*=advise, inform.

350-352. P. : "Cui frater meus Petrus diceret: Propitius esto tibi Domine; non fiat istud."

351. *Reutht*=pity. Cf. Mod.E. *ruthless*. Horstmann prints *reucht*.

353. *Dedigne*=disdain. Fr. *dedaigner*. P. : "Indignatus, sic ait Petro."

355. *Miskennis*=misunderstandest. *Saweris*=savourest.

356. The things high God will have in thought. P. : "Non sapis ea, quæ sunt Dei."

360. *Pousté*=power. O.Fr. *poeste*; Lat. *potestas*.

362, 363. P. : "Ad ultimum, dum cœnaret nobiscum."

370. *Þis nycht*. Not in P.

371-386. Not in P. nor 'Acta' nor L.A.

393-396. P. : "Hoc est, quod, etiam me dixisse jam retines, magnum est mysterium Crucis; quod si forte volueris audire, reteptam."

396. *Vndo*=unfold.

397, 398. P. : "Mysterium non potest dici, sed supplicium."

406-408. P. : "Sed tu si me obtemperanter, non audieris, ipsum crucis mysterium in te ipso excipies."

411. *Þe Ioy of It*. P. : "crucis gloriam." *I na prechit 3ow*=I would not have preached it to you.

413. *Wodness*=madness. *Woce*=voice. This word should rhyme with *corse* of the next line. P. : "insanus sermo tuus."

418. P. : "sed per fidem." *Anerly*=only. Still of frequent occurrence.

423. P. : "Mors vero peccatorum, pessima."

428-434. P. : "Æg. dixit: Restauratur hoc, quod periisse docetur. Nunquid anima mea periit, ut ad ejus me restaurationem venire per fidem nescio qualem, quam tu asseras?"

435-462. P. : "Andreas respondit: Hoc est quod te discere desiderabam ut dum perditas animas hominum docuero, istam restaurationem earum per Crucis mysterium pandam. Primus enim homo per lignum prævaricationis mortem induxit, et necessarium hoc erat generi humano, ut per lignum passionis, mors, quæ ingressa fuerat, pelleretur. Et quomodo de immaculata terra factus fuerat homo primus, qui per lignum prævaricationis mundo mortem intulerat: necessarium fuit ut de immaculata Virgine natus Christus perfectus homo, qui est Dei Filius, qui primum hominem fecerat, vitam æternam, quam perdiderant omnes repararet: ac de ligno Crucis

lignum concupiscentiæ excluderet: panderet in Cruce immaculatas manus pro manibus incontinenter extensis, pro suavi cibo arboris vetitæ, escam sellis acciperet: et in se suscipiens mortalitatem nostram, suam nobis immortalitatem offerret."

438. *Tynt sawlis*=lost souls.

442. *Vnwemmyt*=unstained. A.S. *wam*, a stain. 'Cursor Mundi' says:—

" of erþ al-ane made was he noȝt,
bot of þe foure elementes wroȝt;
of water his blode, his flesshe of laire,
his hete of fire, his ande of ayre.'—517-520.

443. *Tre of trespase*=the tree of forbidden fruit.

448. *In a persone*=in one person.

453. *Stracht*=stretched. Still in use.

457. *Latir*=later. Cf. St Paul's phrase, "the *second* man."

459. *Self bittirnis*=same bitterness.

464. To them that will give credence to thee.

465. *Nocht-pane*=nevertheless. *Bot*=unless.

471. P.: "Omnipotenti Deo qui unus et verus est, ego omni die sacrificio, non thuris fumum, nec taurorum mugientium carnes, nec hircorum sanguinem, sed immaculatum Agnum quotidie in altare Crucis sacrificio; cujus carnes posteaquam omnis populus credentium manducaverit, et ejus sanguinem biberit, agnus qui sacrificatus est, integer preserverat et vivus: et cum vere igitur sacrificatus sit, et vere carnes ejus manducatæ sint a populo, et vere sanguis ejus sit haustus, tamen, ut dixi, integer permanet, et immaculatus, et vivus."

473. *þe folk treufull*=the faithful people—*i.e.*, believers in Christ, or "the faithful."

475. *Sacrifit*, for *sacrifyit* or *sacrifit*.

476. *Quhyk*=living. Cf. "to judge the *quick* and the dead." *Hale*=whole.

478-479. *þu tak to þe þe forme of prenttis*=take to thyself the form of a disciple—*i.e.*, become a disciple or learner. P.: "assume formam discipulis."

485. *Me ferlis*=I wonder.

488. *Fore aw*=through fear—*i.e.*, of the torment threatened.

493-495. *þat was . . . suthfaste god to be*. Addition.

499. *Elyke*=alike, the same.

507-508. P.: "Si non credideris, penitus nunquam tu ad imaginem hujus veritatis attinges."

507. *And bot-gyf*=and unless.

508. *þu vittis* is the pres. ind. instead of the future, or pres. potential: "Thou mayest not know what thou now inquirest after."

510. *Done*=put.

510ff. The source is still the 'Passio.'

511-512. Addition.

519. *Quyēt*=peace.

520. *Luk*=see. The meaning of this and the preceding line is, "See that ye turn not now the peace of our Lord Jesus into turbulence."

523, 524. Addition. In its place the 'Passio' quotes Isa. xlii. 2.

524. *Flat*=sent; a very rare word. It is used once by Langland:—

" 'Repente the,' quath Repentaunce, and vyzt with that he swouned,
Til *Vigilate* the veille vette water at hus eyen
And *flatte* on his face, and fast on hym criede."—C. viii. 58.

Cf. O.Fr. *flat*, a blow; *flatir*, to dash. The line may be rendered, "He sent no grievous ill to any man."

525. *Cylens*=silence.

526-529. Addition.

532. *Campionis*=champions.

535-537. P.: "Si enim terror timendus est, ille est utique timendus qui finem non habet."

538-540. P.: "Nam humanus timor fumo similis est; et subito cum excitatus fuerit, evanescit."

545, 546. P.: "Illi autem dolores, æterni sunt; ubi est quotidianus fletus, et mugitus, et luctus, et sine fine cruciatus, ad quem Proconsul Ægeas ire non timet."

547-550. P.: "Ut per tribulationes temporales ad æterna gaudia pertingatis, ubi semper lætemini, semper floreatis, semperque cum Christo regnetis."

551. *Þis þrechinge* is said in the 'Passio' to have lasted "per totam noctem."

559. P.: "Et a Christo tui laude cessare."

560. P.: "Ut posses nobiscum non amittere gaudia vitæ."

568, 569. *þat . . . þe*. Addition. *Nocht*=naught, nothing.

582. P.: "Derelicta non sint et deserta."

584. *Enpleysit*, for *empleysit*, pleased.

586. P.: "Et in nostra possis amicitia permanere." *wath* of the MS. is evidently intended for *rath*, quickly.

587. *Wrething*=angering. See Stratmann, *s.v.* *wraðien*.

593. *To bet*=to kindle. A.S. *bêtan*. See Stratmann, *s.v.*, and Murray under *beat*.

605. *Dowt*. See note to I. 283. *Manauce*=menace.

613. *Schurgis*=scourges. *Befte*=beaten. See note to II. 21.

621. *Dur*=obstinate. Mod.Sc. *dour*.

624. Addition.

627. *Ourcumyne*, for *ourcumynge*. Examples of a similar kind occur frequently.

627-635. P.: "Et Crucis tropæum optare potius debeo, quam timere. Tibi autem cruciatus æternus qui debetur, poteris evadere, si postquam probaveris perseverentiam meam, vel sic credideris

Christo. Ego enim de tuo interitu timeo; non de mea passione conturbor."

629. But lasting [dread] it [the cross] is sure to be to thee. The MS. has *auchit* for *auch it*. *auch*=A.S. *áh*=Mod.E. *owes*, *pres. t.* of *ought* (Lat. *debita*).

632. *Lowand*. See II. 228.

634. *Discesit*=disquieted or distressed.

642. *Drede*, a mistake for *dede*. "Dying without death in lasting care."

645-658. P.: "Mandans hoc questionariis ut ligatis pedibus et manibus, quasi in eculeo tenderetur, ne clavis affixus cito deficeret sed cruciaretur potius longo cruciatu. Cumque eum carnifices ducerent ut crucifigeretur, concursus factus est populorum clamantium ac dicentium: Iustus homo et amicus Dei, quid fecit ut ducatur ad crucem? Andreas vero rogabat populum, ut non impedirent passionem ejus. Gaudens enim, et exultans, ibat et a doctrina non cessans." Cf. Abdias, III. xl.

665. *Ennowrnyt*=*enournit*. O.Fr. *enourné*=Lat. *inornatus*=adorned upon, adorned. Tertullian uses *inornare*, to adorn; see Du Cange.

668. *Nommyn*=taken; *p. pt.* of *nymen*, to take. Cf. Ger. *nehmen*. The word is frequently used in 'Piers Ploughman,' 'Ormulum,' &c. Cf. also 'Promp. Parv.,' p. 358.

662-682. The prayer which here follows is so celebrated and of such great beauty that I shall here transcribe the whole of it as given by Surius. It will be seen that in several passages the author departs from it, but on the whole follows it very closely: "Salve Crux, quæ in corpore Christi dedicata es, et ex membrorum ejus margaritis ornata. Antequam te ascendere Dominus, timorem terrenum habuisti, modo vero amorem cœlestem obtinens, pro voto susciperis. Sciris enim credentibus quanta intra te gaudia habeas, quanta munera preparata. Securus ergo et gaudens venio ad te, ita ut et tu exultans suscipias me discipulum ejus, qui pependit in te: quia amator tuus semper fui, et desideravi amplecti te. O bona Crux, quæ decorem et pulchritudinem de membris Domini suscepisti, diu desiderata, solícite amata, sine intermissione quæsita et aliquando jam concupiscenti animo preparata: accipe me ab hominibus, et redde me magistro meo, ut per te me recipiat, qui per te redemit me."

678. *Enkrely*=chiefly or especially. Cf. Icel. *einkanliga*, especially.

680. *Be-kene*=command. See Murray's Dict., s. *Beken*.

688. *Strekyt*=stretched. Still so used.

689. According to Tischendorf's 'Acta,' it was the Proconsul's intention that during the night-time Andrew should be devoured by dogs.

690, 691. P.: "Adstantes vero erant turbæ ad viginti millia hominum." So also L.A. Abd., "viginti ferme millium hominum." Similarly the Greek 'Acta.'

695-709. P.: "Inter quos erat frater Ægeæ, nomine Stratocles, qui simul clamabat cum populo, injusto iudicio sanctum virum hoc pati. Sanctus vero Andreas confortabat mentes credentium Christo, et hortabatur ad tolerantiam temporalem, docens nihil esse dignum passionis ad æternam remunerationis compensationem."

699. *Menyt*=lamented:—

"The kyng, thame ansuer maid he nañe,
Bot *menyt* his hand-ax-schaft, that swa
Wes with añe strak brokyn in twa."

—'The Bruce,' xii. 97.

A.S. *mænan*, to complain, moan.

719. *þe toþir day*. P.: "Secunda die." The Greek 'Acta' represents the Apostle as continuing alive and preaching from the cross four days and four nights.

722. *Dowtand*=fearing. See I. 283.

726. *Loyse*=loose.

754-770. Here the author follows neither the 'Passio' nor the L.A. wholly, but appears to have made a greater use of the former than of the latter. In the L.A. the prayer is said to be from Augustine's 'De Pœnitentia.' The text, as given by Surius, is: "Ne permittas, Domine Iesu Christe, me famulum tuum qui propter nomen tuum pendeo in cruce solvi; nec permittas eum, qui jam per crucem tuam cognovit magnitudinem tuam ab Ægea homine corruptibili humiliari: sed suscipe me tu, magister meus Christe, quem dilexi, quem cognovi, quem confiteor, quem cernere desidero, in quo sum quod sum. Suscipe, Domine Iesu Christe, spiritum meum in pace: quia jam tempus est ut veniam, desiderans te videre. Suscipe me, Domine Iesu Christe, magister bone, et jube me de ista cruce non deponi, nisi prius spiritum meum susceperis." Cf. Tisch., 128.

771-783. L.A.: "His dictis splendor nimius de cœlo veniens dimidia hora eum circumdedit, ita ut nullus eum videre posset, et abscedente lumine simul cum ipso lumine spiritum tradidit." P.: "Et cum hæc dixisset, videntibus cunctis, splendor nimius, sicut fulgur de cœlo veniens, ita circumdedit eum, ut penitus præ ipso splendore oculi eum humani non possent adspicere. Cumque permansisset splendor fere dimidiæ hora spacio, abscedente lumine, emisit spiritum, simul cum ipso lumine pergens ad Dominum, cui est honor et gloria in sæcula sæculorum. Amen."

775. *Fere*=bear. A.S. *ferian*. See Stratmann.

779. *Disparit*=disappeared.

783-817. Cf. *Passio*. L.A. has, "Maximilia vero uxor Ægeæ tulit corpus Apostoli sancti et honorifice sepelivit." The Greek 'Acta' also makes Maximilia the wife of Ægeas, and says that she had parted from him on account of his brutal disposition and lawless conduct. Here, however, the 'Passio' is followed.

798. *Bawme of rettinge*=balm of Gilead. The Hebrew word for

it is צרי, *tsōri*, which in the LXX. is always translated ῥητινη, and in the Vulgate by *resina*. See Murray's Dict., Gesenius's Hebr. Dict., and Smith's 'Dict. of Bible.' *Defens*=defence, protection, preservation.

804. *Ure* is perhaps from A.S. *wrēgan*, to accuse. It is the *-wray* in Mod.Eng. *bewray*.

807. *Vele and wylly*=favourably disposed.

817. *In hoppyne sycht*=in open sight, before all. P.: "in medio foro civitatis." L.A.: "Coram omnibus"; but Abd., "Ægeas vero maritus illius, arreptus ea nocte a dæmonio, de loco alto se præcipitavit, et mortuus est."

817-832. P.: "Ipse autem de facultatibus ejus nihil quæsivit, dicens: Non mihi permittat meus dominus Iesus Christus, cui credidi, ut ego de bonis fratris mei aliquid contingam, ne polluat me crimen ejus, quia apostolum Domini ausus fuit pro amore pecuniæ occidere." Abd. merely has, "Stratocles porro frater ejus, quum hæc audivisset, de bonis Proconsulis nihil contingere voluit, dicens: quæ tua sunt, tecum pereant; mihi sufficit Dominus Jesus, quem cognovi per famulum ejus Andream." Not in L.A.

821. *Ded twyse*=twice dead, have part in the "mors secunda," Rev. xx. 14, xxi. 8. But the 'Passio' has, "ut inter Biothanatos sepelirent eum."

830. *Faculte*=property.

835-845. Not in L.A. or Abd., but from the 'Passio,' though with additions and omissions.

846. Not in 'Passio,' 'Acta,' or Abd. L.A.: "Aiunt quoque de sepulchro sancto Andreæ mannam in modum farinæ et oleum cum odore emanere, a quo, quæ sit anni futuri fertilitas, incolis regionis ostenditur: nam, si exiguum profluit, exiguum terra exhibet fructum, si copiose, copiosum. Hoc forte antiquitus verum fuit, sed modo ejus corpus apud Constantinopolitanos translatum esse perhibetur."

849. *Mele*=honey. Lat. *mel*.

850. *Saweoure*=savour, smell. A sweet odour is said to have come from the dead body of Simeon Stylites and from that of St Hilarion, 'Vit. Patr.' pp. 174a and 85b. For other instances of the "odour of sanctity," see Mayor and Lumby's 'Bedæ, H. E.,' p. 236.

859. *Fore-quhy*=because.

860, 861. This is said to have taken place in the year 375, when the body of St Andrew was deposited in the Church of the Apostles built by Constantine. After the capture of Constantinople by the Crusaders, Cardinal Peter of Capua removed the relics to Amalfi, and placed them in the cathedral there. A liquid is said to have exuded from his body, and to have wrought many miracles of healing, on account of which great numbers of pilgrims were annually attracted to Amalfi. The supposed exhalation from the relics is still collected by means of gold plates let down into the Apostle's tomb.

863-1134. The source is the L.A. ii. 9, 10.

864. L.A., "religiosam habens vitam."

868. Addition.

870, 871. L.A., "in cunctis suis operibus."

870. *Eythir*=either.

871. *Helplyk*=helpful.

873, 874. L.A., "ad honorem Dei et beati Andreae."

875. L.A., "hostis antiquus."

877. *Thankfully*=agreeably.

883. L.A., "se transformavit."

886-890. L.A. has merely "asserens se velle confiteri eidem."

891-904. L.A.: Mandat episcopus ut suo pœnitentiali confiteatur, cui plenitudinem tradiderat potestatis. Renuntiat illa, quod nulli hominum nisi sibi secreta suæ conscientiae revelet, sicque convictus episcopus eam ad se venire præcepit.

902. *Misknew*=misunderstood.

903. *Chifte* for *shifte* or *schifte*=Mod.Eng. *shift*. It is properly a subst., but is here used as an adj. Icel. *skipti*, a sharing, a shift, a change; also a time.

904. *Lasere*=leisure.

905-934. L.A.: "Cui illa: obsecro domine miserere mei, ego vero in annis puellaribus, ut cernitis, constituta et a pueritia delicate nutrita, nec non et regia stirpe progenita huc in peregrino habitu sola veni. Nam pater meus rex, itaque valde potens, cuidam magno principi me volebat in conjugium sociare, cui respondi: omnem torum abominor maritalem, quia virginitatem meam Christo in perpetuum dedicavi et ideo nunquam possem in carnalem copulam consentire. Denique sic artata quod oportebat me aut ejus voluntati obedire aut terræ diversa subire supplicia latenter fugam inii, magis eligens exulare quam sponso meo fidem infringere."

909. *Stabelaste*=(was) reared. O.Fr. *establi*.

913. *Wed*=dress. A.S. *wæd*, a garment; cf. Mod.E. *weeds*.

920. *Halely*=entirely.

923. *Sa hale*=so completely.

925. That either I must do his will.

928. *Dwell*=remain.

929. *Stal*=stole.

930. *Leware*, the comparative of *leif*. See Jamieson, s.v. Leif and Lever. *Wtrely*=utterly.

935-946. L.A.: "Audiens vero vestræ sanctitatis præconium sub alas vestræ protectionis confugi, sperans me apud vos locum reperire quietis, ubi possim contemplationis carpere secreta silentia præsensque vitæ vitare naufragia et perturbationem mundi fugere perstreptis."

935. *Word*=fame.

938. *Offerand*=offering, but a mistake probably, as Horstmann suggests, for *opand*, hoping.

940. *Rew*=have pity.

" Lufly ladye ! *rewe* one mee,
Qwene of heuene als þou wele maye."

— 'Thomas of Erceldoune,' 87.

942. *Gaynand*=fitting. See note on l. 309.

944. *Luf*=live.

947-970. L.A. : "Admirans in ea episcopus nobilitatem generis, pulchritudinem corporis, tam immensum fervorem et tantæ eloquentiæ venustatem placita et benigna voce respondit : Esto segura, filia, ne formides, quia ille, ob cujus amorem te et tuos et tua tam viriliter contempsisti, tibi ob hoc et in præsentī cumulum gratiæ et in futuro plenitudinem gloriæ largietur. Sed et ego, servus ejus, me et mea tibi offero, eligasque tibi, ubi placuerit, mansionem ; volo autem hodie mecum prandere debeas."

950. *Forferlyt*=captivated, fascinated ; a word of rare occurrence. A.S. *færlich*, sudden, strange ; lit. fear-like.

961, 962. And instead of this failing joy, thou hast chosen everlasting joy.

971-976. L.A. : "Cui illa : noli, inquit, pater, noli de hac re me rogare, ne forte ex hoc aliqua mali suspicio perveniat et nitor famæ vestræ denigrationem aliquam patiatur."

973. *Hendringe*=hurtful. *Lattinge* in the next line has the same meaning.

975, 976. An addition.

977-982. L.A. : "Ad quam episcopus dixit : plures erimus et non soli. Et ideo nullum mali suspicionis scrupulum in aliquo poterit generari."

978. *Ar þe nocht*=be not thou. *Ar* is apparently the *imp.* But perhaps a better explanation is to assume that þ has been omitted before *ar*, and that we should read *þar þe nocht*=thou needest not. *Schone*=afraid. A.S. *scūnian*. See Stratmann.

979. *Be ws ane twa*=be alone.

980. *For-owtine*, &c.=without more knowing.

983. Not in L.A., which continues : "Venientes itaque ad mensam episcopus et illa ex opposito consederunt, cæteris residentibus hinc et inde. Intendit in eam crebro episcopus ejusque faciem non desinit intueri et pulchritudinem admirari. Sicque dum oculus figitur, animus sauciatur, et dum ejus faciem non desinit intueri, antiquus hostis cor ejus gravi jaculo vulneravit."

984. *To met*=to meat—*i.e.*, to dine, or to eat whatever meal was then ready.

986. *Ewene before hym*=directly opposite to him.

987. *Syne þe lawe*=then the rest.

989. *Aranē*=conversation. O.Fr. *aresne*, *subst.* ; given in Godefroy's O.Fr. Dict. as formed from the verb *aresner*, *araisner*, to converse. The later word is *arraisonnement* in Cotgrave, from Lat. *ad-rationare*. Cf. *darreyne*, in Chaucer, from *dis-rationare*.

990, 991. Between these a couple of lines seems to be wanting.

993-1014. L.A.: "Perpendit hoc ipse dyabolus et pulchritudinem suam cœpit magis ac magis augere; jamque episcopus proximus erat consensui, ut eam de illicito opere attentaret, quando possibilitas se offerret: tunc subito quidam peregrinus venit ad ostium crebris ictibus pulsans et magnis clamoribus postulans sibi aperiri, cumque aperire nollent et ille magnis clamoribus et ictibus nimis iis fieret importunus, interrogat episcopus mulierem, si ingressum illius peregrini hominis acceptaret?" It will be observed that the author departs from this in one or two particulars.

995. *Farhed*=beauty.

1000. *Purcheß*=obtain. O.Fr. *purchacier*, to procure, obtain.

1002. *Ȝet*=gate. See II. 1034. Still common in Scotland and N. England.

1003. *Entre*=entry.

1015-1020. L.A.: "Cui illa dixit: proponatur sibi aliqua quæstio gravis, quam si enodare sciverit, admittatur; si autem nescierit, tamquam inscius et indignus ab episcopi præsentia repellatur."

1018. *Warnyt*=refused. A.S. *warnian*, to warn, refuse.

1019. *Hym wantis*=is to him wanting: the verb is used in an impersonal sense.

1031-1033. L.A.: "Interrogetur quod est majus mirabile, quod Deus unquam in parva re fecerit."

1032. *Maste ferly*=greatest marvel. See l. 278.

1034-1048. L.A.: "Interrogatus de hoc peregrinus per nuntium dixit: diversitas et excellentia facierum: inter tot enim homines, qui fuerunt ab initio mundi et usque in finem futuri sunt, duo reperiri non possent quorum facies per omnia similes sint vel essent, et in ipsa quoque tam minima facie omnes sensus corporis Deus collocavit."

1042. *Sen*=since. *Forout wene*=without doubt.

1043. *Wittis all*=all the wits. See note to l. 117 of the Prologue.

1044. *Stedyt*=placed.

1045-1048. L.A.: "Audientes omnes ejus responsionem admirantes dixerunt: vera et optima est solutio quæstionis."

1050. L.A.: "Proponatur sibi secunda quæstio gravior."

1052-1053. Addition.

1055. L.A.: "Ubi terra sit altior omni cœlo." *Can*=can. A.S. *cann*; O.L.Germ. *can*; Icel. *kann*, *possum*.

1056-1062. L.A.: "Percunctatus de hoc peregrinus respondit: in cœlo empyreo, ubi residet corpus Christi. Corpus enim Christi, quod est altius omni cœlo, est de nostra carne formatum: porro caro nostra quædam terrea substantia est; cum ergo corpus Christi super omnes cœlos sit et de nostra carne originem duxerit, caro autem nostra de terra sit condita, constat, quod, ubi corpus Christi residet, ibi procul dubio terra altior cœlo manet."

1057. *Corse*=body.

1058. *Hewyne empyre*=heaven's empire.

1060. *In a persone*=in one or the same person. *Mane*=*mon*=must. See II. 884. *man* or *mane* is the word still used in the North of Scotland.

1062-1070. L.A.: "Refert nuntius, quod responderat peregrinus, et ecce omnes responsionem ejus mirabiliter approbant et magnifice sapientiam ejus laudant."

1064. *Bedene*=forthwith. Cf. Dutch, *bij dien*, by that.

1068. *Llowit*, i.e., *lowit*=praised. A.S. *lofian*, to praise. The double letter is used instead of a capital. *pilgrame answer*. *Pilgrame* is another example of the elision of the sign of the genitive.

1071-1082. L.A.: "Tunc illa iterum dixit: fiet ei tertia quæstio gravissima et occulta et ad solvendum difficilis et obscura, ut sic ejus sapientia tertio comprobetur et dignus sit, ut ad mensam episcopi merito admittatur. Quærat ab eo, quanti spatii sit a terra usque in cælum."

1072. *Anis*=once. Mod.Sc. *ance*.

1073. *Alþire-best*, or as one word *alþirebest*=best of all. *Alþire* is for *allere*, the gen. plur. of *all*. A.S. *ealra*. Instead of þ, *d* is sometimes inserted, but both are excrescent. "Fra thi tempile that is in ierusalem of heuen, fra the whilke *alderbest* giftes comes."—Hampole, Ps. lxvii. 32.

1074. *Doucht*=be worthy, or avail. A.S. *dugan*. Cf. Mod.Sc. *dow*, to avail; Dutch, *deugen*; G. *taugen*, to profit. *geste*, guest. A.S. *gæst*.

1075. *Fore*=therefore.

1077. *Myrke*=dark—i.e., obscure, difficult. Icel. *myrkr*. Cf. "I will open my *dark* saying upon the harp"—Ps. xlix. 4; and "I will utter *dark* sayings of old"—Ps. lxxviii. 2. *say*=tell, unravel.

1079. *þat worde*=that problem.

1084. *And* of the MS. is obviously a mistake for *quha*.

1086. *Til hyre*. L.A.: "ad eum."

1087. *Grathly*=diligently. Icel. *greiðliga*, readily.

1088, 1089. *Scho*. L.A.: "ipse." *wat*=knows. *met*=measured.

1091, 1092. L.A.: "Ego autem de cœlo nunquam cecidi et illud spatium nunquam mensuravi."

1096. *Fandinge*=temptation. See note to l. 135. *umlape*=surround.

1099. *Rednes*=fear. See note, II. 676. L.A.: "nuntius vehementer expavit."

1103. *Sonare na*=sooner than. Still a common idiom.

1104. Addition.

1114. *Went*=gone. Still used. It is so used in 'Cursor Mundi':—

"He has *went* his wyfe sone fra
þe nedder nerhande hie con ga."—757.

1120. *Wakk*=watch. See Dr Skeat's 'Address on Ghost Words,' p. 370, 'Phil. Trans.,' 1885-6.

1121. *Til*. L.A. : "si forte." *debonare*=good. Fr. *débonnaire*.

1129. *Na he*=but for him; or, if he had not.

1135-1156. Addition.

1139. This complaint occurs several times in the Legends.

1150. *Fre*=of his own free will.

1154. *Bruk*=enjoy. A.S. *brúcan*.

In the L.A. another miracle is given.

IV.—J A C O B U S.

ST JAMES the Apostle was one of the sons of Zebedee and Salome, and the brother of St John the Evangelist. He was a fisherman by trade, and an inhabitant, according to some, of Capernaum, and according to others, of Bethsaida. Tradition says that he was born in Galilee, about twelve years before the Christian era. The circumstances connected with his call to the apostleship are recorded in Matt. iv. 18-22 and Mark i. 16-20; and also, as is maintained by some, in Luke v. 1-11. In the lists of the Apostles given in the Gospels and the Acts of the Apostles, his name always stands among the first four, and before his brother's. When our Lord healed Simon's wife's mother, he was one of those who were present. He was one of the three who were admitted to witness the miracle of the raising of the daughter of Jairus, who were present at the Transfiguration, and who witnessed the Agony; and one of the four who asked our Lord for an explanation of His predictions respecting the end of the world and His Second Coming. Their zeal obtained for him and his brother the name of Boanerges (Luke ix. 52; Mark x. 35). His mother requested of our Lord that He would grant unto her two sons to sit, the one on His right hand and the other on His left, in His kingdom. The two sons joined in the request (Matt. xx. 20), though by St Mark (x. 35) they alone are said to have made it; and on being asked by our Lord if they were able to drink His cup, and to be baptised with His baptism, they replied that they were. From the time of the Agony in the garden of Gethsemane up to the time of his martyrdom, A.D. 44, nothing is known of the Apostle, except that he continued in the fellowship of the Apostles and women and brethren. According to tradition, however, immediately after the martyrdom of St Stephen, he left Judæa, in order to preach the Gospel to the Twelve Tribes scattered abroad, when, according to a tradition of the Spanish Church, he visited Spain and preached there. After completing his missionary tour he is said to have returned to Jerusalem, A.D. 43, and shortly afterwards to have been beheaded by Herod. Clement of Alexandria

relates that his prosecutor was so struck by the boldness of his confession, that he declared himself a Christian on the spot. The two, accused and accuser, were therefore hurried off to the place of execution together. On their way the latter begged the Apostle's forgiveness, who, after a moment's hesitation, kissed him, saying, "Peace be to thee!" after which the two suffered martyrdom at the same time.—Euseb., 'Hist. Eccl.,' ii. ix. The body of the Apostle was interred at Jerusalem; but soon afterwards his disciples, it is said, carried his remains into Spain, and deposited them at Iria Flavia, now El Padron, on the borders of France, where they were discovered in the ninth century, during the reign of Alphonsus the Chaste, King of Leon, who had them translated to Compostella, whither Pope Leo III. transferred the episcopal seat of Iria Flavia. Compostella soon became famous by reason of the extraordinary concourse of pilgrims who visited the tomb of the Apostle, over which a magnificent cathedral was built. In 1175 Ferdinand instituted the famous Order of St James of Compostella. At Jerusalem a magnificent church, belonging to the Armenians, has been dedicated to him. It is believed to have been built by the Kings of Spain, to whom also is ascribed the erection of the monastery to which it belongs, and which many Spanish pilgrims visit. To the left of the nave, near the entrance, a little chapel is shown, which is said to be built over the spot where the Apostle was beheaded.—Smith's 'Dict. of the Bible;' Herzog's 'Realency.;' Pétin's 'Dict. Hagiog.'

His day is July 23.

Analysis—Names of the Apostle, 1-8; missionary travels, 9-28; the story of Hermogenes, 29-178; the Apostle's imprisonment and condemnation, 179-201; healing of a paralytic, 202-216; the conversion and condemnation of Josyas, 217-236; baptism of Josyas, 237-243; translation of the Apostle's relics, 244-270; the story of Queen Lupa, 271-376; conclusion, 377-400.

Sources—'Legenda Aurea,' cap. 99; with which cf. Vinc. Bello., 'Spec. Hist.,' vii. 4-7; Abd. 'Hist. Apost.,' IV. For the Translation, cf. Surius, 'Acta SS.,' July 25, pp. 304-307.

1-8. Of the introduction of the L.A., which explains the Apostle's names, only the first sentence is used: "Jacobus iste apostolus dictus est Jacobus Zebedæi, Jacobus frater Johannis, Boanerges, id est, filius tonitruui, et Jacobus major."

2. *Thrynfald*=threefold. Icel. *þrí-faldr*.

5. *Todyre*=other; usually written *tothir*.

9. *Quhyll*=while, at times. Cf. Mod.Sc. *whiles*. *þe mare*=the greater.

9-16. L.A. 1.: "Jacobus apostolus filius Zebedæi post adscensionem Domini dum per Judæam et Samariam prædicaret, in Hispaniam tandem ivit, ut ibi verbum Dei seminare." Abd. says nothing about Spain. The first reference to that country in connection with the

Apostle is said to be in a book, 'De Vita et Morte Sanctorum,' inserted in the works of St Isidore, but which many critics regard as supposititious. Migne's 'Dict. d'Apocryphes,' t. ii. 265, 266, where the references are given.

17. *Wes cumyne*=was or had come. *Cummyne* is the *past pt.*

18. *Ful 3arne*=full zealously.

19. *Hard.* The MS. has *shard.*

21. *Ovtane*=except.

22. *Purchasit.* See note to III. l. 1000. L.A. adds: "Magister autem Johannes Bebeth dicit, quod *tantum unum* ibi convertit."

26. *Þe buk*—the 'Legenda Aurea' in all likelihood.

29-46. L.A.: "Magus quidam nomine Hermogenes cum *pharisæis* discipulum suum nomine Philetum ad Jacobum misit, ut ipsum Philetus coram Judæis convinceret, quod sua prædicatio falsa esset." Abd. simply says that the two, Hermogenes and Philetus, opposed the Apostle, asserting that Jesus Christ the Nazarene was not the true Son of God.

30. *Hermogines.* The name occurs in 2 Tim. i. 15.

37. *Phylet*=Philetus. This name occurs in 2 Tim. ii. 17.

47-66. L.A.: "Sed cum apostolus coram omnibus rationabiliter eum convinceret et multa coram eo miracula fecisset, rediit Philetus ad Hermogenem doctrinam Jacobi approbans et miracula recitans ac ejus discipulum se velle fieri contestans, et, ut ipse similiter efficeretur discipulus persuadens."

50. *Eschow*=achieve? for *eschew*.

56. *Myraculis.* In the narrative of Abdias these are related.

76. *Rewit*=bereft of. *steringe*=power of movement.

77-84. L.A.: "Misit ad eum sudarium suum, dicens: accipiat sudarium et dicat, dominus erigit elisos, ipse solvit compeditos."

79. *Sudare.* See the legend of St Paul. The Arabic Gospel of the Infancy relates several miracles wrought by touching the swaddling-clothes of the infant Saviour. Cf. also Acts xix. 12.

89. *Hethinge*=mockery, scorn. Icel. *hæthni*. L.A.: "insultavit." Abd.: "cœpit insultare maleficiis magistri." A similar phrase occurs in Hampole's 'Psalter': "And this is the wit: than, when he sall *make hethynge* at thaim, he sall speke til thaim in his wreth"—Ps. ii. 5.

100-106. L.A.: "Venientes autem dæmones ad Jacobum in aëre ululare cœperunt dicentes: Jacobe, apostole, miserere nobis, quia antequam tempus nostrum adveniat, jam ardemus." According to Abd. they say: "Jacob e apostole Dei miserere nostri; quia antequam veniat tempus incendii, nos etiam exurimur."

102. *3ouland*=yelling. Cf. Mod.Sc. *yowling*.

105. This line is unintelligible.

108. L.A.: "Ad quid venistis ad me?"

113. L.A.: "catenis igneis." It adds: "et plurimum cruciavit." Abd.: "et misere cruciamur."

120. *Be ony thyng*=by any means.

126. *Lith*=joint. See Dr Skeat's Glossary to 'Havelok'; also 'Promp. Parv.', 303, note, especially citation from 'Cath. Ang.', "*oute of lythe*," dislocatus luxus; also Chaucer's 'Nonne Prestes Tale,' 53. Hampole has—

"Ilka rayn and ilka synoghe and *lith*."—'P. C.'

127, 128. L.A.: "Dicentes: misisti nos, ubi incensi sumus et graviter cruciati."

133, 134. L.A.: "Ecce Philetus ante vos est, cur eum non tenetis?"

135-138. L.A.: Cui illi: nos non possumus nec formicam, quæ in cubiculo tuo est, manu contingere."

137. *A nemot*=an ant, emmet. A.S. *æmete*. O.Dutch, *émte*. See Stratmann, and Dr Skeat's 'Principles of Engl. Etymol.,' p. 216, also Dr Murray's 'Dialect of the So. Counties of Scotland,' p. 55, n. 2.

140-144. L.A.: "Ut bona pro malis, secundum quod Christus nos docuit, reddamus, Hermogenes te ligavit, tu eum solve."

140. *Clergy* most frequently means learning as opposed to *lewdness*, ignorance (see Skeat's 'Piers Pl.,' ii. 48). Here it means Christian, or Christ's, doctrine.

150. L.A.: "Non enim disciplinæ nostræ est, ut invitus aliquis convertatur." So Abd., with a slight change in the position of the words. Cf. the well-known saying of Lactantius, iv. 19: "Religionis non est cogere religionem, quia sponte suscipi debet, non vi."

154-156. L.A.: "Ego novi iras dæmonum; nisi mihi aliquid dederis quod mecum habeam, occident me."

155. *Or I*=ere I.

156. *Bot*=unless.

157, 158. L.A.: "Cui Jacobus baculum suum dedit."

157. *Wand*=staff. In mediæval art, a pilgrim's staff and a scallop-shell are the symbols of St James. The scallop-shell has its origin in the following: "When the body of the Saint was being miraculously conveyed in a ship without sails or oars from Joppa to Galicia, it passed the village of Bonzas, on the coast of Portugal, on a day that a marriage had been celebrated there. The bridegroom with his friends were amusing themselves on horseback on the sands, when his horse became unmanageable and plunged into the sea; whereupon the miraculous ship stopped in its voyage, and presently the bridegroom emerged, horse and man, close beside it. A conversation ensued between the knight and the Saint's disciples on board, in which they apprised him that it was the Saint who had saved him from a watery grave, and explained the Christian religion to him. He believed, and was baptised there and then. And immediately the ship resumed its voyage, and the knight came galloping back over the sea to rejoin his astonished friends. He told them all that had happened, and they too were converted, and the knight baptised his

bride with his own hand. Now, when the knight emerged from the sea, both his dress and the trappings of his horse were covered with scallop-shells, and therefore the Galicians took the scallop-shell as the sign of St James." Cutts, 'Scenes and Characters of the Middle Ages,' p. 169.

160. *Fut-hate*=with all haste. See note, II. 1164. The MS. has *ful hate*, for which Horstmann rightly suggests *fut-hate*. Mod.Sc. *het-fit*.

164-166. L.A.: "Jacobus autem, ne forte odor incendii vexaret incautos, eos in mare projici jussit."

165. *Rek*=smoke. Mod.Sc. and N. Eng., *reek*. *noyus*=noisome. O.Fr. *nuire*, to injure. Lat. *nocere*.

169. L.A.: "Et plantas ejus tenens dixit." *hynt*=seized. See note, III. 59.

" With that he kest of his Chemer,
And *hynt* in hand a stalward sper,
And raid toward his fayis in hy."

—'The Bruce,' xvi. 602.

Shakespeare uses the same word: "Wint. T.," iv. 3; "M. for M.," iv. 6.

171-174. L.A.: "Animarum liberator, accipe pœnitentem, quem invidentem et tibi detrahentem hactenus sustinuisti."

171. *Safare*=lit. saver, saviour. *ta*=take, receive. L.A.: "accipe."

172. *For-thinkand*=repenting. See note, III. 105.

174. *Bakbytyne*=backbiting.

175-178. L.A.: "Cœpit igitur in Dei timore præfectus esse, adeo ut virtutes plurimæ per eum fierent."

176. *Sa sadly*=so well.

179. *Fra*=when.

182-184. L.A.: "Jacobum adierunt et cur Jesum crucifixum prædicaret, increpaverunt." Similarly also Abdias.

183. *Byrd*=it behoves; used mockingly. Cf. note to II. 1106. The meaning seems to be, "It becomes thee well so soon to preach," &c.

185-188. L.A.: "Ille vero, cum iis per Scripturas adventum Christi et passionem evidenter probasset, plurimi crediderunt."

189. L.A.: "Abiathar vero pontifex anni illius seditionem in populo excitavit et misso fune in collo apostoli ipsum ad Herodem Agrippam adduci fecit." Abdias gives a long account of a discussion between the Apostle and the Pharisees before he mentions the sedition and the incident of the rope.

189. *Jer*=year. *Abiathar*. Josephus does not mention a high priest of this name at this period.

190. *Byschope*=high priest.

199. Clement of Alexandria, Suidas, and Eusebius all speak of the death of the Apostle as ordained by Herod, but none of them refer to the story of his being dragged to the tribunal, as is here described after the manner of Abd., the L.A., and Vinc. Bello.

204. *Hey gate*=high street, principal street.

205. *He stewyne*=high, *i.e.*, loud voice. *He* is of frequent occurrence. The 'Aberdeen Burgh Records' has *he mes*, high mass (i. 157). For *stewyne* see note to I. 15.

211. "Without cause to be beheaded."

213. *Fer*=sound. The same phrase occurs in 'The Bruce,' iii. 92. *hale and fer*=whole and sound. *oure*=hour.

216. *3ald lowinge*=yielded praise.

217. L.A.: "Scriba autem, qui funem in collo suo miserat et trahebat, nomine Josias, hoc videns ad pedes ejus se projecit et veniam petens se Christianum fieri postulavit." The same incidents are related by Abdias.

226. *Wary*=curse. A.S. *wergian*, to curse.

230. *þi goddis*. L.A., which follows Abd., reads: "maledicti omnes *dies* tui." Our author reads *dei*.

233-236. L.A.: "Tunc Abiathar os ejus *pugnis* cædi jussit et missa de eo legatione ad Herodem impetravit, ut cum Jacobo decollaretur."

244. After this the L.A. adds the day of the Decollation (8 Cal. Apr.), of the Translation (8 Cal. Aug.), and of the Interment (8 Cal. Jan.), and then says: "Statuit igitur ecclesia, ut festum ejus VIII. cal. Augusti in tempore scilicet magis congruo deberet universaliter celebrari."

245-364. For the Translation the L.A. cites Bebeth.

249-254. L.A.: "Et sepulturam divinæ prudentiæ committentes navim sine regimine conscenderunt."

250. "Without mast, oar, or rudder."

255-262. L.A.: "Et angelo domini duce in Galiciam in regno Lupæ applicuerunt. Erat enim in Hispania regina quædam sic dicta a nomine et merito vitæ." Cf. the account given of St Andrew's voyage in the 'Acta Andreæ et Matthiæ.'

262. *Schrewis*=ill-disposed, vicious. Cf. M.Eng. shrewish.

264. *Done*, a misspelling for *down*.

265-268. L.A.: "Qui lapis mox ut cera corpori hæsit et in sarco-phagum corpori se mirabiliter coaptavit."

266. *Wex*=waxed. *nesch*=soft. A.S. *hnæsce*, *hnesce*. In 'Have-lok' it occurs in its M.E. form *nesh*:—

" And woundede him rith in þe flesh,
 þat tendre was, and swiþe *nesh*,
 So þat þe blod ran til his to."—2743.

But in Stratmann under *hnesche*. For *it wax war* the MS. has *he* wax war; but *he* is evidently a mistake for *it*.

269, 270. Not in L.A.

270. *Fasone*=fashion, shape, the imprint of his body.

273-278. L.A.: "Dominus Jesus Christus mittit ad te corpus discipuli sui, ut, quem noluisti suscipere vivum, suscipias defunctum."

275. *Til he quek was*=while he was living.

278. *Remed*=remedy.

280. *But helpe*=without aid. L.A.: "sine regimine."

282. *To grawe*=to bury:—

"To touche hym other to tryne hym · other to take hym doun and *grawe* hym."
—'P. Plowman,' C. xxi. 87.

284-292. L.A.: "Eos in dolo ad quendam virum crudelissimum vel, secundum alios, ad regem Hispaniæ destinavit, ut ejus super hoc consensum haberent, qui eos cepit et in carcerem reclusit."

285. And get his decision respecting their request.

288. *Schent*=destroyed.

293. L.A.: "Cum autem ille discumberet," &c.

315-327. L.A.: "Quod Lupa audiens vehementer doluit et redeuntibus ad se discipulis et assensum regis aperientibus illa respondit: accipite boves, quos habeo in tali loco vel monte, et plastrum jungite ac corpus domini vestri deferte et locum, sicut volueritis, ædificate."

322. *Wane*. Cf. M.E. wain.

324. Cf. 1 Sam. vi.

327. *In-to dissate*=in deceit or to deceive.

328, 329. L.A.: "Sciebat enim boves tauros esse indomitos et silvestres."

328. *Tate*=unbroken. Cf. the next line, where this meaning is plainly implied. The same word occurs in 'Havelok' as *teyte* (see the Glossary). The 'Prompt. Parv.' has "*thyht*, hool for brekyng, not brokyn." Icel. *teitr*, frisky (used of a wild horse). See Stratmann, under *tait*.

332. L.A.: "Huc illucque discurrent."

337. L.A.: "Sed non est sapientia contra Deum."

344. *Bristit*=burst. It should be merely *brist* or *brast*. The verb *brestan* is properly strong. Mod.Sc. *bristit*.

346. L.A.: "Facto etiam signo crucis super tauros velut agni subito mansuescunt." Cf. note to l. 521. *corse*. The usual form in the 'Aberdeen Burgh Records' is *corss*. Under date 1448 we have, "at the *corss* of the said burgh of Ab."; "oute of the courte yheide to the merkate *corss*;" "yhour *corss* of Aberdeine."

347. L.A.: "Et eos jugentes corpus s. Jacobi cum lapide, super quem positum fuerat, in curru posuerunt. Boves autem sine alicujus regimine corpus in medium palatium Lupæ detulerunt."

350. *Dantyt*=tamed. Lit. daunted. O.Fr. *danter*, *donter*; Lat. *domitare*, to subdue. See Skeat, 'Etym. Dict.,' under *daunt*.

363. After concluding this story, the L.A. goes on to narrate twelve miracles ascribed to the Apostle

365. *Lele*=leal. *Kirsine*=Christian. Along with "Kirstine," this word is now used as the diminutive of Christina. *led*=people.

369. *Galise*=Galicia.

387. *Al þai*=them all.

390. *Eld lattis me*=old age prevents me. Cf. Prol., l. 35.

V.—J O H A N N E S.

JOHN, called in the fourth Gospel "the disciple whom Jesus loved," was the son of Zebedee and Salome, and the younger brother of St James the Greater. Like his father and brother, he was a fisherman, and plied his calling on the Sea of Galilee. His call to the apostleship is narrated along with that of his brother. Along with him, he was probably among the disciples who were present at the marriage-feast at Cana in Galilee, and who afterwards journeyed with Jesus to Capernaum, and thence to Jerusalem, and back through Samaria into Galilee, where for an uncertain period they returned to their occupations. He was one of the four who formed the innermost circle of their Lord's friends. With Peter and James, he was present at the raising of Jairus's daughter, witnessed the glory of the Transfiguration, and was near during the Agony of Gethsemane. With these also, and Andrew, he heard Jesus predict the destruction of Jerusalem, and His Second Coming, and asked, "When shall these things be?" On account of the vehemence of their zeal, he and his brother were named Boanerges. For him and his brother, Salome—or according to St Mark, they themselves—made the request that the two might sit, the one on the right and the other on the left hand of Jesus in His kingdom; and, along with his brother, he replied to Jesus that they were able to participate in His sufferings. At the Last Supper, St John reposed his head in the bosom of Jesus, and when beckoned to by St Peter, asked our Lord who it was that should betray Him. After the betrayal, he and St Peter, when the first moment of confusion was passed, followed their captive Master afar off, the rest of the disciples having sought safety in flight. He appears to have followed Jesus into the council-chamber, and even into the prætorium of the Roman Procurator. He was present at the Crucifixion, and was charged by Jesus in His last moments with the care of the Virgin Mary. When told by Mary Magdalene that the Lord was risen, he outran St Peter, and reached the sepulchre first, but feared to enter until Peter had entered before him. The interval between the Resurrection and the Ascension he spent in Galilee,

and when Jesus appeared to Peter, Thomas, Nathaniel, his brother, and himself, he was the first to recognise Him. In the Acts of the Apostles, he is shown acting along with the disciples. He was present at the Ascension and on the day of Pentecost. With St Peter, he went up to the Temple to worship, and healed the man who was daily laid at the gate of the Temple "which is called Beautiful." With the same fellow-Apostle he was imprisoned, and protested against the threats of the Sanhedrin. With him also he went down to Samaria to confirm the work begun by St Philip. During the persecution which followed the martyrdom of St Stephen, he remained in Jerusalem with the rest of the Twelve. He was there also when St Paul visited it the second time after his conversion, and is mentioned by him as one of the three "who seemed to be pillars of the Church." According to one tradition, he remained in Jerusalem till the death of the Virgin; but according to another, he left it before her death, and went to preach the Gospel in Asia Minor, and penetrated as far as Parthia, and returning, was present in Jerusalem in A.D. 62, at the election of Simeon, after the martyrdom of St James the Less, as the bishop of that city; and on the death of the Virgin, he returned to Asia, after being shipwrecked off Ephesus, where he resided, exercising a general supervision over all the Churches of Asia. He is said to have arrived just in time to check the progress of the heresies which sprang up after the departure of St Paul, and to have deposed an elder or bishop for giving a fabulous account of the travels of St Paul in company with Thecla. Among his disciples were Polycarp, Papias, and Ignatius. He combated the heresies of the Ebionites and Docetists. During the persecution under Domitian he was taken to Rome, and there thrown into a caldron of boiling oil, but being miraculously preserved, was exiled to Patmos, where he wrote the Apocalypse. On the accession of Nerva he returned to Ephesus, where he is said to have attested the truth of the first three gospels, and to have composed his own. According to tradition, he refused to remain beneath the same roof as Cerinthus, one of the foremost teachers among the heretics, lest the house should fall down on them and crush them; and caused the great temple of Artemis to be reft of its magnificence, and even to be razed to the ground. In the Church at Ephesus, the direction of which he undertook after the martyrdom of its first bishop, St Timothy, the companion of St Paul, he introduced the Jewish mode of celebrating the festival of Easter—not, it is said, because he wished to favour the errors of the Judaisers, but in order to win over the Jews more easily to Christianity. As a true priest, he was, according to Polycrates, in the habit of wearing on his brow the plate of gold, engraved with the sacred name, which was the badge of the Jewish high priest. He is said to have shown great fondness for a favourite bird, and to have taken an especial interest in the younger members of his flock, several beautiful legends being told of him in this connection. Of the many traditions

about him, the best known is the one representing that Jesus had said that he should not die. The date of his death is unknown. The dates assigned for it range from A.D. 89 to A.D. 120.—Smith's 'Dict. Christ. Biog.;' Pétin's 'Dict. Hagiogr.;' Herzog's 'Realency.'

His day is December 27.

Analysis—Privileges, 1-16; kindred, preaching in Asia, banishment by Domitian, and return to Ephesus, 17-58; the raising of Drusiana, 59-87; refutation of Crato, 88-140; conversion of stones into gems, and discourse on riches, 141-220; raising to life of a young man who had died after being married thirty days, his description of heaven and hell, and the conversion of the two young men to whom the Apostle had previously preached, 221-286; a sedition raised against the Apostle, and the destruction of the temple of Diana, 287-316; another sedition, St John drinks the cup of hemlock without harm, raises a dead man to life, and converts the Proconsul, 317-388; the legend of the young man whom the Apostle intrusted to the care of a bishop, 389-454; legend of the youth who had shot a partridge, 455-504; how, when old, the Apostle unceasingly exhorted his flock to love one another, 505-522; his prayer for those who copy or read his Gospel, 523-538; his death and burial, 539-588; the legend of St Edward, King of England, 589-658.

Sources—'Legenda Aurea,' cap. ix. Cf. 'Acta Iohannis'—Tischend., p. 266; Abdias, 'Hist. Apost.,' V.; Mellitus, 'De Passione Iohannis;' Prochorus, 'Historia de S. Johanne;' Vinc. Bello., 'Spec. Hist.,' ix. 14-17, 41-44, 49, 50.

1-16. An abridgment of the introduction of the L.A.

1-7. L.A.: "Johannes interpretatur Dei gratia, vel in quo est gratia, vel cui donatum est, vel cui donatio a Deo facta est. Per hoc intelliguntur IV privilegia, quæ fuerunt in beato Johanne. Primum est præcipua Christi dilectio. Christus enim præ cæteris apostolis eum dilexit et majora dilectionis et familiaritatis signa ostendit. Et inde dicitur Dei gratia, quia domino gratus," &c.

1. *Me liste* = it pleases me.

3. *Vndone* = interpreted.

4. *Prewilege* = privileges. Here used as before in the plural.

6. *Lafe* = rest. See note, Prol., l. 135.

7. *Hamlynes* = kindness—lit., homeliness—*i.e.*, admitted him to greater intimacy. In this sense *hamlynes* is used by Hampole, who speaks of "fosterand barnes with hamlynes"—'Psalter,' Prol., l. 16.

8-10. L.A.: "Secundum est carnis incorruptio, quia virgo a domino est electus et inde dicitur, in quo est gratia," &c.

10. "Spotless in chastity of flesh," referring to the widespread tradition that the Apostle was never married. Cf. Augustine, 'Ad Faustum,' 30-33; Abd., V. 23. The tradition is also mentioned by Chrysostom, Epiphanius, and others. Tertullian calls him "the eunuch of Christ"—'De Monogamia,' 17.

11, 12. L.A.: "Tertium est secretorum revelatio. Et inde dicitur, cui donatum est," &c.

12. *Atoure*=beyond. *athire*=other. *prewe*=privy, secret.

13-16. L.A.: "Quartum est matris recommendatio, et inde dictum est, cui donatio facta est. Maxima enim donatio a domino tunc eidem facta est, quando mater Dei in ejus custodia donata est."

17-22. Not in L.A.

18. Abd.: "Joannes Jacobi superioris frater germanus, sed minor natu, Zebedæo patre."

21. *Mary, cristis aunt*. See the article in Smith's 'Dict. of the Bible' on Mary of Cleophas.

22. *Anna*, the mother of the Virgin Mary. According to a very old tradition of the Church, she was born at Bethlehem, and was a daughter of the priest Nathan. With her husband Joachim she resided at Nazareth. For the particulars of their history see the Gospel of the Nativity of Mary and the Gospel of St James. Tradition has it that her body was carried from Palestine to Constantinople, in the year 710, and deposited in the church which the Emperor Justinian had built in her honour about the year 550. Many churches in the West are said to possess relics of her. In 1584 Pope Gregory XIII. ordained that her festival should in future be celebrated throughout the whole of Christendom on the 26th of July.

23-30. Cf. L.A.

31-42. L.A.: "Domitianus igitur imperator ejus intelligens famam accersitum eum in dolium ferventis olei ante portam latinam mitti jussit, ille autem inde exiit illæsus, sicut a corruptione carnis exstiterat alienus."

36. *Towne*=tun, caldron.

42. *Hurd*. See note, I. 232.

43-48. Cf. L.A.

44. *Fane*=ended, ceased. O.Fr. *finair*, *finer*, to end.

47. *Ypocolipß*=Apocalypse.

49. *Fere*=fearful. A.S. *fær*, fear.

51, 52. L.A.: "Et a senatu quidquid fecerat revocatur."

56-58. L.A.: "Occurrente ei universa turba et dicente: Benedictus qui venit in nomine domini."

56. *Puple*=people. *in-to hy*=in haste.

59-66. L.A.: "Cum autem ingrederetur urbem, Drusiana ejus dilectrix, quæ suum plurimum desiderabat adventum, mortua efferebatur."

60. *Bere*=bier. *bone* for *boune*, rhyming with *towne*=ready. The whole line may be rendered, "He saw a corpse made ready for the bier." *bere*, from A.S. *bær*. *bone*, from Icel. *búinn*.

61. *Effere*=ceremony. It is also spelt *affeir*, *affer*, and occurs frequently in 'The Bruce.' Icel. *atferð*=conduct—from *at*, and *fara*, to go. See Dr Skeat's Glossary to 'The Bruce.'

62. *Bownand*=making ready. *furth*=forthwith. *enter*=inter.
 63. *þe quhilk* refers back to the *cors*. *till* for *quhile*=while.
 64. *Hame-com*=return. Still in use.
 65. *Hatine*=named.

“‘Thomas of dwn *hattyn* weß he.”

—‘The Bruce,’ xiv. 376.

A.S. *hátan*, to call, to be named. *deme*=dame. O.Fr. and Fr. *dame*; Lat. *domina*. *Drusiane*. Abdias gives a long account of her in his ‘Hist. Apostol.,’ V. The original source of the story is supposed to be the Apocryphal Acts of the Apostles composed by the Manichean Leucius.

66-78. L.A.: “Parentes igitur ejus viduæ et orphani dixerunt ei: Sancte Johannes, ecce Drusianam efferimus, quæ tuis semper monitis obsecundans nos omnes alebat tuumque plurimum desiderabat adventum dicens: O si videam apostolum Dei, antequam moriar! Ecce tu venisti et te videre non potuit.”

68. *Harmys*=moans — *i.e.*, exhibiting great grief. A.S. *hearm*, *herm*, injury, hurt, grief of mind.

72. *Beyre*=bier. See note to l. 60.

77. L.A.: “O si videam apostolum Dei, antequam moriar.”

81, 82. L.A.: “Et vade in domum tuam et para mihi refectionem.”

82. *Grath*=make ready.

86. *Wittand na wa*=knowing no pain.

88, 99. L.A.: “Altera autem die Craton philosophus in foro populum convocavit, ut ostenderet quomodo hic mundus contemnendus esset. Duos enim ditissimos juvenes fratres pretiosissimas gemmas, distracto toto patrimonio, emere fecerat, et eas in conspectu omnium confringi jusserat.” Cf. Abd. xiii. xiv.

90. *Cratone*. In his history of SS. Simon and Jude, Abdias mentions a disciple of the Apostles named Crato, who wrote their history. The name Crato is probably borrowed from that of Crates, the Theban philosopher, who is said to have shown his contempt for riches by throwing his own away.

91. *In quhat-kine wyse*=in what way.

92. For *þire*, *þis* should probably be read; and for *ar to*, *þai suld*.

96. *Had*, as Horstmann suggests, has been omitted.

98. *Atanis*=at once. Mod.Sc. at ance.

103. *Skillis thre*=three reasons. L.A.: “triplici ratione.” *Skillis* occurs frequently in Hampole’s Psalter in the same sense—*e.g.*, “And thaire *skilles* ere of thaim self, noght of God, ne of haly mennys lare”—Ps. xi. 4; “My saule thristede for mony *skiles*”—Ps. lxii. 2.

105, 106. L.A.: “Primo quia ore hominum laudatur, sed divino judicio condemnatur.”

106. *Lare*=teaching.

107-112. L.A.: “Secundo quia ex tali contemptu vitium non cura-

tur et ideo vanus est, sicut medicina vana dicitur, ex qua morbus nequaquam curatur."

107. *For*=notwithstanding. A similar use of the word has occurred before. *lewynge*, leaving.

108. *Of vice* belong to *clengit*, cleansed. The whole passage may be paraphrased: "Notwithstanding that you give up riches in this way, the love of them is not destroyed. The attempt is useless—as useless as to take medicine which works no cure, but simply hastens death."

113-120. L.A.: "Tertio quia contemptus meritorius est, qui sua pauperibus elargitur, sicut dominus juveni," &c.

114. *Propre*=proper—i.e., own. Fr. *propre*; Lat. *proprium*, acc. of *proprius*, one's own.

115. *Powre*=poor; in l. 120, we have *pouere*.

121, 122. Addition.

123-130. L.A.: "Cui Craton dixit: Si vere Deus magister tuus est et vult, ut harum gemmarum pretium pauperibus erogetur, fac ut reintegrentur, ut ad ejus facias gloriam, quod ego ad hominum feci famam."

125. *Varinge*=spending, use. The 'Prompt. Parv.' has *ware*, or *chaffare*; but in Scot. and N.Eng. *ware* is used in the more general sense of *to spend*—i.e., to use in purchasing. A.S. *ware*, merchandise. See also Jamieson under *war*.

128. *Refourmyt*=reformed. *par firste degre*=their original state, condition, or form.

129. *Lovinge*=praise. "Grete haboundance of gastly comfort and ioy in god comes in the hertes of thaim at says or synges deuotly the psalmes in *louynge* of ihū crist."—Hampole, 'Psalter,' Prol. *ad init.*, and elsewhere frequently.

130. That I did for the praise or fame among men.

131-136. L.A.: "Tunc beatus Johannes gemmarum fragmenta in manum suam recolligens oravit, et factæ sunt integræ sicut prius, statim philosophus et illi duo juvenes," &c.

134. *Sovnd*. For this we ought perhaps to read *fovnd*=go. A.S. *fundian*, to tend to:—

"And syne our all the land can *found*
Sittand in peß all the cuntre."

—'Bruce,' x. 256.

"The quene thay toke wyth-oute layne
And to the foreste gonne they *founde*."

—'Le Morte Arthur,' 1965.

For other examples see Stratmann. The old alchemists believed that their art was practised by St John, and by the twelfth century the notion was very widely spread that he had changed branches of trees into gold and stones into jewels, and so reduced them to their

first nature. The L.A. (cap. ix. 13) cites the passage from the 'De Vita et Morte Sanctorum,' printed in the works of St Isidore, from which this belief seems to have arisen: "Mutavit Johannes in aurum silvestres frondium virgas, littoreaue saxa in gemmas mutavit, gemmarum fragmina in propriam reformavit naturam;" and Adam de S. Victor, a writer of the twelfth century, says of the Apostle:—

" Cum gemmarum partes fractas
Solidasset, has distractas
Tribuit pauperibus.
Inexhaustum fert thesaurum
Qui de virgis fecit aurum,
Gemmas de lapidibus."

See Migne, 'Dict. des Légendes du Christ,' 690 *et seq.*

141-146. L.A.: "Duo insuper juvenes honorati horum exemplo venditis omnibus et pauperibus erogatis apostolum sunt secuti."

149-153. L.A.: "Videntes servos suos pretiosis indumentis fulgentes, in uno vero pallio se egentes constrictari cœperunt."

141. Mellitus names them Atticus and Eugenius. Abdias says they were brothers.

149. *Quhyle*=once, sometimes, formerly.

150. *Schene*=bright.

155, 156. L.A.: "Virgas et lapides a littore maris deferri fecit." See the note to line 134, where the words from the author of the 'De Vita et Morte Sanctorum,' printed in the works of St Isidore, are given.

159-177. L.A.: "Qui jussu apostoli universos aurifices et gemmarios per septem dies quærentes reversi sunt dicentes, quod illi nunquam tam purum aurum et tam pretiosas gemmas se vidisse testati sunt," &c.

160. *Sle*=cunning, skilful:—

" Pat wyly deuel was ful *sley*,
He þoʒt noʒt to come him ney."

—'Cursor Mundi,' 721.

163. *But suiornynge*=without tarrying.

169. *Dere*=dear, costly. A.S. *deóre*, *dýre*.

173. *Tynt*=lost. Icel. *tyna*=to lose.

175. *Falow*=decay. A.S. *fealwian*, to wither; Cf. D. *vaal*, faded; Icel. *jölvr*, pale. See Skeat's 'Etym. Dict.' It is here used for *marcescat* of the L.A.

177. *But end*=without end—*i.e.*, for ever.

179-220. L.A.: "Tunc apostolus contra divitias diutius cœpit disputare, ostendens quod VI sunt quæ debent nos ab immoderato divitiarum appetitu retrahere. Primum est scriptum, unde recitavit hystoriam de divite epulone, quem Deus reprobavit, et de Lazaro paupere, quem Deus elegit. Secundum est natura, quia homo sine divitiis nascitur et nudus et sine divitiis moritur. Tertium est

creatura, quia sol, luna, sydera, pluvia, aer omnibus sunt communia et communiter sua beneficia largiuntur: sic et inter homines omnia communia esse deberent. Quartum est fortuna; dixit enim quod servus efficitur nummi et diaboli: nummi, quia non possidet divitias, sed ipse a divitiis possidetur, diaboli, quia juxta evangelium amator pecuniæ servus est Mammonæ. Quintum est cura, quia habent curam et sollicitudinem diurnam et nocturnam in acquirendo, in custodiendo timorem. Sextum est jactura, et ostendit quod divitiæ sunt causa jacturæ, quæ est in acquisitione duplicis mali, scilicet mali in præsentī, quod est elatio, et mali in futuro, quod est æterna damnatio, et alterius quod est in perditione æterna, scilicet duplicis boni, in præsentī, quod est gratia, et boni in futuro, quod est æterna gloria."

183. *Skil*=reason. See note to l. 103.

185-188. Luke xvi. 19-31.

185. Euthymius, Luke xvi. 19, says that his name was Nimeusin; and Adrichomius records that in his time the house in which he lived at Jerusalem was still shown—'Descript. Terræ Sanctæ.' *vel-full*=wilful.

187. *Met grawe*=met death—*i.e.*, died.

188. *Medynge*. Mod.Sc. and N.Eng., *midding*, a heap, mound, dunghill.

192. *Ded*=death. *pray*=prey.

200. *Mysterful*=needy.

202. *Thril*=slave. A.S. *þræl*, a slave.

203. *To twa*—namely, riches (203-205) and the devil, (206-208).

206. *Fendis lyme*=servant of the fiend. Cf. phrase, "limb of the devil."

207. *Heppis*=heaps.

212. *Tynyng*=losing. See note, l. 173.

213. *Scath*=hurt, injury. Mod.E., *scathe*.

214. *Tynsale*=loss, harm. See note, II. 828.

216. *Saule hele*=soul's health or salvation. The sign of the possessive is dropped.

219. Nor fears not on that account to lose, &c.

220. *Fyne*=end. See note, l. 44.

221ff. L.A.

222. *Agane*=against.

223. *A ȝounge man*. In some editions of Abdias he is called Syricus. Most of them, however, name him Stacteus, as also does Mellitus. According to Apollonius, as cited by Eusebius ('Hist.' v. 18) and Sozomen (vii. 27), St John raised a young man to life at Ephesus.

224. *Grawine*=buried. See note, IV. 282.

226. *For-quhy*=because. *vedo*=widow. *mene*=moan. See note to III. 699.

227. *Sere*=many. See note, Prol. l. 23.

229. *Bale*=pain, evil. A.S. *bealu*; Icel. *böl*, misfortune. *bete*=relieve. A.S. *bétan*, to profit. The same phrase occurs in 'Cursor Mundi':—

“Þe beste þoʒt his *bale to bete*
For-þi he made ham at þai muʒt.”—748.

237. *Sa*=so.

239-245. L.A.: “Præcipitque ei ut illis duobis discipulis enarraret quantam incurrissent pœnam et quantam gloriam perdidissent.”

241. *For-thocht*=repented. “And this is ane generall prouerb, that syne noyis nocht that is sufficiandly *for-thocht*.”—‘Craft of Deying,’ p. 94. See note, III. 105.

244. *A-bad*=awaited—lit., abode. For examples, see the references in the Gloss. to Dr Skeat’s ‘Bruce.’

246. *Stynte*=stopped. A.S. *styntan*. See Skeat’s ‘Etym. Dict.’ under *Stint*.

251-257. L.A.: “O miseri, vidi angelos vestros flentes et dæmones gratulantes, dixitque iis, quod perdidissent æterna palatia, quæ sunt gemmis coruscantibus fabricata, claritatis mirabilis contentiva, copiosis epulis referta, deliciis plena, gaudiis gloriosa permansura.”

255. *Far*=fair.

258-268. L.A.: “De inferno autem octo pœnas dixit, quæ his versibus continentur :—

“Vermes et tenebræ, flagellum, frigus et ignis,
Dæmonis aspectus, scelerum confusio, luctus.”

258. *Aucht paynis*=eight pains. Each writer during the middle ages seems to have varied the number of the pains of hell according to his own taste. ‘Cursor Mundi’ enumerates nine principal pains. Hampole gives no fewer than fourteen “general paynis,” besides others of which we can tell nothing. It may be of interest to compare the descriptions given by them with the one given here. The first is from ‘Cursor Mundi,’ and the second from Hampole’s ‘Prick of Conscience.’

“Viiii. paines principale es þar
Crist lat us never þider far.
Þe first, it es þe fire sa hatte,
Þat all þe mikel se sa wate,
Þof þat it casten war þar-in,
Suld it never-þe-less brin ;
Sua þat vr fire ne mai namare
Again þat fire þat [sal] brin þar,
Þan painted fire gain vrs mocht
Þat apon a wagh war wroght.
Euer it brennes dai and night
But never mare it castes light.
The tother pain is cald sa kene,
Þat mans muth it mai noght mene.

Þat þof a fer[e]n felle war made,
 And þoru a chance þar-in it gladd.
 Quils þou moght turn þi hand abute,
 It suld worth rose witvten dute.
 Þe thride pine es hard to drei,
 O wormes þat sal never dei
 Fell dragons and tades bath,
 Þat ar apon to lok ful lath,
 Ful waltsum on to here or se,
 Ful wa es þam þat þare sal be ;
 Als we se fixs in water suim,
 Sua live þai in þat lou sa dim.
 Þe ferth paine it es o stinc
 Þat mai na man sa mikel pine
 Þe fefte es undemnes dint,
 Þat þai wreckes þare sal hint,
 Als it war dintes on a steþi
 Þat smythes smittes in a smeþey
 Þaa dintes ar ful fers and felle
 Herder þan es here irinn mell,
 Þe sext paine es noght to scape
 Es suilk merckness men mai it grape ;
 Sua wonder think þar sall it be,
 Þat nan ne mai on oþer se.
 Þe seuend scenscip al for þair sin,
 Ai scam lastand þat neuer sal blin,
 For þar-till sal ilkan ha sight
 To se scenscip on oþer plight.
 Þe aghtand pine it is ful grise
 To se þaa warlaus in þat wise,
 Strang paine es it on þam to loke
 And namli laght until þair crok
 Þat dreri din, þat balful bere,
 Þat þai, wit-vten stint sal here,
 O þaa wepand in þat waa,
 Þat sal þam last for euer and ai.
 Firend bandes es þe nind
 Als in hali writ we find
 Þat al þair limes ar bunden wit,
 Witvten leth of ain lith.
 Bot a point es þar þam pines mare
 Þan elles al þair oþer fare
 Þai wat þar pine sal ha na end,
 For þai mai haf na might to mend."—23, 207-23, 264.

“ Þe firste es fire swa hate to reken,
 Þat na maner of thyng may it sleken ;
 Þe secund es cald als says som,
 Þat na hete of fire may overcom.
 Þe thred alswa es filthe and stynk,
 Þat es stranger than any hert may thynk.
 Þe ferthe es hunger sharpe and strang,
 Þe fift es brynnand threst omang.

Þe sext es swa mykel myrknes,
 Þat it may be graped, swa thik it es.
 Þe seve[n]d es þe horribel sight
 Of þe devels þat þar er hydusly dight.
 Þe eghtend payne es vermyn grete,
 Þat þe synful men sal gnaw and frete.
 Þe neghend is dyngyng of devels hand
 With melles of yren hate glowand.
 Þe tend payne es gnawing with-in
 Of conscience þat bites as vermyn.
 Þe ellevend es hate teres of gretynge,
 Þat þe synful sal scalden in þe dounfallyng.
 Þe twelfte es shame and shenshepe of syn
 Þat þai sal haf þat never sal blyn.
 Þe threttend es bandes of fire brinnand,
 Þat þai sal be bunden with fote and hand.
 Þe fourtend payne despayre es cald
 Þat þe synful sal aye in hert hald.
 Alle þir ar general paynes in helle;
 Bot þar er other ma þan tung may telle,
 Or hert may thynk or eer may here,
 Of special paynes þat er sere.
 Þe whilk many aftir, þai er worthy,
 Sal thole ever-mare in saule and body;
 Bot of alle þa paynes can I noght say,
 For na man þam reckon ne specyfy may."—6557-6590.

262. *Myrknes* = darkness.

264. *Chel* = chill. *diddir* = shiver. Still in use. N. of Eng. *dither*.

265. *Broland* = broiling.

268. *Dole* = grief. Fr. *deuil*; Mod.Sc. *dule*.

272. *Wyn* = obtain. Mod.Sc. *win*.

277. L.A.: "Ad naturam pristinam revertantur."

286. L.A.: "Omnium virtutum gratiam, quam habuerant receperunt."

287-388. L.A., ix. 5. Abd., V. xix. ff., Mellitus.

289 ff. L.A.: "Cultores ydolorum seditionem in populo concitantes," &c.

290. *Mawmentis* = idols. O.Fr. *mahommet*, an idol. During the middle ages the notion was prevalent that the Mahomedans were idolaters.

291. *Seduccione* = sedition.

293. *Tempil of dyane* = the temple of Diana, for which see Livy, I. 45. Cf. Acts xix. 27.

294. *Fane* = ceased. See note to l. 44.

295. *Strenze* = compel. O.Fr. *straindre*; Lat. *stringere*.

296 ff. L.A.: "Quibus J. hanc disjunctionem proposuit ut aut ipsi ad invocationem Dyane ecclesiam Christi everterent et ipse ydolis sacrificaret, aut ipse ad invocationem Christi templum Diane everteret et ipsi in Christum crederent."

296. *Amesit*=pacified. O.Fr. *amesir*; Lat. *admittere*.

297. *Distinctiue*=alternative. L.A.: "disjunctionem."

298. To prevent them from striving with him.

301. Cause to be cast down through her.

308-311. L.A.: "Cum major pars populi consensisset exeuntibus cunctis de templo oravit apostolus," &c.

311. *Vrisone*=orison.

314. *Idolis all.* The L.A. speaks of only one idol—the "imago Dyanae." Abd. has "omnia idola." Cf. Cæsar, 'De Bello Civile,' iii. Nicephorus (ii. 42) also relates this legend. By Trebellius Pollio, however, the temple is said to have been destroyed by the Goths during the reign of Gallienus. Pliny (xvi. 40) affirms that it was destroyed and rebuilt seven times.

317. L.A.: "Pontifex ydolorum."

318. *Ȝape*=cunning. It is so used in the 'Ormulum.' Generally it means bold, active:—

" Bot þat þe ȝonge men, so ȝepe, ȝornen þer onto,
Wapped vpon þe wyket and wonnen hem tylle."

A.S. *ȝæp*.

—'Allit. Poems,' p. 64, l. 88r.

321, 322. L.A.: "Ita ut una pars contra aliam ad prælium pararetur."

322. *Til*=to. A not frequent use of the word.

324-326. L.A.: "Quod tibi vis, faciam ut placeris."

324. *Quem*=quiet; lit., pleased. A.S. *cwéman*, to please. This use is unusual. The word is more frequently used as a verb. See Hampole's 'Psalter.'

329. *Venome*=poison. O.Fr. *venim*; Lat. *venenum*, poison. See l. 344.

330-332. L.A.: "Et si nullam in te læsionem videro, verus Deus dominus tuus apparebit."

334-338. L.A.: "Et ille: Volo ut ante alios morientes videas, ut sic amplius pertimescas."

336. *Ta*=take.

342. *Bocht*=bought. L.A., "petiit."

347-350. L.A.: "Tunc apostolus calicem accipiens et signo crucis se muniens totum venenum bibit et nullam læsionem incurrit." This is often referred to. St Augustine ('Soliloq.') says: "Pro tua dulcedine gustanda veneni poculum Johannes potavit;" and the author of 'De Vita et Morte Sanctorum' inserted in the works of Isidore: "Bibens lethiferum haustum non solum evasit periculum, sed eodem prostratos poculo in vitæ reparavit statum." Mellitus and others narrate this legend. A similar legend is related of others—*e.g.*, of Victor of Cilicia and of the bishop Sabinus. In respect to St John, the legend may have had its beginning in Christ's words to him and his brother—"Are ye able to drink the cup," &c. In consequence of this legend the Apostle is generally represented in mediæval art as holding a chalice.

349. *Croysit It*=made over it the sign of the cross. See note, I. 521.

350. *But rednes*=without fear. *wlte*=countenance. A.S. *wlitan*, to look.

352. *Lofe*=praise. See note, III. 1068.

359. *Of*=off. *kirtill*=kirtle, tunic, gown. Icel. *kyrtill*, which Dr Skeat suggests is probably a diminutive of *skirt*; Icel. *skyrta*. See 'Etym. Dict.' under *kirtle* and *skirt*. It is here used for "tunica" of the L.A.

360. *Vntreufull*=untrustful; lit., one who does not trow. A.S. *treówian*, to have trust in.

361. *Amowis*=moves, incites.

363, 364. L.A.: "Cui apostolus: ut sic confusus a tua infidelitate discedas."

364. *Mystreutht*=mistrust, want of trust. *haf scham*=may be ashamed.

366. *Venis*=*wenis*=imaginest.

367. *Ger me of fors*=compel me; lit., cause me by force. *trev*=*trew*=believe.

368-372. L.A.: "Vade et mitte eam super corpora defunctorum dicens: Apostolus Christi me misit ad vos, ut in Christi nomine exsurgatis."

370. *Hele*=cover. See note, II. 251. For the miracle, cf. Acts xix. 12.

373-375. L.A.: "Quod cum fecisset, illico surrexerunt."

374. *Rudly*=quickly; from the same root as *rude*; here it means without ceremony.

377. *Kyne*=kin.

380. *Kirke*. The church dedicated to St John before the city of Ephesus (πρὸ τῆς Ἐφεσίων πόλεις) was, according to Procopius (Bk. v., *ad init.*), built upon a rock, and was at first very small. According to the same writer, it was rebuilt with great splendour by Justinian after it had fallen into a very ruinous condition.

381-388. Not in L.A., but evidently based upon the following passage which forms the introduction in Abdias to the story. The author here proceeds in l. 389 to relate: "Quum ergo rediisset Ephesum apostolus, rogabatur etiam vicinas inlustrare provincias, quo vel ecclesias fundaret, in quibus non erant locis; vel in quibus erant, sacerdotes ac ministros institueret, secundum quod ei de unoquoque Spiritus Sanctus indicasset."—V. iii.

389-454. L.A. ix. 6. Cf. Abd., V. iii.; Euseb., 'Hist. Ec.', iii. 23; 'Clem. Alex.', 'Quis dives salvetur,' c. 42; Nicephorus, II. xlii.

389-396. L.A.: "Refert beatus Clemens, sicut in IV. libro ecclesiasticæ hystoriæ invenitur, quod quodam tempore apostolus quemdam juvenem pulchrum et fortem convertit et eum cuidam episcopo sub depositi nomine commendavit."

394. *Fore all his maucht* means, apparently, on account of his great capabilities.

397, 398. Not in L.A., but Abd.: "Tum vero presbyter in domum suam adolescentem suscepit commendatum, et cum omni diligentia enutrit, amplectitur, fovet, ad ultimum etiam baptismi gratiam tradit."

399-402. L.A.: "Post aliquod autem tempus juvenis dereliquit episcopum et factus est princeps latronum."

401. *Sterk*=stark. *thefis*=thieves.

402. *Master mañ*=leader.

403-414. L.A.: "Apostolus itaque ad episcopum venit et suum depositum requisivit. Cumque ille de pecunia intelligeret et ex hoc vehementer stupeficeret, dixit ei apostolus: Juvenem illum a te repeto quem tibi tam studiose recommendavi."

405. *Depose*=deposit—i.e., the young man. The term is borrowed from the Civil Law.

406. *Lefit*=left.

408. *Veinand*=*wenand*=thinking. A.S. *wénan*, to imagine. See note, l. 366.

415-418. L.A.: "Cui ille: pater sancte, in anima mortuus est et in tali monte cum latronibus degit, quorum ipse princeps est."

423, 424. L.A.: "Bonum, inquit, te custodem fratris animæ dereliqui."

423. *Wend*=thought. See note, l. 408.

431-433. L.A.: "Præ pudore nimio statim equum ascendit et velocius aufugit."

431. *Schone*=fled away. A.S. *scúnian*. See Skeat's 'Etym. Dict.,' under *shun*.

433-443. L.A.: "Apostolus autem ætatis oblitus urget calcaribus equum et post tergum clamat fugientis: Ut quid fili dilectissime fugis patrem et inermem senem? Ne timeas fili, quia pro te Christo rationem reddam et certe pro te libenter moriar, sicut pro nobis Christus est mortuus. Revertere, fili, revertere, quia dominus me misit."

435. *Cryand hey*=crying aloud.

436. *Byd*=stay. Mod.Sc. *bide*.

437. *Vnermyt*=unarmed.

438. *Mon*=must. See note to II. 884.

441. *Myse*=evil.

444. *Stynt*=stop. See note, l. 246.

447-450. L.A.: "Apostolus autem ad pedes ejus procidit et manum tamquam per pœnitentiam jam purgatam osculari cœpit."

451. *Reutht*=pitifulness. *tent*=heed.

454. L.A. adds: "Ipsumque postmodum in episcopum ordinavit," which is here omitted, and with reason, as a thief, the leader of a band of thieves, could not be raised to the position of a bishop, however penitent.

The story of the heretic Cerinthus, which follows in the L.A., is also omitted.

455-504. L.A. ix. 8; Cassian., 'Collat.,' xxiv. 2.

455-466. L.A.: "Cum avis quædam, quæ perdix dicitur, ut ait Cassianus in libro collationum, viva b. Johanni a quodam oblata fuisset et ille eam quasi demulcendo tangeret et contrectaret, quidam adolescens hoc videns ad coævus suos ridendo dixit: Videte, quomodo ille senex cum avicula sicut puer ludit."

455. *Iohne cassiane*. Johannes Cassianus is believed to have been born between 350 and 360 A.D., but where is not known. Most writers are disposed to assign to him a Western origin, because he wrote his works in the Latin tongue, but the reason is not decisive. He was educated in a monastery at Bethlehem, and about 390 A.D. spent seven years among the monks in the Thebaid. After returning to Bethlehem, he found his way about the year 403 to Constantinople, and was there ordained a deacon. From Constantinople he went to Rome, and appears to have finally settled in the neighbourhood of Marseilles, where he founded two monasteries—one for men, and the other for women, over the former of which he presided. His death took place between 450 and 460 A.D. In the 'Collationes Patrum in Scithico Eremo Commorantium,' in which the story here related occurs, Cassian records his experiences in Egypt. During the dark and middle ages the work was in great esteem, and was highly approved by St Benedict, as well as by the founders of the Dominicans and Carthusians. St Augustine, however, questioned its orthodoxy on the subject of free-will and grace. Cassian is regarded by many as the founder of Western monachism and of the Semipelagian school. Cf. Smith's 'Dict. of Christ. Biog.'

456. *Quhile*=once. *fule*=*foule* (l. 464), fowl, bird.

457. *Partryk*=partridge. Mod.Sc.

463. *Plait*=*playit*, *past t.* of play.

465. *3arne*=earnestly.

468. L.A.: "Per spiritum recognoscens." *schauyn*, revelation; lit., showing.

473. L.A.: "Aves inde ac bestias saggitamus."

474. *Ma*=more.

477. L.A.: "Tunc juvenis cœpit arcum tendere et tensum in manu tenere. Sed cum nil ei apostolus diceret, juvenis arcum distendit," &c.

478. *Lyne*=string. A.S. *line*, cord.

479. *A quhyle*=a short time. Mod.Sc.

484. L.A.: "Et ille: quia, si diutius tensus teneretur, ad jacienda jacula infirmior redderetur."

486. *Takil*=missile. Icel. *taka*, anything which grasps; but probably from Gael. *tacaid*, a peg, pin.

487. L.A.: "Et Apostolus ad hoc: Sic et humana fragilitas ad contemplationem minus valida fieret, si semper in suo rigore persistens fragilitati suæ interdum condescendere recusaret; nam et aquila cunctis avibus celsius volat et solem clarius conspicit et tamen

naturæ necessitate ad ima descendit: sic et humanus animus, cum se modicum a contemplatione retrahit, crebra innovatione ardentius ad cœlestia tendit."

488. *Skyll*=reason. See note to l. 103.

489. *Brokilnes*=weakness; condition of being easily broken.

491. *Disport*=play, sport. *ithandly*=incessantly. Icel. *iðinn*, assiduous, busy.

492. *Na*=lest. *quhile*=at times.

495. *Eyrne*=ern, sea-eagle; but probably eagle. *heyeste*=highest.

496. *Clerlyaste*=superlative of *clearly*.

497. *Mon of fors*=must of force, or necessity.

498. *Law 3erd*=low earth.

505-522. L.A., ix. 9. Hieron. *in Gal.* vi.

505. L.A. adds: "ut testatur Hieronymus."

506. *Velde*=direct. Mod.Sc. *guide*.

507. *Effecy*=Ephesus.

508. *Selfe eld*=very age. Cf. Mod.Eng. *self-same*.

509. *Vnhes*=with difficulty.

510. *Quhyle*=at times. Cardinal Newman uses the word (as is frequently done) in the plural:—

"And so in us at *whiles* it falls to claim
Powers that we dread, or dare some forward part."

511. "Without pause he might no more say." The use of the double negative is frequent.

512-514. L.A.: "Ad quamlibet pausam hoc dicebat: filioli, diligite alterutrum."

512. *Þire*=these.

514. *Enterchangeably*=mutual, each other; a very unexpected word.

518. *Ythanly*=unceasingly. See note to l. 491.

519. *Tacht*=taught.

520. *At all*=with all.

522. "If ye in this his bidding do."

523-538. L.A., ix. 10.

523-530. L.A.: "Refert quoque Helinandus, quod cum Johannes evangelista evangelium scribere deberet, prius indixit jejunium, ut orarent se digna scripturum."

523. *Elynandus*=Helinandus.

529. *Thankful*=acceptable.

531-538. L.A.: "Fertur autem ipsum pro illo loco secretissimo, in quo divina scripturus secesserat, orasse, ut nullas huic insistens operi ventorum ibi aut imbrium injurias pateretur. Hancque eidem loco usque hodie reverentiam elementa servare dicuntur."

532. *Is*=his.

534. *Wryte*=writing. *write* is still used in Mod.Sc. in the same sense.

536. *Noyus*=hurtful. *vyndis*=winds. *na*=nor. *rane*=rain.

539-588. L.A., ix. 11; Vinc. Bello., 'Spec. Hist.;' Abd. V. xxii-xxiii.; Mellitus, 'De Pass. Johannis;' Isidore, 'De Vita et Morte Sanct.;' Niceph., 'H. E.,' ii. 42; Augustin., 'Tract. in Johann.,' 124.

539-543. L.A.: "Cum igitur esset nonaginta octo annorum et a passione domini, secundum Ysidorum, anno sexagesimo septimo, apparuit ei dominus."

539. *Luffit*=lived.

544. *Fel*=many, numerous.

546. *Et*=eat.

549-552. L.A.: "Cui dominus : Dominica die ad me venies." Abd.: "Dominica resurrectionis meæ quæ post quinque dies futura est." Similarly Mellitus.

553-560. L.A.: "Veniente igitur dominica universus populus convenit in ecclesia, quæ fuerat ipsius nomine fabricata. Qui a primo pullorum cantu prædicavit iisdem, hortans eos, ut in fide essent stabiles et in mandatis Dei ferventes essent."

557. *Cravyn*, past part. of *craw*=crow. *thrise*=thrice. Abd. adds: "Horam circiter diei tertiam." The first Christians were in the habit of assembling at the dawn of day for the purpose of celebrating the Communion. See Tertullian, 'De Corona Militis,' c. 3; Pliny, 'Letter to Trajan' (Ep. 96).

558. *Vyis*=ways.

560. *Lewe*=leave.

561-572. L.A.: "Post hoc foveam quadratam juxta altare fecit fieri et terram extra ecclesiam jactari descendensque in foveam expansis ad Deum manibus dixit: Invitatus ad convivium tuum, domine Jesu Christe, ecce venio gratias agens, quia dignatus es me ad tuas epulas invitare, sciens quod ex toto corde meo desideravi te."

562. *Pyte*=pit. *depe and brad*=deep and broad.

564. Caused the earth to be placed outside of the Church. *of*=out. *don*=put, placed, thrown.

565. *Lad*=laid. *ewyne*=even, flat.

566. *Hevand*=lifting. A.S. *hebban*, to lift.

568. *A-bufe*=above. In MS. *a-behufe*. A.S. *an*, on; *be*, by; and *ufan*, upward. 'Ormulum' (6438) has *abufen*; 'A.S. Chron.,' an. 1090, *abufan*; 'Laws of Æthel.,' in Wilkins, p. 63, *be-ufan*. See Skeat's 'Etym. Dict.' *lowe* for *lof*=praise.

576. *Ferly*=strangely, wondrously.

585. *Grond of well*=bottom of a well.

The tradition that St John the Evangelist did not suffer death in the same way as other human beings is very ancient, and was very widely spread. George of Trebizonde dedicated a work to the Pope, the chief aim of which is to show that the Apostle is not dead, but

will return at the end of the world to combat Antichrist. According to Jacques Le Fèvre d'Étaples, he was translated like Enoch and Elijah. Florentinius ('Notæ in Martyrologium vetus Hieron.') says the Apostle died and was resuscitated almost immediately, and will come again at the end of the world to preach the Gospel and to die again. In the time of Augustine ('In Joh.,' 125) and of Gregory of Tours ('De Glor. Martyr.,' 30), many believed that John was in his tomb, still living but wrapped in a profound slumber, from which he will not awake until the day of judgment.

586. Addition.

589-654. L.A. ix. 12.

589. *Sanct edmwnde*. This and the next line are an addition. Sanct Edmwnde is a mistake for Sanct Edward. As told by Ailred, the story is as follows: "Sanctus Eduardus nulli petenti in nomine Sancti Johannis Evangelistæ aliquid denegabat: hunc enim post Apostolorum principem arctius diligebat. Unde contigit, quod quidam peregrinus, absente camerario, in nomine Sancti Johannis Evangelistæ importune a rege eleemosynam postularet. Cui rex preciosum annulum, cum nihil aliud in promptu haberet, dedit. Accidit post hæc, duos Anglicos ad adorandum Salvatoris sepulcrum Hierosolymam proficisci. Qui die quadam a publica strata declinantes, devia quæque sectati sunt: et sole ruente, nox obscura adducta est. Et cum nescirent quid agerent, quo se verterent, apparuit eis senex quidam venerandus, qui eos ad civitatem reducit. Susceptis autem hospitio, mensa paratur: lautissimeque refecti, dant membra quieti. Mane autem facto, egressis illis de civitate, ait senex: Viri fratres, cum summa prosperitate vos repatriaturos non dubitetis: quoniam prosperum iter faciet vobis Deus, et ego ob amorem regis vestri, in omni via firmabo super vos oculos meos. Ego enim sum Apostolus Christi Johannes, qui regem vestrum ob meritum castitatis summa dilectione complector. Hunc ergo annulum, quem mihi in habitu peregrino apparenti tribuit, reportate, denunciantes ei obitus sui instare diem: quem infra sex menses visitans visitabo, ut mecum sequatur agnum quocunque ierit. His dictis, disparuit: et illi ad patriam prospere redeuntes, quæ viderant et audierant, regi seriatim retulerunt."—Surius, Jan. 5, p. 77.

590. *Lovit* = loved.

591. *Out-ane* = except.

596. *Ves in solace* = amusing himself. In the sense of amusement, *solace* is used several times in 'The Bruce,' as *e. g.*:—

" And maid thaim gamyn and *solace*,
Till that his folk all passyt was."

—Bk. III. 465.

This line is not in L.A.

599. *Iohnnis sak* = John's sake.

601. *Asyth*=sufficient relief. O.Fr. *asseis*?

602. L. A.: "Absente camerario."

604. *Far*=fair.

606. *Craf*=crave.

609-655. L.A.: "Sed post plures dies quidam miles Angliæ in transmarinis partibus constitutus ab eodem peregrino annulum regi referendum in hæc verba recepit: Ille, cui et pro cuius amore annulum hunc dedisti, tibi remandat. Unde liquido patuit quod beatus Johannes eidem in forma apparuit peregrini." The L.A. then concludes with a brief *résumé* of the miracles of the Apostle from St Isidore.

612. *Lose*=praise, renown. See note to I. 230.

617. *Gat*=way.

618. *Haliste*, a mistake for *halsyt* or *hailsyt*=hailed, saluted. Swed. *helsa*, to salute. This word seems to have been frequently mistaken. See Skeat's Gloss. to 'The Bruce,' under *hailsyt*, *halsit*, *haylist*, and *halyst*.

624. *Umquhil*=once.

631. *Vesy*=visit.

646. *Taknyng*=token.

649. *Ved*=dress. See note to III. 913.

655-658. Author's conclusion.

656. *God*—i.e., Jesus Christ. *cusynge*=cousin.

657. *Twynne*=separate, pass.

"Luf lokez to luf & his leue takez,
For to ende alle at onez & for euer *twynne*."

—'E. E. Allit. Poems,' p. 50, 402.



VI.—T H O M A S.

THE Apostle St Thomas was surnamed Didymus, or the Twin. According to one tradition he was born at Antioch. According to another he was a Galilean by birth and a fisherman. In the catalogues of the Apostles he is coupled with Matthew in Matt. x. 3, Mark iii. 18, Luke vi. 15, and with Philip in Acts i. 13. All that is known of him is derived from the fourth Gospel and the Acts of the Apostles. Four incidents are recorded in connection with him. (1) When our Lord determined to face the dangers that awaited Him in Judæa on His journey to Bethany, and the rest of the Twelve were endeavouring to dissuade Him, Thomas said to them, "Let us also go, that we may die with Him" (John xi. 16). (2) During the conversation at the Last Supper he said to Jesus: "Lord, we know not whither Thou goest, and how can we know the way?" (John xiv. 5). (3) After the Resurrection, again, he was absent when our Lord first appeared to the rest of the disciples, and when informed of the fact, replied: "Except I see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe" (John xx. 25). (4) Eight days after this, when Jesus appeared again to the disciples, and said to him, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing;" he replied—"My Lord and my God." To the third incident is due his name of the Doubting Apostle. He is mentioned twice again in the New Testament: in John xxi. 2, as one of the five disciples to whom our Lord appeared on the shores of the Sea of Galilee; and in Acts i. 13, as one of those who were assembled together in the upper room in Jerusalem immediately after the Ascension, and as one of the witnesses of that event. The remainder of his life is known only from tradition. According to Eusebius ('Hist. Eccl.,' i. 13), who says he was also called Judas, immediately after the Ascension, he sent Thaddeus to Edessa with our Lord's letter to Abgarus, the prince of that city. He is said to have preached in Parthia or Persia,

(Euseb., 'Hist. Eccl.,' iii. 1; Socrat., 'Hist. Eccl.,' i. 19), and to have been buried at Edessa (Socrat., 'Hist. Eccl.,' iv. 18). His grave at Edessa is mentioned by Chrysostom ('Hom. in Heb.,' 26) as one of the four genuine tombs of the Apostles; the other three being those of SS. Peter, Paul, and John. According to a later tradition, the tradition followed here, he proceeded to India, preached the Gospel, and suffered martyrdom. According to some authorities his body was translated to Edessa; according to others it was found in 1523 buried beneath an old ruinous chapel which stood over his tomb without the walls of Meliapor. Smith's 'Dict. of the Bible'; Pétin's 'Dict. Hagiog.'; Butler's 'Lives of the Saints'; Tischendorf's 'Acta Apoc. Apostol.'; Gregory of Tours's 'De Gloria Martyrum,' cap. xxxii.; Chambers's 'Book of Days'; Owen's 'Sanctorale Catholicum.'

His day in the Latin Church is December 21; in the Greek, October 6; among the Indians, July 1.

His sign is a carpenter's square.

Analysis—His mission to India, 1-42; his departure with Abney, and arrival at a city where the marriage of the king's daughter is being celebrated, 43-54; Thomas meets with a Hebrew maiden, the punishment of a servant, and the conversion of the newly married pair, 55-192; he arrives at the Court of Gundoforus, and is commissioned to build a palace, 193-216; but preaches, and uses the money, intrusted to him, to build churches with, and in almsgiving, 217-236; the king, who has been absent, returns, and imprisons both Thomas and Abney, 237-247; they are tortured, the king's brother dies, but rises again, and, after admonishing the king for his treatment of the apostle, goes to the prison and releases him, 248-316; the king's repentance, 317-360; Thomas heals the sick and preaches, 361-438; he then proceeds from "Inner" India to "East" India, performs miracles, and preaches and is imprisoned, 439-505; the queen visits him, is converted, and confesses her conversion to the king, 506-549; Thomas is brought before the king, is tormented, and, refusing to sacrifice to the idols and bringing about their destruction, is stabbed from behind by the priest, 550-666; flight of the king and the apostle's burial, 667-684; conclusion, 685-698.

Source—'Legenda Aurea,' cap. v. Cf. Abdias, Lib. ix.; the 'Acta Thomæ,' Tischendorf and Thilo; and Vinct. Bello., viii. 62 *et seq.*

The etymological introduction of the L.A. is omitted.

2. *Degre*=order, not of dignity, but in which, according to one of the traditions, the Apostles composed the Apostles' Creed. See Giles, 'Codex Apoc. N.T.,' vol. ii. p. 655. Cf. Migne, 'Dict. Apoc.,' ii. 111, art. "Apôtres"; also the note, XV. 1-8. The following, however, gives them in a different order: "Et cœperunt (apostoli) loqui aliis linguis, et composuerunt symbolum. *Petrus*: Credo in Deum Patrem omnipotentem, creatorem cœli et terræ. *Ioannes*: Et in Iesum Christum

Filium ejus unicum Dominum nostrum. *Iacobus*: Qui conceptus est de Spiritu sancto, natus de Maria Virgine. *Andræas* ait: Passus sub Pontio Pilato, crucifixus, mortuus est, et sepultus. *Philippus* dixit: Descendit ad inferna. *Thomas* ait: Tertia die surrexit a mortuis. *Bartholomæus* ait: Ascendit ad cœlos: sedet ad dexteram Dei Patris omnipotentis. *Matthæus* ait: Inde venturus judicare vivos et mortuos. *Iacobus Alphæi* dixit: Credo in Spiritum sanctum. *Simon Zelotis* ait: Sanctam Ecclesiam Catholicam. *Iudas Iacobi* dixit: Sanctorum communionem, remissionem peccatorum. Item *Thomas* ait: Carnis resurrectionem, vitam æternam.”—Mabillon, ‘*Analecta*,’ iv. 575.

3-54. L.A.: “Th. ap. cum esset apud Cæsaream, apparuit ei dominus dicens: Rex Indiæ Gundoforus misit præpositum Abbanem quærere hominem architectoria arte eruditum. Veni igitur et mittam te ad eum. Cui Thomas: Domine, quo vis mitte me pater (l. præter) ad Indos. Cui deus: Vade secure, quia ero custos tui. Cumque Indos converteris, ad me cum palma martirii venies. Cui Thomas: Dominus meus es et ego servus tuus: fiat voluntas tua. Cumque præpositus per forum ambularet, dixit ei dominus: quid comparare vis, juvenis? Cui ille: Dominus meus misit me, ut conducam servos in arte architectoria eruditos, ut romano opere sibi palatium construatur. Tunc dominus tradidit ei Thomam, asserens eum plurimum in tali arte peritum. Navigantes autem ad quandam civitatem venerunt, in qua rex filiæ suæ nuptias celebrabat. Hoc cum præconisari fecisset, ut omnes nuptiis interessent, alias regem offenderent, contigit illum Abbanem et apostolum introire.”

7. *Inde*. See note to III. 13. According to some traditions the Apostle went to Parthia; according to others to India; and according to others, again, to both Parthia and India. See Thilo, ‘*Acta Thomæ*,’ p. 97 *et seq.*, where the various traditions are given. *lefít*=leave it.

8. *Gundoforus*. See Thilo, *ibid.*, p. 116 *et seq.*

9. *Proveste*=provost. O.Fr. *provost* (*prevost*); Lat. *præpositus*.

10. *Bisily*=actively. A.S. *bysig*. *spere*=seek, inquire for. Icel. *spyrja*.

12. *Thank*=favour. A.S. *þanc*. See Bradley, *sub voce*.

13. *Thankfully*=bountifully.

18. *Ovtane*=except. A.S. *utan*; Icel. *utan*. See Bradley. *fel-loune*=cruel. Cf. *fel* of l. 20.

22. *Hale ynd*=all India.

27. *þat*=at; a frequent use.

45. *Citte*. According to Pet. de Natalibus, it was called Andrino-polis: “Cumque die vij. Andrinopolim pervenissent,” fol. xv. V. B., viii. 62, calls it Andronoplis.

47. *Of nev*=of new=recently, just.

48. *Monicione*=warning, proclamation.

51. “Of all classes, from the highest to the lowest.”

52. *But assonze*=without excuse. “Debent comparere et omni

essonio excepto = thai . . . aw to comper *essonye* outan."—Peebles Burgh Rec., p. 1. *assonze*, from O.Fr. *essoyné*. See Cotgrave, who gives *essoyned*, "whose absence is excused by reason of his impotencie"; Du Cange, under *essoyné* and *sunnis*; and Jamieson, under *assonyie*. *feste* = feast.

53. *Dedenze* = scorn. O.Fr. *disdein*, *desdaing*. See Cotgrave, under *desdaing*, and Skeat, under *disdain*.

54. *Eschev* = avoid. O.Fr. *eschever*. Cotgrave and Roquefort, *fenze* = feign. F. *feindre*, pres. pt. *feignant*; Lat. *fingere*.

55-108. L.A.: "Puella autem Hebræam fistulam in manu gerens unumquemque laude aliqua commendabat vidensque apostolum intellexit hunc esse Hebræum, eo quod non manducaret sed oculos ad cælum fixos haberet. Cumque puella coram eo hebraice caneret dicens: Unus est Deus Hebræorum, qui creavit omnia et fundavit maria, apostolus ipsa hæc eadem verba repetere satagebat. Videns autem pincerna, quod non manducaret nec biberet, sed tantum oculos fixos ad cælum haberet, apostolum Dei in maxillam percussit. Cui apostolus: Melius est ut in futuro indulgentia tibi tradatur et hic transitoria plaga reddatur: non hinc surgam donec manus, quæ percussit, huc a canibus afferatur. Hic igitur ad hauriendam aquam abiit et leo ipsum occidens sanguinem ejus bibit. Lacerantibus autem canibus ejus corpus, unus niger canis manum ejus dextram in medium convivium apportavit, quo viso omnis turba obstupuit et puella ejus verba referens projecta fistula ad pedes apostoli se projecit."

60. *Quyschile* = whistle; called a *fistule* in l. 70.

62. *Lowynge* = laudation. A.S. *lofung*.

65. *Persavinge* = perceiving, perception.

67. *Drinnge* = drink.

68. *Is he* = his eye.

71. *Lede* = speech, language. A.S. *leden*.

78. *Rehete* = refresh, comfort, encourage; "to revive, rejoyce, cheare up exceedingly"—Cotgrave. "That is, that man *rehete* his thoȝt in grace of the holy gost."—Hampole, Ps. ciii. 17. Cf. Ps. xxii. 2; lxvi. 6, &c. O.Fr. *rehaitier*.

81. *Vald nocht assay* = would not take.

82. *Govand* = gazing intently.

83. *Strak* = stroke, blow. *schek* = cheek.

85-91. According to P. de Nat., this was said in Hebrew: "quod quia Hebraice dixit, sola puella intellexit." Cf. l. 106. So also V. B.: "hoc autem hebraico sermone dixit, nullus quod excepta puella hebrea intellexit."—viii. 63.

93. *A-gane* = against. Cf. Exod. vii. 15.

94. *Velvatter* = well or spring water.

96. *Hund*. L.A., P. de Nat., and V. B., leo.

97. *Veryt* = worried.

100. *ȝet* = ate.

104. *Bedene*. See note to III. 1064.

110. *Dovt*=fear. Cf. I. 283 n.

117-121. L.A.: "Domine adolescentibus his benedictionem tuæ dextræ et in eorum mentibus semina semen vitæ."

131-140. L.A.: "Videbatur etenim iis quod rex gemmatus eos amplecteretur et diceret: apostolus benedixit vos, ut æternæ vitæ participes sitis."

133. *Schrove*, read *schrovd*=clad. A.S. *scrydan*; Icel. *skryða*. *stanis sere*=various gems.

135. *Brase*=embrace.

139. *Parsaneris*=partakers. O.Fr. *parsonnier*, "a partener, or coparcener"—Cotgrave. See also Skeat, sub *partner*.

142. *Athire til vthire*=one to the other.

145. *Þuð-gat*=in this way. *carpand*, talking. *carpyn*, or *talkyn*—Fabular.

"So gone thei forthe, *carpende* fast
On this, on that."

—Gower, 'Conf. Am.,' lib. vii.

'Prompt. Parv.' Icel. *karpa*. See also Skeat and Bradley.

147. *Euire*, read *entre*.

148. *Chavmer*=chamber. O.Fr. *chambre*, *cambre*.

149-174. L.A.: "Rex meus vobis modo apparuit et me clausis januis huc adduxit, ut super vos benedictione mea habeatis carnis integritatem, quæ est omnium regina virtutum et fructus salutis perpetuæ. Virginitas soror est angelorum, possessio omnium bonorum, victoria libidinum, fidei trophæum, expugnatio dæmonum, et æternorum securitas gaudiorum. De libidine autem corruptio gignitur, de corruptione pollutio nascitur, de pollutione autem reatus oritur, de reatu confusio generatur."

153. *Forout*=without.

156. *Bedene* is here an expletive. See Murray, *sub voce*, 5.

157. *Hele*=salvation.

159. *Cister*=sister.

161. *Valdinge*=wielding, control, government.

164. *Fend bakvart*=fiend backward.

167. *Ruttinge*, rotting, corruption. A.S. *rotian*; M.E. *roten*. The line is improved by omitting *þe flesch*. The words are not needed.

168. *Oysit*=used. Fr. *user*; Low Lat. *usare*.

169. *Rottinge*, see l. 167 n.

170. *Generit*=generated, engendered, begotten.

172. *Grovis*=grows. *vat*=know. *giltiness*=guiltiness, guilt.

175-182. L.A.: "Hæc illo referente duo angeli apparuerunt dicentes iis: nos sumus angeli vobis ad custodiam deputati, qui, si apostoli bene servaveritis monita, offerimus Deo omnia vota vestra."

179. *ȝeme*=keep. "Thou lord thurgh tha wordis sall *ȝeme* vs in this world."—Hampole, Ps. xi. 8. A.S. *gýman*; Icel. *geyma*.

180. *Queme*=pleasingly, agreeably.

“ƿat þou mine children shalt wel yeme,
ƿat hire kin be ful wel *queme*.”

—Havel., 393.

183-192. L.A.: “Eos igitur apostolus baptizavit et de fide diligenter edocuit. Post multum vero temporis sponsa nomine Pelagia sacro velamine consecrata martirium patitur et sponsus nomine Dyonisius illi civitati in episcopum ordinatur.”

186. *Val*=veil, the sign of belonging to Christ alone.

187. *þe gold rynge* was symbolic of the novice's betrothal to Christ.

193-250. L.A.: “Post hæc autem apostolus et Abbanes ad regem Indiæ pervenerunt. Designato vero ab apostolo mirabili palatio et copioso thesauro accepto rex in aliam provinciam proficiscitur et apostolus universum thesaurum populo elargitur. Per totum autem biennium quo abfuit rex, apostolus prædicationi institit et innumerabilem populum ad fidem convertit. Rediens autem rex et quæ Thomas fecerat discens, ipsum cum Abbane in ima retrudit carceris, ut postmodo vivos excoriatos ultricibus daret flammis.”

201. *Red*=reed, for measuring.

205. *On sic vyijs*=on such wise.

211. *Feris*=efferis=belongs to.

215. *Quet*=quit, paid.

216. *Fra*=when.

222. *Sychware*, read *sythware*, and see note to II. 518.

228. *Fele & gret*=many and great.

234. *Wath*=harm. Cf. XI. 378. Icel. *vaði*, peril, hurt. See Bradley.

237. *Oys*=use. Cf. note to l. 168.

244. *Fel*=cruel. *rath*=quickly.

249. *Quyke þam fla*=flay them alive.

250. *In doile & va*=in pain and woe. *doile* from O.Fr. *deuil*, *deoil*, *deuil*, *doel*; peine, chagrin, *dolor*—Roquefort. See note to II. 568.

251-256. L.A.: “Interea Gad frater regis moritur et ei sepulchrum cum ambitione nimia præparatur.”

253. *Hechte*=was called. A.S. *hatan*; O.L.Ger. *hetan*; O.Fris. *heta*; Goth. *haitan*; Icel. *heita*.

254. *Dule*, see note to l. 250 above.

255. *Cure*=care. Lat. *cura*.

257-300. L.A.: “Quarta autem die quam mortuus fuerat, resurrexit et stupefactis omnibus cunctisque fugientibus dixit fratri suo: Hic homo, frater, quem excoriare et incendere disponebas, amicus Dei est et omnes angeli famulantur ei. Qui me in paradysum ducentes quoddam mihi ostenderunt palatium ex auro et argento et lapidibus pretiosis mirabiliter fabricatum; et cum ejus pulcritudinem admirarer, dixerunt mihi: hoc est palatium quod Thomas fratri tuo exstruxerat; cumque dicerem: utinam janitor ejus essem, dixerunt mihi:

frater tuus se illo fecit indignum; si vis in illo manere, rogabimus dominum, ut te suscitare dignetur, ut illud a fratre tuo possis emere, reddens ei pecuniam, quam se existimat perdidisse."

259. For *quha* read *þat*.

268. *Serwys* = serve.

270. *Schawyt* = showed. A. S. *sceawian*. *welful* = happy. See Bradley, sub *weola-ful*.

271. *Fare* = fair, beautiful.

272. Read, "As he before hycht to þe had." *Hycht* = promised. See note to l. 253.

273. Nor is there under the high air—*i.e.*, heavens.

275. For gold may not be brighter.

277. *Vanis* = dwelling. Cf. Douglas, iv. 138.

278. *Schenand* = shining. A. S. *scīnan*; Dut. *schijnen*; Icel. *skína*.

281. *Saphir of assay* = sapphire of value or great cost.

"Stones of great *assay*."—Spenser, *quo*. Imp. Dict.

"Purfled with gold and pearle of rich *assay*."—Spenser, 'F. Q.', i, ii. 13.

Assay, O. Fr. *astai*, *assay*.

283. *Adamant* = diamond. O. Fr. *adamant*; Lat. *adamas*, *adamantis*.
þat her of gene = ?

285. *Musand* = thinking, meditating. O. Fr. *muser*. See Skeat.

292. *Hym-selwine* = himself.

294. *Prais* = pray.

295. *Luf* = live.

297. Giving him of thy free goods.

300. *Mynte* = meant, had in mind. A. S. *myntan*.

301. *Sad þis resone* = made this statement, said this say. *Resone*, O. Fr. *raison*, *raisun*.

306. *Til* = to, for.

307. *Lystly* = cleverly.

311-315. L. A. : "Cui apostolus : Ignoras quod nihil carnale, nihil terrenum gestiunt qui cupiunt habere, in cœlestibus potestatem?"

319. *Bete* = remedy. A. S. *betan*; Icel. *boeta*.

329-350. L. A. : "Dixit ei frater regis : Vidi palatium quod fratri meo fecisti, et illud comparare merui. Cui ap. : Hoc in potestate fratris tui est. Cui rex : Illud erit meum. Apostolus fabricet tibi aliud; quod si forte nequiverit, mihi et tibi unum hoc commune erit. Respondit ap. : Innumerabilia palatia sunt in cœlo ab initio sæculi præparata, quæ fidei pretio et eleemosinis electis comparantur. Divitiæ autem vestræ ad illa vos antecedere possunt, sequi vero omnino non possunt."

330. *Wel-full* = rich, magnificent. *schene* = bright.

331. *Lef* = leave, permission.

332. *It at þe to by* = to buy it of thee.

337. & of his *arwyne syne lat* = and of his own [goods] then let.

338. *Ane vthire*=an other.

339. "And if he have not sufficient money." *Bowne*, Icel. *búa*, past pt. *búinn*, to make ready.

341. *Fele palace*=many palaces.

345. *Trewtht rychtvijs*=righteous truth.

346. *Almus-ded*=alms - deeds. *syndry vyse*=sundry wise, divers ways.

351-360. Not in L.A.

353. *Liffand*=living. *deferris*=defers.

354. *Merryse*=causes to stray. Cf. XII. 48. A.S. *merran*, *myrran*.

356. *Gat*=way.

357. *Thankful*=pleasant.

358. *Almane*, either=alms; or *almen* (cf. VII. 804)=all men. *of fre lykine*=of free will.

359. *Til*=while.

361-384. L.A.: "Post unum autem mensem fecit apostolus pauperes omnes illius provinciae congregari, quibus congregatis debiles et infirmos seorsim stare iussit et super eos oravit; cumque qui docti fuerant respondissent Amen, coruscatio de cælo veniens tam apostolum quam cæteros fere per horam dimidiam sic perlustravit ut omnes se putarent ictu fulguris interiisse, erigens autem se apostolus dixit: Surgite, quia dominus meus sicut fulgur venit eosque sanavit. Exsurgentes autem omnes sani Deum et apostolus glorificaverunt."

365. *Puyre*=poor. *elyke*=alike. See III. 499.

367. *Sek & sayre*=sick and sore.

371. *Fyr-schauchte*=stroke of lightning. See note to III. 223.

376. *Ded alowte*=slain utterly. *alowte*=all out.

379. *Fyr-schacht*. See above, l. 371.

382. *Heyle*=cure. *sychare*, read *sythare*, and see note to II. 518.

385-395. L.A.: "Tunc apostolus cœpit eos docere et duodecim gradus virtutum assignare. Primus est, ut in Deum crederent qui est unus in essentia et trinus in personis, deditque iis triplex exemplum sensibile, quomodo sint in una essentia tres personæ. Primum est quia, una est in homine sapientia et de illa una procedit intellectus, memoria et ingenium."

385. *Fovs*=eager, ready.

"To speken of hire ich am wel *fous*."

—'A. S. A.' p. 141.

"Martha was huswif o þat hus,

Aboute þe seruis was sco *fus*."

—'Cur. Mun.,' 14,089.

A.S. *fus*; Icel. *fuss*.

386. *Greis*=degrees.

390. *Thrinfald*=threefold. Icel. *þrí-faldr*.

392. *Felably*=sensibly. See Bradley, sub *fēle*.

396-400. L.A.: "Nam ingenium est, inquit, ut quod non didicisti

invenias; memoria, ut non oblivicaris quæ didiceris; intellectus ut intelligas quæ ostendi possunt vel doceri."

397. *Lerit*=learnedst. A.S. *laeren*. See Bradley.

398. *Laris*=learnest.

399, 400. The text is corrupt. The meaning may be, "And understood by thee is anything that may be shown or taught," though this seems doubtful.

401-404. L.A.: "Secundum quod in una vinea tria sunt; scilicet lignum, folia et fructus et hæc omnia tria unum sunt et una vinea sunt."

403. *Froite*=fruit. O.Fr. *fruit*; Lat. *fructum*. See Skeat, 'Princip. of Engl. Etym.,' 2d series, p. 43.

405-410. L.A.: "Tertium est quod caput unum quatuor sensibus constat, in uno enim capite sunt visus, gustus, auditus et odoratus et hæc plura sunt et unum caput sunt."

404. See note, Prologue, l. 117.

409. *Ar herbreit*=are harboured, lodged. Icel. *herbergi*.

411-438. L.A.: "Secundus gradus est ut baptismum susciperent. Tertius est ut se a fornicatione continerent. Quartus ut se ab avaritia temperarent. Quintus ut gulam restringerent. Sextus ut pœnitentiam tenerent. Septimus ut in his perseverarent. Octavus ut hospitalitatem amarent. Nonus ut voluntatem Dei in faciendis quærerent et ea ope complerent. Decimus ut eam in non faciendis quærerent et ea vitarent. Undecimus ut caritatem amicis et inimicis impenderent. Duodecimus ut in custodiendis his vigilem curam haberent. Post prædicationem vero baptisati sunt novem millia virorum exceptis parvulis et mulieribus."

420. *Fel*=fall.

426. *Althinge*=all things, everything.

430. *Fa*=foe.

435. *A-lefyne*=eleven. L.A. and P. de Nat.: "*novem* millia virorum." V. B., *septem* millia virorum.

439-468. L.A.: "Post hoc autem in superiorem Indiam abiit, in qua innumeris miraculis insignis coruscavit. Sinticem etiam amicam Migdomiæ uxoris Carisii, cognati regis, apostolus illuminavit, dixitque Migdomia ad Synticem: putas si potero eum videre? Tunc Migdomia de consilio ejus habitum mutavit et inter pauperes mulieres, ubi apostolus prædicabat, advenit. Apostolus autem cœpit vitæ huius miseriam prædicare dicens inter cætera: quoniam vita hic est vita misera, casibus subjecta et adeo fugitiva, ut cum teneri creditur effugiat labefacta."

441. *Hest*=east. L.A., P. de Nat., and V. B., "superiorem." The two last add that he went thither "per revelationem." *fane*, see V. 44, n.

445. *Cosyne*=cousin.

446. *Rycht lyne*=direct descent.

453. *Powere*=poor. See V. 115, n.

459. *Undirlout*=subject. A.S. *under-luten*. *chansis*=chances.

460. *Vere*=doubt.

462. *Lykine*=liking, pleasure.

463. *Vnwenandly*=unexpectedly.

464. *Rewis*=tears. A.S. *réafian*; Icel. *raufa*.

467. *Lathaste*=most loathsome. A.S. *lað*, hateful.

468. *Fra*=when.

469-498. L.A.: "Deinde cœpit quatuor rationibus exhortari, ut verbum Dei libenter audirent, ipsum verbum Dei quatuor rerum generibus comparando, sc. collyrio, ex eo quod oculum nostri intellectus illuminat, passioni [potioni?], ex eo quod nostrum affectum ab omni carnali amore purgat et mundat, emplastro, ex eo quod peccatorum nostrorum vulnera sanat, cibo, ex eo quod nos cœlestium amore delectat; et sicut, inquit, hæc ægroto non valent nisi ea in se receperit, sic nec animæ languenti verbum Dei prodest, nisi illud devote audierit."

480. *Swere*=heavy, dull. A.S. *swaer*; Icel. *svárr*. The word is still in common use, but with the sense of "reluctant" or "unwilling."

486. *Hel*=heal. "By which we heal the wounds of sin."

490. *Sawle*=soul.

503-505. L.A.: "Tunc Carisius a rege impetravit et apostolum in carcere posuit."

503. *þat*=þane (?). *askit at*, still a common idiom.

504. *Thraly*=fiercely, cruelly. Icel. *þrár*. *thringe*=press.

511-518. L.A.: "Carisius autem regem rogavit, ut reginam sororem suæ uxoris ad eam mitteret, si forte eam revocare posset. Missa regina convertitur ab ea, quam volebat pervertere, visisque tot miraculis, quæ apostolus faciebat, dixit: maledicti sunt a Deo, qui non tot signis credunt et operibus."

513. *Men*=moan, mourn. A.S. *mænan*; O.Fris. *mena*. See note to III. 699.

517. *Fana*=try. A.S. *fandian*. See note to III. 135.

520. *Oure*=hour.

525. *Veryte*=cursed. A.S. *wergian*. See note to IV. 226.

532. *Honoure*, L.A. diligerent.

535. *Swere*=reluctant, slow. Cf. *slow* to speak. See note to 480 above.

536. *Here*=hear.

538. *Frane*=inquire. A.S. *frignan*. Lancashire dialect, *frayne*. See 'Ormulum,' Gloss. sub *frazznenn*.

"Nu mihht tu frazznenn while iss patt."

—'Orm.,' vol. i. p. 196.

"And sithe he freyned also swithe

'How fares my lady brighte?'"

—'M. Arth.,' 679.

542. *Fowle*=fool.

543. *Wyfe*=woman. So in Mod.Sc.

545. *Kend*=taught. *suthfast way*, L.A. *viam veritatis*.

546. L.A. adds: "Et nimis stulti sunt qui in Christum non credunt."

548. *Bede*, L.A. copulari. See Murray, sub *bed* vb.

549. L.A. adds: "Stupefactus autem rex dixit cognato suo: Dum tuam uxorem recuperare vellem, meam perdidi et peior mihi mea effecta est quam tua tibi."

550. *Grewit*=grieved.

554-558. L.A.: "Tunc rex jussit apostolum ligatis manibus ad se adduci præcipiens ei, ut ad suos viros conjuges revocaret."

555. *Hyll*=ill, wicked. *thra*=obstinate. Icel. *þrár*.

558. *þe ded*=the death.

559-584. L.A.: "Apostolus autem triplici exemplo ostendit, quamdiu in errore persisterent, hoc facere non deberent, videlicet exemplo regis, exemplo turris et exemplo fontis. Unde, dixit, tu cum sis rex, non vis habere coinquinata servitia, sed mundos servos pariter et ancillas. Quanto magis credere debes Deum amare castissima et munda servitia? Quid ergo culpor, si Deum amare prædico in servis suis, quod diligis et in tuis. Fabricavi turrim excelsam et dicis mihi ut ego, qui fabricavi, eam destruiam? Fodi terram profundam et eduxi fontem de abyssu, et dicis mihi ut obstruiam illum?"

559. *One na-kyne vyse*=in no manner of way.

564. *Wylsprynge*=well-spring.

568. *Wemen* for *woman*.

570. *ȝarnis*=desires.

571. *Wyf*. See note to l. 543 above.

573. *Serwe*=deserve.

578. *Bygyt*=built. *a wel he toure*=a very high tower.

579. *Fawt*=fault, lack.

581. *Dolvyne*=dug. See note to l. 198.

582. *Spryngeyd*=spring (?).

585-588. L.A.: "Tunc iratus rex afferri jussit ardentes laminas ferreas."

596. *Macht*=son-in-law. See Jamieson, sub *maich*, *mach*, who cites—

"Gyf that thou sekis ane alienare vnknaw,
To be thy *maich* or thy gude son in law."

—Doug., 'Virg.', 219, 33.

Another form occurs in Book VII. of Small's edit., vol. iii. p. 103, 7:—

"Lat the eild fadir and *magh* knyrt wp frendschip
Be price of thair peple and fallowschip."

See also C.M. 7650. The word is of frequent occurrence, but appears to be used with a somewhat loose significance. It here stands for *cognatus* of the L.A. For the presence of the final "t" see note to II. 992. *ferly fell*=wondrous cruel.

597. *Gert het*=make hot, heat. *oyne*=oven.

601. *þe tothire*=the next.

605. *Sene*=sun. Horstmann suggests *sone*, but *sene* comes nearer the pronunciation in the north. Jamieson also gives *sin*=sun. See *sub voce*. Further on we shall meet with *sete*=soot.

609-678. L.A. : "Cumque ad hoc urgeretur, dixit regi : præstantior es (tu) quam factura tua, et quoniam tu verum Deum negligis et picturam colis, tu putas, quod sicut Carisius (dicit), Deus mihi irascetur, postquam adoravero Deum tuum : magis autem irascetur Deo tuo eumque comminuet, igitur eum adoro. Si ergo me adorante Deum tuum Deus non evertet illum, sacrificabo illi, si autem sic, tu credes Deo meo. Cui rex : adhuc mecum de pari loqueris. Præcipit igitur ap. hebraice dæmoni qui in eo erat, ut quam cito coram ydolo genua flecteret et statim ydolum comminueret. Flectens igitur ap. genua dixit : ecce adoro, sed non ydolum, ecce adoro, sed non metallum, ecce adoro sed non simulacrum : adoro autem dominum meum Jesum Christum, in cuius nomine præcipio tibi, dæmon, qui in eo latitas, ut simulacrum istud comminuas. Statimque sicut cera liquefactum est. Tunc omnes sacerdotes mugitum dederunt, pontifex autem templi elevans gladium apostolum transverberavit decens : ego vindicabo injurias Dei mei. Rex autem et Carisius aufugerunt videntes quod populus vellet apostolum vindicare et pontificem vivum incendere, christiani autem corpus apostoli tulerunt et honorifice sepelierunt."

611. *One hycht*=on high, *i.e.*, with a loud voice.

612. *Opis þu*=thinkest thou.

615. *Payntyng*=painting, idol, fancy.

618. *Venys*=imaginest.

629. *Ourtirwis*, *ourtirvis* = overturns. Cf. 'Ratis Raving,' 1495, 1608; and 'Alexander the Great,' p. 34.

634. *As pere & peyre*=as peer and equal.

644. *Hey sone*=high sound, loud voice.

645. *Mawnment*=idol. A corruption of *Mahomet*.

648. *Brokill*=brittle. M.Dut., M.L.Ger. *brokel*. See Bradley, *sub brüchel*.

653. *Semulacre*=simulacrum=image.

654. *Reke*=reach. A.S. *recan*; M.Dut. *reken*; Icel. *reka*. See Bradley, *sub réken*.

663. *Swerd*=sword. L.A., "gladium." According to another tradition the Apostle was slain by the priest with a lance.

671. *Weste*=knew.

679. After having given an account of the martyrdom and burial of the Apostle, the L.A. refers to his translation in 230 A.D. to Edessa, where the letter which our Lord is said to have sent to Abgarus was preserved, and gives citations from Isidorus and Chrysostom.

679-698 is an addition.

688. See John xx. 24 ff.

VII.—JACOBUS (MINOR).

JAMES THE LESS, whom the Evangelists call the brother of the Lord, was the son of Alphæus or Clopas, and Mary, the sister of the Virgin Mary. Nothing is known of him till the spring of the year 28, when, along with his brother St Jude, he was called by our Lord to the Apostolate. In the four lists of the Apostles he holds the same place, always heading perhaps the third class, consisting of himself, Jude, Simon, and Iscariot. Jude is described by St Luke as the brother of James, which would seem to show that the name and reputation of the latter at the time of the calling of the Apostles, or at the time when the Evangelist wrote, were considerable. Whether James and Jude were among the brethren who sought to lay hands on Jesus (Mark iii. 21), or who did not believe in Him (John vii. 5), is uncertain. Nothing more is known of James until after the Crucifixion and Resurrection. During the forty days which intervened between the latter and the Ascension our Lord appeared to him (1 Cor. xv. 7), for the purpose, it is conjectured, "of strengthening him for the high position which he was soon to assume in Jerusalem, and of giving him the instructions in the things pertaining to the kingdom of God (Acts i. 3), which were necessary for his guidance." Soon after this, the date of which cannot be exactly fixed, he is found in Jerusalem with Jude and the rest of the Apostles, together with the Virgin Mary, Simon, and Joses, waiting in faith and prayer for the promised outpouring of the Pentecostal gifts. When St Paul went up to Jerusalem three years after his conversion, and for the first time after that event (A.D. 40), Barnabas introduced him to James, and it was by the joint authority of Peter and James that the Apostle to the Gentiles was admitted to the society of the Christians, and allowed to associate with them during his fifteen days' stay (Acts ix. 27, Gal. i. 18, 19). It would appear, therefore, that at this time James was on a level with Peter, and this position he continued henceforth to hold. In his own department, indeed, he was superior even to the chief of the Apostles, SS. Peter, Paul, and John. According to Epiphanius and others, he

was appointed Bishop of Jerusalem by our Lord; but whether that was the case or not, at the time of St Paul's first visit he occupied that position, and continued to do so up to the time of his death. In the year 44, when St Peter was released from prison, it was to "James and to the brethren" that he desired the information of his escape to be given. Five years later he presided at the Apostolic Council, and delivered the judgment of the Assembly with the expression *διὸ ἐγὼ κρίνω* (Acts xv. 13-19). About the same time St Paul recognised him as one of the pillars of the Church, together with Cephas and John, and in Gal. ii. 9, places his name before them both. In the year 57 he received a formal visit from St Paul in presence of all the Presbyters. His martyrdom, of which there are slightly varying accounts, took place in the Temple at Jerusalem on April 10, 62. According to one account (Euseb., 'Hist. Eccl.,' ii. 23), he was buried in the place where he was slain; but according to another (Gregory of Tours, 'De Glor. Mart.,' i. 27), on the Mount of Olives in a tomb in which he had buried Zacharias and Simeon. St James was the author of the Catholic Epistle which bears his name. Tradition says that he was one of the three Apostles to whom our Lord communicated the gift of science. His episcopal chair was seen in Jerusalem in the fourth century (Euseb., 'Hist. Eccl.,' vii. 19), and is believed to have been conveyed to Constantinople with other relics in the year 572. Hegesippus gives an account of his austerities, and Epiphanius says he always wore the *πέταλον*, or plate of gold, on his forehead. His sanctity acquired for him the surname of the Just. According to a passage quoted (Orig. in Matt. xiii. 55; Euseb., 'Hist. Eccl.,' ii. 23) from Josephus, which, however, is regarded as spurious, the death of the Apostle was one of the causes of the destruction of Jerusalem. Smith's 'Dict. of the Bible,' Pétin's 'Dict. Hagiog.,' Butler's 'Lives of the Saints.'

His day is May 1.

His sign is a fuller's bar, the instrument of his martyrdom.

Analysis—The Apostle's degree, 1-12; his surnames and austerities, 13-94; he inquires of the Apostles the results of their preaching, 95-104; with the rest of the Apostles he preaches in Jerusalem, 105-110; the disturbance which ensues, 111-120; he is thrust down and made to halt for the remainder of his life, 121-128; he is made the object of popular vengeance because of St Paul's appeal to Rome, and is slain in the Temple and there buried, 129-230; the account given by Josephus of the destruction of Jerusalem, 231-240; the real cause, with the object of the Apostle's preaching, 241-262; various portents, 263-332; the sending of Vespasian and Titus, 333-350; Pilate sends a messenger to Tiberius, who is shipwrecked and taken before Vespasian, 351-376; Vespasian inquires of him for a physician and a description of his disease, 377-394; Abnur, the messenger, promises Vespasian healing if he will believe in Jesus; Vespasian

believes and is healed, and promises to slay all who took part in slaying the Lord, 395-434; Vespasian obtains permission, collects an army and marches to Jerusalem, which the Christians, being divinely warned, quit, 435-456; a story of Josephus, how he retired with eleven other Jews into a cave, how he is afterwards brought to Vespasian and gives him tidings of his election as emperor, 457-554; arrival of the embassy from Rome and Vespasian's departure, 555-566; the sickness and restoration of Titus, 567-638; the siege of Jerusalem and the condition of the besieged, 639-726; the destruction of Jerusalem, 727-750; the finding of Joseph of Arimathea, 751-804; the Jews attempt to rebuild the city wall, and how they were prevented, 805-850; conclusion, 851-854.

Source—'Legenda Aurea,' cap. lxvii. Cf. Euseb., 'Hist. Eccl.,' ii. 23; V. B., Bk. viii.; Pet. de Nat., May 1, Abdias, Lib. vi.; Josephus, 'Wars,' iii. *et seq.*

The etymological introduction of the L.A. is omitted.

1-14. Is the poet's own introduction.

2-4. See note to VI. 2.

4. *Makine*, read *makin*[g]*e*. In the verbal noun the "g" is frequently omitted. *cred*=creed.

5. *Suppose*=although. *wald wene*=would think, maintain, are of opinion.

6. *Þe thred*=the third.

7. *Of kyne*=of kinship, by birth.

15ff. L.A.: "Jacobus iste apostolus vocatus est Jacobus Alpei, scilicet filius, frater domini Jacobus minor et Jacobus justus." The L.A. then gives the etymology of Alpheus, which the author here omits.

18-32. L.A.: "Frater quidem domini dicitur ex eo, quod simillimus sibi fuisse perhibetur, adeo ut plerique in eorum specie fallerentur; unde cum Judæi ad capiendum Christum pergerent, ne forte Jacobum in persona Christi caperent, a Juda, qui Christum a Jacobo tanquam eorum familiaris optime discernibat, signum osculi acceperunt." After this follows in the L.A. a passage from Ignatius, in *Epistola ad John Ev.*, respecting the likeness.

19. *Goddis bruthire*, cf. "the brother of the Lord."

22. *Fasone*=fashion.

26. *Ƿald*=yielded, gave. A.S. *gieldan*; Dut. *gilden*; Icel. *gjalda*, pt. t. *galt*, pt. part. *goldinn*.

30. *Familiare*=intimate friend. Blind Harry uses the word as equivalent to "relative"—'Wallace,' i. 12.

33-34. L.A.: "Vel dicitur frater domini, quoniam Christus et Jacobus, sicut a duabus sororibus descenderant, sic a duobus fratribus Joseph et Cleopha descendere putabantur." Voragine then goes on to argue that James was not called the brother of the Lord, be-

cause he was the son of Joseph by another wife than the Virgin Mary.

33. *Goddis cvsinge*=God's cousin, *i.e.*, the cousin of Jesus.

34. *Twa cisteris*=two sisters. See the biographical notice.

35-38. L.A. : "Vel dicitur frater domini propter prærogativam et excellentiam sanctitatis, ob quam præ cæteris apostolis Hierosolymis est Episcopus ordinatus."

36. *Halynes*=holiness.

38. *Heyest gre*=highest degree, or rank.

39-42. L.A. : "Dicitur etiam Jacobus minor ad differentiam Jacobi, filii Zebedæi ; licet enim Jacobus Zebedæi prior natus sit, fuit tamen vocatione posterior," &c.

43-66. L.A. : "Dicitur etiam Jacobus justus propter meritum excellentissimæ sanctitatis, nam secundum Hieronymum tantæ reverentiæ et sanctitatis in populo exstitit ut fimbriam vestimenti ejus certatim cuperent tangere. Unde et de ejus sanctitate sic scripsit Hegesippus apostolorum vicinus, sicut in ecclesiasticis hystoriis legitur : Suscepit, inquit, ecclesiam frater domini J. qui ab omnibus nominatus est justus, ab ipsis temporibus domini perdurans usque ad nos. Hic ex utero matris sanctus fuit, vinum et siceram non bibit, carnes nunquam manducavit, ferrum in caput ejus non adscendit, oleo non est unctus, balneis non est usus, sindone, id est veste lineæ, semper indutus. Totiens in oratione genua flexerat, ut callos in genibus sicut in calcaneis videretur habere. Pro hac incessabili et summa justitia appellatus est justus et abba, quod est interpretatum munimentum populi et justitia. Hic solus inter apostolos propter nimiam sanctitatem mittebatur intrare in sancta sanctorum. Hæc Hegesippus."

43. *Rychtwyse Iames*=righteous James—*i.e.*, James the Just.

46. *Maste*=highest.

48. *Mycht nycht*, so the MS. *Mycht* is unnecessary, and ought to be deleted, as in Horstmann. *nycht þe liste*=touch the hem.

53. *Cesare*=strong drink. O.Fr. *sidre*; Low Lat. *sicera*; Gr. *σίκερα*; Heb. *שֵׁכָר*, cider, strong drink. See Bradley, sub *sider*; Murray, sub *cider*.

54. *3et*=ate.

55. *Hevyd*=head. *schawe*=shave.

57. *Bot*. Horstmann would read *bath*=both ; but there is no necessity. *altyme*=all time, always.

59. *Lenyne*=linen.

62. *Helis*=heels.

65. *Sanctwar*=sanctuary, Holy of Holies. L.A. : "Sacra sanctorum."

67-75. L.A. : "Dicitur etiam quod primus inter apostolos missam celebravit ; nam propter excellentiam suæ sanctitatis hunc sibi honorem apostoli fecerunt, ut post adscensionem domini primus inter eos missam Hierosolymis celebraret," &c.

68. *Messe*=Mass. A.S. *maesse*; Lat *missa*. "There is no doubt," says Hammond ('Ancient Liturgies,' p. xxxi.), "about the meaning and derivation of the word *missa*. It is a substantive, a parallel form to *missio*, just as there are *ascensa*, *collecta*, *oblata*, and not a few others parallel to *ascensio*, *collectio*, *oblatio*, &c." An account of the word and its various uses may be found at the beginning of Scudamore's 'Notitia Eucharistica.' It meant originally the "dismissal," in which sense it is used in a formula for the conclusion of secular as well as sacred assemblies—viz., *missa fieri pronuntiatur*. *Missa fit catechumenis* is said of the dismissal of the catechumens in St Augustine; and the deacon was even said *missam catechumenis celebrare* (i.e., to "dismiss the catechumens"). This phrase is found in Cassian, early in the fifth century. In the Mozarabic and some of the Gallican liturgies, the prayer said just after this dismissal, at the beginning of the Missa Fidelium, was called "the *Missa*." From these kinds of usage, however vulgarly and improperly, the term became applied to the whole service. Hence the name "Mass." The idea that it is connected with a Hebrew word *missah*, and that it carries with it a sacrificial connotation, is (like other suggested derivations, *μύησις*, *mensa*, *messe*, and what not besides) unworthy of serious attention, not being supported by a shred of evidence. But see also Du Cange, *sub* Missa 4, and Smith's 'Dict. Christ. Antiq.,' and Addis and Arnold's 'Catholic Dict.,' art. Mass. The tradition that St James the Less was the first "to sa messe" is very ancient. The oldest Palestinian liturgies bear his name.

76-94. L.A. : "Hic perpetuæ virginitatis exstitit, sicut testatur Hieronymus in libro contra Jovinianum. In parasceue autem mortuo domino, sicut dicit Josephus et Hieron. in libro de viris illustribus, Jacobus votum vovit se non comesturum donec videret dominum a mortuis surrexisse. In ipsa autem die resurrectionis cum usque ad diem illam J. non gustasset cibum, eidem dominus apparuit ac iis qui cum eo erant, dixit : ponite mensam et panem. Deinde panem accipiens benedixit et dedit Jacobo justo dicens : surge, frater mi, comede, quia filius hominis a mortuis resurrexit."

87. *Burd*=board, table.

95-162. L.A. : "Septimo igitur anno episcopatus ejus cum ad diem paschæ apostoli Hierosolymis convenissent, interrogante eos Jacobo quanta per eos fecisset dominus coram populo, referebant. Cum ergo VII diebus Jacobus cum aliis apostolis in templo prædicasset coram Caypha et aliquibus Judæis, et jam prope esset ut baptizari vellent, repente quidam templum ingrediens clamare cœpit : O viri Israelitæ, quid facitis? cur ab istis nos magis decipi permittitis? In tantum autem populum concitavit ut apostolos lapidare vellent. Ascendit autem homo ille super gradum ubi J. prædicabat, et ipsum præcipitavit deorsum, et extunc plurimum claudicavit. Hæc autem VII anno post adscensionem domini beatus Jacobus passus est. In anno autem

episcopatus sui XXX, videntes Judæi quod Paulum non possent occidere, eo quod Cæsarem appellasset et Romam missus fuisset, persecutionis suæ tyrannidem in Jacobum converterunt, contra eum occasionem quærentes, et sicut prædictus Hegesippus apostolorum contemporaneus refert, secundum quod in hystoria ecclesiastica invenitur, Judæi ad eum convenerunt dicentes : Oramus te ut revoces populum, quia ipse errat in Jesu putans quod ipse sit Christus. Precamur ergo ut dissuadeas omnibus convenientibus in die paschæ de Jesu, tibi enim obtemperabimus omnes et de te tam nos quam populus testimonium ferimus, quia justus es et personam nullius accipis."

95. *Bischophad*=episcopate. A.S. *biscop*; Lat. *episcopus*; Gr. ἐπίσκοπος, and A.S. *hād*. Cf. *manhood*, *Godhead*.

97. The Assembly here referred to is not that of which we have an account in Acts xv. Its date would appear to be the year 37.

107. *Caypha*=Caiaphas, the high priest.

112. *Menȝe*=many, multitude. *sȝdanly*—in l. 118 we have *sodanly*, and in 117, *sowdane*.

118. *Mewit*=moved.

123. *Heast gre*=highest step. *gre*=degree.

124. *Til he lifyt*=while, as long as, he lived.

127. *Thred ȝere*. One tradition says that he was appointed to the bishopric by our Lord immediately before the Ascension.

131. *Apelyt had*=had appealed. A.D. 60.

132. To submit himself to the judgment of the Emperor.

133. *Wrekyt*=wreaked.

138. *Vysment*. Probably for *vysmen*=*wysmene* of l. 189. *semble*=assembly. The meaning of the line will then be—By the advice of their wise men they held an assembly.

142. The people, that nearly all err.

143. *Wenand*=imagining.

149. *Instance*=earnestness. O.Fr. "*instance*, instance, earnestnesse, urgency, importunity"—Cotgrave. Lat. *instantia*, a being near, urgency. "We counsaile and beseikis humeli yhour lordschip with al *instance*."—Burgh Rec. Aberd., 14th Apr. 1444.

150. *Pasch day*=day of the Feast of the Passover.

152. *Namely*=especially, on purpose. The comma after *namely* wants deleting.

161. *Ewynly*=equally, impartially. *lawte*=truth :—

" Bot ȝe traistyt in *lawte*
As sympile folk, but mawyte."

—'The Bruce,' i. 125.

O.Fr. *leaute*.

163-178. L.A. : "Statuerunt igitur illum super pinnam templi et voce magna clamantes dixerunt : Virorum justissime, cui nos omnes obtemperare debemus, quoniam populus errat post Jesum qui crucifixus est, enuntia nobis quid tibi videtur."

166. *þus*=this.

167. *Stabliste*=placed, set. *maste heycht*=the highest place. This was probably the topmost step leading up to the Temple.

169. *Rychtwyseste*=most righteous, most just.

179-186. L.A.: "Tunc J. cum ingenti voce respondit: Quid me interrogatis de filio hominis? ecce ipse sedet in cœlis a dextris summæ virtutis venturus judicare vivos et mortuos."

179. *Apon hycht*=with a loud voice.

181. *Manis sonne*=the Son of man. *ewyne*=distinctly.

186. *Queme*=fit, right.

187-198. L.A.: "Hæc audientes christiani valde gavisī sunt et libenter eum audierunt, Pharisæi autem et scribæ dixerunt: male fecimus tale testimonium præstare Jesu, sed ascendamus et præcipitemus eum deorsum, ut ceteri terreantur et ei credere non præsumant, et simul voce magna exclamaverunt dicentes: O, o, et justus erravit."

190. *Lach*=law. *Lachful* occurs in Douglas, and in the Aberdeen Bur. Rec.; but I have been unable to find an example of *lach*. *Lachful* and *lachfull* occur frequently in the Aberdeen Bur. Rec., e.g., 20th Dec. 1463, 13th Jan. 1484; but the substantive is always *law*. At II. 202, *lacht* occurs, and Hampole has *laghe* very frequently:—

" Bot in *laghe* of lord the will of him;
And in his *laghe* he sall thynke day and nyght."

—Ps. i. 2.

See note to II. 992. A.S. *lagu*; Icel. pl. *lög*.

195. *Rad*=afraid. Icel. *hræddr*; Swed. *rädd*. See note to II. 169.

198. *Fer war Is*=far worse is.

199-200. L.A.: "Ascenderunt ergo et præcipitaverunt eum."

201-214. L.A.: "Cum ergo præcipitassent, lapidibus eum obruebant dicentes: lapidemus Jacobum justum; qui dejectus non solum mori non potuit, sed conversus et super genua procumbens dicebat: rogo domine, dimitte iis, quia nesciunt quid faciunt. Tunc unus ex sacerdotibus, ex filiis Rahab, exclamavit: parcite, quæso, quid facitis? pro vobis orat hic justus quem lapidatis."

203. *Stanand*=stoning.

206. *Kneys & elbois*=knees and elbows.

208. The comma should be before *þis*.

210. *Myskene*=know not. Cf. l. 581; XI. 187.

215-230. L.A.: "Tunc unus ex ipsis perticam fullonis arripiens valido ictu caput ejus petiit et cerebrum excussit. Hæc Hegesippus; talique martirio migravit ad dominum sub Nerone, qui cœpit anno domini LVII, sepultus ibidem prope templum. Cum autem populus vellet ejus mortem vindicare et malefactores capere et punire, protinus aufugerunt."

215. *Walkare*=fuller. See the note in the 'Catholicon Anglicum,' sub *walke*. *perk*=pole. O.Fr. "*perche*, a pearch"—Cotgrave. Lat.

pertica, a pole, bar, measuring-rod. *hynt*=seized. The comma in this line should be omitted.

216. *Dynte*=blow.

217. *Harne-pane*=brain-pan=skull :—

“ It smate hym even betuix the hornis twa ;

Persit the *harn-pan*, drave out brain in hy.”

—Doug., ‘En.’ vol. ii. p. 252, l. 23.

See also note to I. 587. *in twyn*=in twain.

218. *Harnys*=brains. See note to I. 587. *ryne*=run.

232. Not in L.A.

234. *Fare stede*=fair city.

235. *Rewengeans*=revenge. O.Fr. *revenger*, later *revencher*, “to wreak or revenge himselfe”—Cotgrave.

242. *Mayne*=main, power. A.S. *mægen*.

243. *Dulfully*=sorrowfully.

246. *Left*=left.

247, 248. Not in L.A.; but see Luke xxi. 6.

249. Not in L.A.

251-253. L.A. : “Et ut ipsi excusationem non haberent.”

253. *Sowne*=sin.

254-256. L.A. : “Per XL annos eorum pœnitentiam expectavit,” &c.

258. *Namely*=particularly. L.A., maxime.

260-304. L.A. : “Sed cum per admonitionem eos non posset revocare, voluit eos saltem prodigiis exterrere, nam in his XL annis sibi ad pœnitentiam datis multa monstra et prodigia (sicut refert Josephus) evenerunt. Nam stella præfulgens gladio per omnia similis visa est civitati desuper imminere ac per totum annum exitialibus flammis ardere. In quodam festo azimorum hora noctis nona tantus fulgor aram templumque circumdedit, ut omnes diem clarissimum factum putarent. In eadem festivitate vetula ad immolandum adducta inter ministrorum manus agnam subito est enixa. Post aliquot dies prope solis occasum visi sunt currus et quadrigæ in omni regione per aëram ferri et armatorum cohortes misceri nubibus et urbes circumdare agminibus improvisis. In alio die festo, quæ pentecoste appellatur, noctu sacerdotes templum ingressi ad ministeria ex more complenda, motus quosdam strepitusque senserunt ac voces subitas audierunt dicentes : transeamus ab his sedibus.”

266. *Red*=*rad*=afraid. See note to 195 above. *taknys*=tokens=signs.

267. *Pa fowrty zere*=those forty years.

268. *Ner-hand*=almost.

269. *As Iosaphus recordis* : “There was a star resembling a sword, which stood over the city, and a comet, that continued a whole year.” —‘Wars,’ Bk. vi. 5, 3.

271. *Sterne*=star.

“ For fyre all cleir,
Soyn throu the thik burd can appeir,
Ferst as a *stern*, syne as a moyne,
And wele bradar thar-efter soyn.”

—‘Bruce,’ iv. 127.

Icel. *stjarna*; Swed. *stjärna*; Dan. *stjerne*; Goth. *stairno*; Ger. *stern*.

278. *par grete feste*=the Passover. “Thus also, before the Jews’ rebellion, and before those commotions that preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus [Nisan], and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day-time, which lasted for half an hour. This light seemed to be a good sign to the unskilful, but was so interpreted by the sacred scribes as to portend those events that followed immediately upon it.”—Josephus, *loc. cit.*

279. *Wondryly* for *wondyrly*=wondrously.

“ And thai so *wondirly* blith were
Of his come, that na tounge mycht say.”

—‘Bruce,’ xvii. 6.

280. *Awtere*=altar.

“ And with Schyr Ihone the Cumyn met,
In the furis, at the hye *awter*.”

—‘Bruce,’ ii. 33.

281. *Enwyrent*=environed; cf. *Inwirone*, X. 463. O.Fr. *environer*, “to inviron, incompasser, begird”—Cotgrave.

283. This line is very difficult to decipher. For the story see Josephus, *loc. cit.* *Kow*=L.A., *vetula*; Josephus, “heifer.”

284. *Lame*=lamb. L.A., *agnam*; Josephus, “lamb.”

285. Soon after sunset. *Gayn-done* for *gayng-doune*. For the sign see Josephus, *loc. cit.*

288. *Wanys*=wains.

292. *Assege*=besiege.

“ Bot, cum 3he in it, 3e sall se
That 3he sall soyne *assegit* be.”

—‘Bruce,’ xiii. 366.

294. *Led*=tongue. See note to I. 2, where delete the second example.

296. *In till entente*=with the intention, for the purpose, in order to.

298. *Steryng*=movement. *feld*=felt.

303. *Sege*=besiege.

305. L.A.: “Ante quartum etiam annum belli quidam vir nomine Jesus Ananiæ filius in festo tabernaculorum repente clamare cœpit: Vox ab oriente, vox ab occidente, vox a IIII ventis, vox super

Hierosolymam et super templum, vox super sponso et sponsas, vox super populum universum. Prædictus igitur vir capitur, cæditur, verberatur, sed ille aliud dicere nequiens, quanto plus verberabatur, tanto fortius clamabat. Ad judicem igitur adducitur, tormentis diris afficitur, usque ad patefactionem ossium laniatur. Sed ille nec preces nec lacrymas effundebat, sed cum quodam ululatu per singula pæne verba eadem proferebat, addens etiam hoc: væh, væh Hierosolymis. Hæc Josephus. Cum autem Judæi nec admonitionibus converterentur nec tantis prodigiis terrerentur, post XL annum dominus Vespasianum et Titum Jerusalem adduxit, qui ipsam civitatem funditus destruxerunt. Hæc autem fuit causa adventus ipsorum in Jerusalem, sicut in quadam hystoria invenitur, licet apocrypha." See also Jos., *loc. cit.*, and Euseb., 'Hist. Eccl.,' iii. 8.

306. *Ihesu*. Josephus describes him "as a plebeian and a husbandman." Cf. V. B., viii. 60.

307. *Solempnyte*=festival. It was the Feast of Tabernacles.

314. *Spowsit men & wemen*. L.A., sponso et sponsas. O.Fr. "*espouser*, to espouse, wed"—Cotgrave.

317. *Þis=þus*=thus. Of frequent occurrence. *rare*=roar.

318. *Band*=bound. *befte*=beat, struck. See note to II. 21.

319. *To gere hym lefe*=to make him cease.

321. *Dange*=beat. See note to II. 10.

324. *Wandyt*=shrank. O.Fr. *gandir* or *wandir*. Barbour uses the word in the sense of to recoil, retreat:—

"Mony gret voundis can thame ma,
And slew fast of thair hors alsua,
That thai *vayndist* a litell we."

—'Bruce,' xiii. 217, and Dr Skeat's
note on the passage.

326. *Wame*=belly. A.S. *wamb*, womb. The word is still in use.

"Food fills the *wame*, an' keeps us livin'."

—Burns, 'Scotch Drink,' st. v.

preuete=entrails.

327. *Gret*=Mod.Sc. *grat*=wept.

329. *Doile*=grief. Usually written *dule*; O.Fr. *dueil*, mourning. *Wordis* is probably a mistake for *harmis* or some such word.

331. *Ekyt*=added.

334. *Maynyseynge*=menacing, threatening.

337. *Durnes*=hardness. O.Fr. *dur*; Mod.Sc. *dourness*.

338. *Cors*=course.

340. *Fane*. See note to II. 352.

351-434. L.A.: "Videns Pilatus quia Jesum innocentem condemnauerat, timens offensam Tyberii Cæsaris pro se excusando nuntium nomine Albanum ad Cæsarem destinavit. Eo autem tempore Vespasianus monarchiam in Galatia a Tyberio Cæsare tenebat: nuntius

igitur Pylati a ventis contrariis in Galatiam pellitur et ad Vespasianus adducitur. Talis autem ibi servabatur consuetudo ut quicumque ibidem naufragium pateretur, rebus et servituti principis subderetur. Quem Vespasianus, quis esset aut unde veniret seu quo tenderet, requisivit. Cui ille: Hierosolymitanus sum, de partibus illis veni, Romam usque tendebam. Cui Vespasianus: de terra sapientum venis, artem nosti medicaminis, medicus es, curare me debes. Vespasianus enim quoddam genus vermium naribus insitum ab infantia gerebat, unde et a vespis Vespasianus dicebatur. Cui vir ille respondit, artem medicaminis domine nescio et ideo curare te non valeo. Cui Vespasianus: nisi me curaveris, morte morieres. Cui ille ait: ille qui cæcos illuminavit, dæmones effugavit, mortuos suscitavit, ille novit quia artem medendi ignoro. Cui Vespasianus: quis est ille de quo tanta profaris? Et ille: Jesus Nazarenus, quem Judæi per invidiam occiderunt, in quem si credideris, sanitatis gratiam consequeris. Et Vespasianus: credo, quia, quod mortuos suscitavit, me etiam de infirmitate hac liberare poterit. Et hæc dicendo vespæ de naribus ejus ceciderunt et continuo sanitatem recepit. Tunc Vespasianus ingenti gaudio repletus ait: certus sum, quia filius Dei fuit qui me curare potuit. Petita igitur a Cæsare licentia Hierosolymam cum manu armata pergam et omnes proditores et occisores funditus evertam. Dixitque Albano nuntio Pylati: rebus et vita sanus et incolumis domum tuam mei licentia revertaris," &c.

351. *Skill*=reason.

" Me think it suld accorde till *skill*
To set stoutneß agane felony."

—'Bruce,' xii. 260.

Icel. *skil*.

353. *Grettumly*. See note to II. 656.

354. *Ceser tybary*=Cæsar Tiberius, B.C. 42–A.D. 37.

359. *Waspaciane*=Vespasian, A.D. 9–79.

360. *Þemsale*=government. See note to I. 20. *galyse*=Galatia.

361. *Tybry*. Cf. l. 354, *Ceser tybary*.

363. *Tyd*=chanced. Cf. XII. 13.

364. *Sey*=sea.

366. *Dryfine*=driven.

367. *Galise*=Galatia. See l. 360. *hawyne*=haven, harbour. A.S. *hæfene*; Dut. *haven*; Icel. *höfn*; Dan. *havn*; Swed. *hamn*; Ger. *hafen*.

369. *Oysit*. See note to VI. 168.

370. *Brokine*=broken, *i.e.*, wrecked. Cf. "broken men."

373. *Þare wnwillis*=against their will.

374. *Thrillis*=slaves. Icel. *þræl*.

" Serwandis and *threllis* mad he fre."

—'Bruce,' iii. 220.

375. *Frane*=question. See note to VI. 538.

376. *Quhyne*=whence.
 378. *His*=is=am.
 379. "And I thought to have been at Rome."
 382. *Wysman*=wise men.
 384. The Jews had a great reputation as physicians.
 387. *Keth*=show. A.S. *cyðan*; O.Fris. *ketha*. See Bradley, sub *cüðen*.
 388. *Waryse*=cure. See note to III. 108.
 392. *Dowt*=fear. See note to I. 263.
 394. *Barnede*=childhood.
 395. *Kend*=knew. Mod.Sc.
 398. *Bot gyf*=unless. *On ane*=at once.
 399. *Ded*=death.
 401. *Kert*, a misspelling for *gert*=caused.
 402. *Woud men*=madmen.
 409. *Of nazarene*=of Nazareth. Probably for "the Nazarene."
 412. *But cause*=without cause.
 413. *Lele*=leal. O.Fr. *leial*; Mod.Fr. *loyal*.
 421. *Nese-thrillis*=nostrils. A.S. *nosðyrl*.
 422. *He is*=he his.
 424. *Swith*=quickly. A.S. *swiðe*.
 430. *Sclew*=slew.
 432. *Mak playne*=level with the ground. *but ony wale*=without any wall.
 439. *In-to hy*=in haste. L.A.: "Per annos igitur plures exercitus congregavit, tempore scilicet Neronis imperatoris, cum Judæi imperio rebellassent. Unde (secundum chronicas) non fecit hoc zelo Christi, sed quia a dominio recesserat Romanorum."
 440. "A mighty host of armed men."
 455. *Forfare*=perish.

"Thys lord the brwyß, I spak of ayr,
 Saw all the kynryk swa *forfayr*."

—'Bruce,' i. 478.

"Soche a kyng to be kylde, A cuntre distroyed
 ffele folke *forfaren* with a ffeble ende."

—'Destruction of Troy,' 1438.

"A! þou maker of man, what maystery þe þynkeþ
 þus þy freke to *forfare* for-bi alle oþer,
 With alle meschef þat þou may, neuer þou me spareþ?"

—E. E. Alliterative Poems, 'Patience,' 483.

A.S. *forfaran*.

457-520. L.A.: "Quandam autem civitatem Judææ, nomine Jonapatam, in qua Josephus et dux et princeps erat, primo omnium est aggressus, sed Josephus cum suis viriliter resistebat; tandem videns Josephus imminere excidium civitatis, assumtis XI Judæis subterranam domum intravit, ubi quadriduana fame afflicti Judæi non

consentiente Josepho malebant ibidem mori, quam Vespasiani se sub-
jicere servituti, volebantque se mutuo interficere et sanguinem suum
in sacrificium Deo offerre, et quoniam Josephus inter eos dignior erat,
volebant eum primitus occidere, ut ejus effusione sanguinis Deus
citius placaretur vel (ut in quadam chronica dicitur) ideo se mutuo
interficere volebant, ne darentur in manibus Romanorum. At Jose-
phus vir prudens et mori nolens judicem mortis et sacrificii se con-
stituit, et quis prior alio occidendus esset, inter binos et binos sortem
mittere jussit."

458. *A nothir*=an other. Still common in Mod.Sc.

459. *Ionaparamé*=Jotapata; the town in Galilee which Josephus
so stoutly defended against Vespasian. See 'Wars of the Jews,'
Bk. iii. 7.

462. *Vere*=war.

464. *Prewit*=attempted.

"Quhar he full mony a Iuperde,
And fair poyntis off cheuelry
Prewit, als weill be nycht as day
Till thame that in the castellis lay."

—'Bruce,' x. 342.

be fors=by force, *i.e.*, of arms.

466. *Gyne*=engine. O.Fr. *engin*; Lat. *ingenium*. *slonge*=sling.
Josephus, *loc. cit.*, gives a full account of the contrivances employed
both by the besiegers and the besieged.

475. *Na*=quin—but that. Cf. l. 600.

477. *Llewyne*=eleven.

479. *Priue*=secret.

480. *Wenand*=thinking. *sikkyr*=safe.

482. *Can þai ley*, &c.=did they lie without meat and drink, and
would say that they would rather die there, &c.

488. "And make their blood a sacrifice," &c.

497. *Plesandis*, perhaps a mistake for *plesance*=pleasure.

499. *Ȝape*=cunning.

501. *Bad no bettyr be*=did not claim to be any better.

503. *Caste*=cast.

505. *Cuttis*=lots. The word is governed by *to caste*, l. 503, and the
semicolon at the end of l. 504 should be a comma.

506. *Chese*=choose.

507-512. L.A.: "Missis igitur sortibus sors nunc unum nunc
alium morti tradidit, donec ventum est ad ultimum, cum quo
Josephus sortem missurus fuit."

512. *Falow*=companion. Cf. fellow.

513-520. L.A.: "Tunc Josephus, homo strenuus et agilis, gladium
illi abstulit et quid magis eligeret, vitam sc. aut mortem, requisivit, et
ut sine dilatione eligeret præcepit; et ille timens respondit; vivere
non recuso, si gratia tui vitam conservare valeo."

513. *Wicht*=strong.

514. *Swepyr*=nimble, agile, active. A.S. *swipian*.

"This ald hasard careis our fludis hoit
Spretis and figuris in his irn hewit boit,
Allthocht he eildit was, or step in age,
Als fery and als *swippir* as a page;
For in a god the age is fresche and greene
Infatigable and immortale as thai mene."

—Douglas, 'En.,' iii. 28, 24.

515. *Suthly* instead of *swithly*=quickly. *chece*=*chese*=choose.

516. *Quethyre*=*quhethyre*=whether. *leware hyme*=preferable to him. *lese*=loose.

521-564. L.A.: "Tunc Iosephus uni familiari Vespasiani et sibi etiam familiari latenter locutus est et ut sibi vita donaretur, petiit, et quod petiit impetravit. Cum autem ante Vesp. Iosephus esset adductus, dixit ei V.: mortem meruisses, si huius petitionibus liberatus non esses. Et J.: si quid perperam actum est, in melius commutari potest. Et V.: qui victus est, quid facere potest? Et J.: aliquid facere potero, si dictis meis aures tuas demulsero. Et V.: concedatur ut verbis tuis inhæreas, et quidquid boni dicturus es, pacifice audiat. Et J.: imperator Romanus interiit et senatus imperatorem te fecit. Et V.: si propheta es, quare non es vaticinatus huic civitati quod meæ sit subiicienda ditioni. Et J.: per XL dies hoc iis prædixi. Interea legati Romanorum veniunt, Vespasianum in imperium sublimatum asserunt eumque Romam deducunt."

522. *Leynd*=dwell. Icel. *lenda*.

"And, quhill him likit thar to *leynd*,
Euirilk day thai suld him seynd
Wictalis for iij C. men."

—'Bruce,' iii. 747.

526. *Souerens*=sufferance, permission. O.Fr. *sufrance*. *gete*=get.

532. *Na ware*=were it not.

536. *Vincuste*=vanquished.

548. *Wyt*=know.

549. *Wonyne*=won, overcome.

555. *Legasy*=embassy.

557. *How-gate*=in what way.

558. *But debate*=without debate.

560. *Be wryt*=in writing.

The L.A. goes on to add that Eusebius testifies that Iosephus predicted Vespasian's death as well as his elevation to the throne.

565-610. L.A.: "Reliquit autem Vespasianus Titum filium suum in obsidione Jerusalem, Titus autem, ut in eadem hystoria apocrypha legitur, audiens patrem suum in imperium sublimatum, tanto gaudio et exultatione repletur, quod nervorum contractione ex frigiditate corripitur et altero crure debilitatus paralysi torquetur, Iosephus autem

audiens Titum paralyti laborare, causam morbi et tempus morbi diligentissime inquit. Causa nescitur, morbus ignoratur, de tempore autem, quoniam audita patris electione hoc sibi acciderit, aperitur. Iosephus autem vir providus et sapiens ex paucis multa coniecit et ex tempore morbum et causam invenit, sciens quod gaudio et lætitia superabundanti debilitatus fuerit. Animadvertens itaque quia contraria contrariis curantur, sciens etiam quia quod amore conquæritur, dolore frequenter amittitur, quærere cœpit, an aliquis esset, qui principis inimicus obnoxius teneretur. Et erat ibi servus adeo Tito molestus ut sine vehementi conturbatione nullatenus in eum posset respicere nec etiam nomen ejus audire; dixit itaque Tito: si curari desideras, omnes qui in meo comitatu venerint, salvos facias. Cui Titus: quicumque in tuo comitatu venerit, securus habeatur et salvus."

597. *Maugre*=ill-will. O.F. *malgre, maugre, maultre*; Lat. *mala* and *gratia*.

" And for he wolde nouȝte chaf fare
He had *maugre* of his maistre for euermore after."

—'P. Plowman,' vi. 242.

" Bot in þe þryd watȝ for-þrast al þat þryue schuld,
þer watȝ malys mercyles and *mawgre* much scheued."

—E. E. Allit. Poems, B. 250.

se=look.

598. *Na thole*, &c.=nor endure to be near him.

599. *Here nemmyne*=hear (any one) name. For *nemmyne*, see Bradley, sub *nemnen*.

600. *Na*=but that. Cf. l. 475.

608. *Vnschait*=unscathed.

610-638. L.A.: "Tunc J. cito prandium fieri præcepit et mensam suam mensæ Titi oppositam locavit et servum a dextris suis sedere fecit. Quem Titus respiciens molestia conturbatus infremuit et, qui prius gaudio infrigidatus fuerat, accensione furoris incaluit nervosque distendens curatus fuit. Post hoc Titus et servum in sui gratiam et Iosephum in sui amicitiam recepit."

610. *Sekyre*=safe. Mod.Sc. *sikker*.

611. Then Iosephus caused the meat to be prepared.

613. *Bowrde*=board, table. *oure-mane*=president, chairman, superior. Lit. *over-man*.

615. *Sete*=set. *ewyne anence*=right over against, opposite to.

616. *Yddyre wyne*=get hither, i.e., to the other side of it. *Wyne*=Mod.Sc. *win*, get, reach, obtain.

618. *Lathaste*=most hateful, most loathsome. See note to VI. 467.

620. *Teyne*=angry. A.S. *teonan, tynan*.

" þus vpon þrynne wyses I haf yow þro schewed,
þat vnclannes to cleues in corage dere
Of þat wynnelych lorde þat wonyes in heuen,
Entyses hym to be *tene*, telled vp his wrake."

—E. E. Allit. Poems, B. 1808.

621. *Briste*=burst.

622. *Syke yre*=such anger.

626. *Lawte*=promise, pledge, word of honour.

“ And I hecht heir, in my *lawte*,
Gif ony deis in this battaill,
His air, but ward, releif, or taill,
On the first day his land sall weild,
All be he neuir so ȝhoung of eild.”

—‘Bruce,’ xii. 318.

O.F. *leaute*.

628. *Frosyne*=frozen.

631. *Senownys*=sinews.

638. *ȝat euire wes fa.* For *euir* read *ere* or *ayre*=that formerly was an enemy.

To the story here ended Voragine adds: “Utrum autem hæc hystoria narranda sit, lectoris iudicio relinquatur.”

639-682. L.A.: “Biennio igitur a Tito Jerusalem obsessa, inter cetera mala quæ obsessos graviter perurgebant, tanta fames omnes tenuit quod parentes filiis et filii parentibus, viri uxoribus et uxores viris cibos non tantum e manibus, sed etiam ex ipsis dentibus rapiebant, juvenes etiam ætate fortiores velut simulacra per viam oberrando præ fame exanimes cadebant; qui mortuos sepeliebant, sæpe super ipsos mortuos mortui cadebant, foetorem itaque cadaverum non ferentes ex publico sumtu ipsa sepeliebant, sed deficiente sumtu, vincente cadaverum multitudine de muro cadavera præcipitabant. At Titus circuiens cum vidisset valles repletas cadaveribus et totam patriam ex eorum foetore corruptam, manus suas cum lacrymis ad cælum levavit dicens: Deus, tu vides quia ego hoc non facio. Tanta enim ibi fames erat, quod calceamenta sua et corrigias comedebant.” Cf. Jos., ‘Wars,’ vi. 5-1; and Euseb., ‘Hist. Eccl.,’ iii. 6.

641. *Skathis*=scathes, troubles.

643. *Prekyte*=pierced, wounded. A.S. *prician*; M.Dut. *pricken*. Bradley.

“ Lo ! quhat falding in fortoune is,
That quhile apon a man will smyle,
And prik hym syne ane othir quhile ! ”

—‘Bruce,’ xiii. 634.

644. *Fawte*=fault, lack.

646. *Faddyre mete*=father’s food.

648. *Relyfe*=relieve.

650. *Sted*=bestead.

653. *Elderys saw*=elders’ saw. Cf. “wise saws.” The saying is still common.

654. *Hale*=whole, healthy. *maw*=stomach.

657. *Rewyse*=streets. Fr. *rue*.

“ Than wes the slauchter so felloune,
That all the *rewys* ran of blude.”

—‘Bruce,’ xv. 71.

659. *Dalfe*=bury. Cf. l. 664. A.S. *delfan*.

660. *Quhylys*=whiles, sometimes.

661. *Man*, read *men*.

665. *Deyte*=died.

666. *Falzet*=failed.

669. *Dykis*=ditches. In Mod.Sc. the word means a wall.

674. *Mene*=bemoan.

675. *Howand*=raising. A.S. *hebban*.

676. *Hey stewyne*=high, *i.e.*, loud voice.

680. *Ratone*=rat. Still Sc. name for a rat.

681. *Schone*=Mod.Sc. *schoon*=shoes.

682. *Vnhetyne*=uneaten.

683-726. L.A. : "Matrona quædam genere et divitiis nobilis, sicut in hystoria ecclesiastica legitur, cum prædones in ejus domum irruentes eam omnibus exspoliassent nec sibi ultra, quid comederet, remansisset, parvulum lactentem tenens in manibus ait : infelicis matris infelicio filii, in bello, in fame, in direptione, cui te reservabo ? Veni ergo nunc, o mi nate, esto matri cibus, prædonibus scandalum, sæculis tabula. Et his dictis filium jugulavit et coxit et dimidium comedens partem alteram occultavit. Et ecce confestim prædones odorem carnis coctæ sentientes in domum irruunt et, nisi carnem prodat, mortem minantur. Tunc illa detegens infantis membra : ecce, inquit, vobis partem optimam reservavi. At illos tantus horror invasit, quod nec loqui potuerunt. Et illa : meus, inquit, filius hic, meum est peccatum, securi edite, quia prior ego comedi quem genui ; nolite fieri aut matre religiosiores, aut feminis molliores ; quodsi vincit vos pietas et horretis, ego totum comedam, quod dimidium jam comedi. Illi vero tremantes et terri discesserunt." Cf. Jos., 'Wars,' vi. 3, 4 ; Euseb., 'Hist. Eccl.,' iii. 6.

683. *A matrone*, according to Josephus, Mary the daughter of Eleazar of the village of Bethesub, in Perea, eminent for her family and wealth.

684. *Kyne*=birth.

685. *Syke*=such. *ayre*=before.

689. *Hyre sowkand sowne*=her sucking son.

690. *Dowle*=sorrow.

695. *Thefys*=thieves.

699. *Sethit*=seethed.

704. *Refe*=steal.

705. *Prowd*=appetising. It is the same as "proud," but the use is singular. Wyntoun uses the word in the sense of strong :—

" Dounald Bree son [of] Heeged bowde,
Kyng wes fourtene wyntyr *prowde*."

—'Cron.,' iv. 1142.

Shakespeare, in a passage quoted in the 'Imp. Dict.,' uses it in the sense of exciting, stimulating to : "A breeding jennet, lusty, young, and *proud*." It is in this sense that it is evidently used here. A.S. *prud. sawoure*=savour.

706. *Sottyne*=sudden.

713. *Vnhelyte*=uncovered. A.S. *helan*.

716. *Wgrines*=terror. Icel. *uggr*.

718. *Effray*=terror.

“ Of sekyr contynans and hardy,
Forouten *effray* or abaysyng.”

—‘Bruce,’ xi. 250.

721. *Ettis*=eat. *sawfly*=safely.

722. *Etyne*=eaten.

743-750. Not in L.A. An addition.

751-804. The L.A. is different: “ Legitur quoque, quod Titus intrans Jerusalem quendam murum densissimum vidit, ipsumque perforari præcepit, factoque foramine quendam intus senem adspectu et canitie venerabilem invenerunt, qui requisitus quis esset, respondit se esse Joseph ab Arimathia civitate Judææ seque a Judæis ibidem clausum et muratum fuisse, eo quod Christum sepelisset, addiditque, quod ab illo tempore usque nunc cœlesti sit cibo pastus et divino lumine confortatus. In Evangelio tamen Nicodemi dicitur, quod cum Judæi ipsum reclusissent, Christus resurgens eum inde eripuit et in Arimathian duxit. Potest dici, quod cum eductus a prædicatione Christi non cessaret, a Judæis iterum est reclusus.” Then follows a sentence referring to the accession of Titus to the imperial throne, and describing his character on the authority of Eusebius and Jerome.

753. *Fow thyke*=full thick.

754. *Mynowris*=miners. *pyke*=pick, dig.

760. *Sted*=placed.

761. *Syt*=sit.

763. *pat*=at. Of frequent occurrence.

764. *Furryt*=protected, clad. O.Fr. *fuerre*, *forure*. *wayre*=*vair*, which is some kind of fur. “ Le *vair* était une fourrure ‘composée’ (blanche et grise); de là le nom de *varium*.”—Léon Gautier’s Glossary to the Chanson de Roland. Cf. “Sir Tristrem,” 1380—

“ A schip with grene and gray
With *vair* and eke with griis.”

grece=grey fur. O.Fr.

“ And somme tyme in russet,
Bothe in grey and in *grys*.”

—‘P. Plowman,’ xv. 215.

774. *Fare*=behaviour.

776. *At pylat I purcheste*—from Pilate, &c. This use of *at* is still common.

782. *Celyt*=sealed.

785-786. And without moving the fastening and the ceiling of the prison.

791. *Leile*=loyal, truthful. See note to VII. 413.

795. *Stekyte*=fastened.

798. *Gaystely*=ghostly, spiritual.

801. *Closyne*=enclosing. Read *closyn*[*g*]*e*.

802. *Myssat*=displeased. Cf. XII. 44.

805-836. L.A.: "Post longa tempora quidam Judæi Jerusalem reædificare volentes, exeuntes primo mane plurimas cruces de rore invenerunt, quas territi fugientes et secundo mane redeuntes, unusquisque (ut ait Miletus in chronica) cruces sanguineas vestibis suis insitas invenit. Qui vehementer territi in fugam iterum versi sunt, sed tertio die reversi vapore ignis de terra prodeuntis penitus sunt exusti."

827. *Thire sygneis*=these signs.

828. *Byggynge-place*=building-place.

834. *Lyre*=flesh. A.S. *lira*.

836. *Her*=*er*=formerly.

837-854. Conclusion by the Author.

841. *Mone*=mind, have in remembrance. Icel. *muna*, to remember.

848. *Hyrde*=shepherd. *hyresel*=sheep-fold.

VIII.—PHILEPUS.

ST PHILIP the Apostle was of Bethsaida, the city of SS. Andrew and Peter, and was apparently among the Galilean peasants who flocked to hear the preaching of John the Baptist. His call to the apostolic office is recorded in John i. 43. He was the first to whom our Lord said, "Follow me." It is of him, too, that it is said, "Jesus . . . findeth Philip." This, however, did not occur until the day after SS. Peter and Andrew had been called by the Lord. His first act after his call was to find Nathanael, and to say to him: "We have found Him of whom Moses in the Law, and the Prophets, did write, Jesus of Nazareth the son of Joseph" (John i. 45). To Nathanael's question: "Can there any good thing come out of Nazareth?" he replied, "Come and see." Probably he also, like Nathanael, was "an Israelite indeed, in whom was no guile." In the lists of the Apostles in the first three Gospels his name uniformly occurs at the head of the second group of four, as that of St Peter at that of the first (Matt. x. 3; Mark iii. 18; Luke vi. 14). His name, again, is always coupled in the lists with that of Bartholomew, which has led to the hypothesis that the latter is identical with the Nathanael of John i. 45. At the time of his call Philip is said to have been married and to have had several daughters. He was apparently present at the marriage-feast at Cana of Galilee. A year later he was specially set apart with the rest of the Twelve to the apostolic office. "When the Galilean crowds had halted on their way to Jerusalem to hear the preaching of Jesus (John vi. 5-9), and were faint with hunger, it was to Philip that the question was put: 'Whence shall we buy bread, that these may eat? And this He said,' St John adds, 'to prove him: for He Himself knew what He would do.' The answer, 'Two hundred pennyworth of bread is not sufficient for them, that every one may take a little,' shows how little he was prepared for the work of divine power that followed. It is noticeable that here, as in John i., he appears in close connection with Andrew." It was to Philip that certain Greeks who had come up to Jerusalem to worship at the feast, and desired

to see Jesus, applied (John xiii. 20-22). He did not take upon him to introduce them to Jesus, but "Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus." During the conversation at the Last Supper, he said to Jesus: "Lord, show us the Father, and it sufficeth us," and to him it was said: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father. How sayest thou, Show us the Father?" No other facts connected with the name of Philip are recorded in the Gospels. He was probably one of the disciples to whom Jesus appeared after the resurrection, and perhaps one "of the two unnamed fishermen on the sea of Tiberias who meet us in John xxi." He was among the company of the disciples at Jerusalem after the Ascension (Acts i. 13) and on the day of Pentecost. Tradition has much to say of Philip, but it is all uncertain. He is said to have been the disciple who said, "Suffer me first to go and bury my father." According to Clement of Alexandria ('Strom.,' iii. 52) and Eusebius ('Hist. Eccl.,' iii. 30), he permitted his daughters to marry. The former also includes him in the list of those who bore witness for Christ in their lives, but did not die what was commonly regarded as a martyr's death ('Strom.,' iv. 73). He is said to have preached the Gospel in Phrygia, and according to Polycrates, bishop of Ephesus (Euseb., 'Hist. Eccl.,' iii. 31), was buried at Hierapolis in that province. Polycarp is said to have conversed with him. The Apostle is sometimes confounded with Philip the Evangelist. According to one of the 'Acta Philippi' published by Tischendorf, he laboured in Phrygia, and after performing various miracles suffered martyrdom in the Phrygian Hierapolis. According to the other, he laboured also in Greece, and particularly in Athens, and subsequently in Parthia. Abdias represents him as labouring in Scythia, and throws the blame of his death on the Ebionites. According to the Bollandists (May 1), an arm of the Apostle was brought from Constantinople to Florence in 1204. His body is said to be in the church of SS. Philip and James at Rome, which was dedicated under their names in 560. Smith's 'Dict. of the Bible'; Butler's 'Lives of the Saints'; Pétin's 'Dict. Hagiog.'; Tischendorf's 'Acta Apost. Apocr.'; Abdias, 'Hist. Apost.,' Lib. x.

His day is May 1, but among the Greeks Nov. 14.

In art he carries a cross, as significative either of his martyrdom or of his conquest over idols through the power of the Cross.

Analysis—For thirty years he preaches the Gospel in Scythia, but in vain, 1-8; an attempt is made to compel him to sacrifice to the image of Mars, 9-14; a dragon appears from under the idol, and slays those who are persecuting the Apostle, and makes others sick with the breath of its mouth, 15-24; Philip then preaches, and the people undertake to cast down the idol if he will restore their sick, 25-38; he commands the idol to be cast down, it falls, and through

his prayer the sick are restored, the people are converted, churches are built, and priests ordained, 39-60; Philip passes to Asia to Hierapolis, and preaches against the Docetists, 61-72; great marvels are wrought through his daughters, 73-78; his martyrdom and interment, 79-104; conclusion, 105-108.

Source—'Legenda Aurea,' cap. lxxv. Cf. Abdias, 'Hist. Apost.,' Lib. iv.; Vinc. Bello., 'Hist. Spec.,' viii. 88; 'Pet. de Natal.,' May 1, cap. cvii. fol. lxxv.

The etymological introduction of the L.A. is omitted.

2. *Degre*. See notes, VI. 2, and XV. 1-8.

3-12. L.A.: "Ph. ap. cum XX annis per Sithiam prædicasset, a paganis tenetur et ad immolandum statuæ Martis ab iisdem compellitur."

3. *Thretty*=thirty. L.A., xx.

4. *Sycheeme*, read *sytheeme*. L.A., Sithia; Vinc. Bello., Scithia; P. de Natal., Scythia.

8. *Trawelynge*=labour. *tyn*=lose.

9. *Strenȝet*=compelled. O.Fr. *straindre*; Lat. *stringere*.

11. *Marte*=Mars. Read *at þe maunmente*.

13-24. L.A.: "Tunc subito draco quidam ingens desub base exivit qui filium pontificis qui ignem ministrabat, in sacrificio interfecit duosque tribunos, quorum ministri Philippum in vinclis detinebant, exstinxit cæterosque adeo sui flatus fœtore infecit, ut omnes morbidi redderentur."

18. *Bischopis sone*=priest's son, *filium pontificis*.

23. *Wyne*, a misspelling for *wynde*=breath. In one of the legends published by Dr Horstmann, 'Altengl. Leg.,' n. f. p. 52, the story is told somewhat differently:—

"Saint Philip prechid of god almighty
In a land þat was named Sithy;
He prechid þe might of god verray
To folk þat lifd on deuils lay.
þo lawles folk his lau forsok,
And sune omang þam þai him toke,
Vnto þaire maumet þai him led.
Than was þat deuil ful sore adred
þat he suld sune þore be distrayed:
þarfore al þat he might he noyed.
By deuils might þan, als men knew,
Blastes out of his mouth he blew,
þat war so euyl and vn-honeste,
þai destrayd oft both man and beste.
And with blast of hys mouth allone
þe prince sun of the land was slone,
And two grete maysters of the law
With his blast war broght of daw,
And all þe folk þat itt come nere
War mesels made and all unfere."

25-46. L.A. : "Dixitque Philippus : credite mihi et statuam istam confringite et in loco ejus crucem domini adorate, ut infirmi vestri sanentur et mortui suscitentur. At hi, qui cruciabantur, clamabant : tantum fac, ut sanemur, et hunc Martem protinus confringemus. Tunc Ph. draconi præcepit ut in locum desertum descenderet, ita ut nulli omnino noceret ; qui statim recessit et ulterius non comparuit."

25. *Effray*=terror. O.Fr. *esfrei*.

27. Delete comma after *sa*.

33. *In a sone*=with one voice.

37. *Thire thre*=these three—*i.e.*, the priest's son and the two tribunes.

47-72. L.A. : "Tunc Ph. omnes sanavit et illis tribus mortuis vitæ beneficium impetravit sicque universis credentibus per annum unum iis adhuc prædicavit et in iis presbiteros et dyaconos ordinans in Asiam civitatem Hierapolin venit, ibique hæresin Hebeonitarum, qui Christum carnem phantasticam assumpsisse dogmatizabant, exstinxit."

64. *Ieropolyne*=Hierapolis. This was a considerable town in Phrygia, situated upon a height between the rivers Lycus and Mæander, about five miles north of Laodicea, and on the road between Apameia and Sardis. It was probably founded by the Greeks, though there is no record either of the time or the circumstances of its foundation. It was celebrated for its warm springs and its Plutonium, both of which are said to have had some singular properties. "The water of the springs," says Strabo (xiii. 629), "is consolidated and becomes stone so easily, that if it is conducted through water-courses dams are formed of a single piece of stone." "The Plutonium, situated below a small brow of the overhanging mountain," he continues, "is an opening of sufficient size to admit a man, but there is a descent to a great depth. In front is a quadrilateral railing, about half a plethrum in circumference. The space is filled with a cloudy and dark vapour, so dense that the bottom can scarcely be discerned. To those who approach round the railing the air is innoxious, for in calm weather it is free from the cloud which then continues within the enclosure. But animals which enter within the railings die instantly. . . . The Galli [the priests of Cybele], who are eunuchs, enter the enclosure with impunity, approach even the opening or mouth, bend down over it, and descend into it a certain depth, restraining their breath during the time, for we perceive by their countenances signs of some suffocating feeling" (Bohn's translation, ii. 408). By the time of Ammianus the vapours seem to have lost their poisonous influence (Am. Marcel., xxiii. 6). The waters of Hierapolis were much used for dyeing (Strab., xiii. p. 630). Among the deities worshipped, the Great Mother of the Gods is specially named. As early as the time of St Paul there was a Christian church in the town. Its chief claim to fame is that it was the birthplace of Epictetus. See Smith's 'Dict. of Gr. and Rom. Geography.'

65. *Hevynutis* = Ebionites.

66-70. This was the doctrine of the Docetists.

66. *Nyttis* = deny. Icel. *níta*, to deny.

73-104. L.A. : "Erant autem ibi duæ sacratissimæ virgines, per quas dominus multos ad fidem convertit, Ph. autem ante VII dies obitus sui episcopos et presbiteros convocavit iisque dixit : hos VII dies propter admonitionem vestram mihi dominus concessit. Erat autem anno LXXXVII. Post hoc infideles ipsum tenuerunt et cruci ad instar magistri sui quem prædicabat, affixerunt, et sic ad dominum migravit et feliciter vitam complevit. Juxta autem eum duæ filiæ ejus, una a dextris et alia a sinistris sunt sepultæ."

86. *Prowand* = ?

87. For *puple* read *puple*.

90. *Efferyte* = belonged. O.Fr. *affierit*, it concerns, becomes, belongs—Cotgr. Lat. *affert*, from *afferre*.

91. *Luffit* = lived.

98. & *par-apone*. According to the old Greek traditions, he was crucified with his head downwards. He is so represented on the gates of San Paolo, and in an old picture over the tomb of Cardinal Philippi d'Alençon ; but in the old fresco by Guisto da Padova, in the Capella di San Filippo, he is crucified in the usual manner, arrayed in a long red garment which descends to his feet.—Mrs Jameson, 'Sacred and Legendary Art,' i. 253.

The conclusion of the L.A., in which a passage is cited from Isidore and another from Jerome, and Philip the Apostle is distinguished from Philip the Evangelist, is omitted.

IX.—BERTHOLOMEUS.

ST BARTHOLOMEW the Apostle is supposed to have been the same as Nathanael whom Philip brought to Jesus, and whom Jesus described as "an Israelite indeed, in whom is no guile." He is mentioned as one of the Apostles in Matt. x. 3, Mark iii. 18, Luke vi. 14, Acts i. 13, and in the first three catalogues of the Apostles he is always named along with and after Philip. If the supposition of his identity with Nathanael be correct, he was born at Cana in Galilee. He is said to have preached the Gospel in India (Euseb., 'Hist. Eccl.,' v. 10; Jerome, 'Vir. Illust.,' 36), which, according to some, is Arabia Felix and Persia. On his return to the north-west of Asia, he is said to have met St Philip at Hierapolis, in Phrygia. Thence, according to Chrysostom, he went into Lycaonia and instructed the people there. Finally, he is said to have gone to Armenia, and there to have been crucified by the governor of Albanopolis. According to some, however, he was flayed alive. His relics are said by Theodorus Lector to have been removed to the city of Duras by order of the Emperor Anastasius in 508. Gregory of Tours ('De Gloria Mart.,' 33) says that before the sixth century they were carried to the isle of Lipari, near Sicily, whence, according to Anastasius the Librarian, they were translated to Benevento in 809, and from thence again, according to Baronius, they were conveyed to Rome in 983, since which time they have remained in a porphyry monument in the church there dedicated to his name. Whilst the relics were in Benevento, the bishop of that place is said to have sent one of the Apostle's arms to Edward the Confessor, who bestowed it upon the cathedral church of Canterbury. See Smith's 'Dict. of the Bible'; Pétin's 'Dict. Hagiog.'; Butler's 'Lives of the Saints'; Tischendorf's 'Acta Apost. Apocr.,' 243; Abdias, 'Hist. Apost.,' Lib. viii.

His day is Aug. 24; among the Greeks, June 11. For his sign he has the knife with which he was flayed alive.

Analysis—The Apostle's order, 1-3; he is sent to India, 4-6; the idols of Astarte and Baal Berith, and a description of the Apostle,

7-78; the discovery of the Apostle, and his healing of the king's daughter, 79-108; the king's gratitude, and the disappearance of the Apostle, 109-114; the appearance of the Apostle to the king, 115-162; the baptism of the king, destruction of the idol, exorcism of the evil spirit, and purification of the Temple by an angel, 163-238; on the complaint of the priests and people the Apostle is summoned before Astrages, the king's brother, by whose orders he is put to death, 239-290; his burial, the destruction of the priests and Astrages, appointment of Polemius to be bishop, and conclusion, 291-304; another account of his passion, 305-328; conclusion, 329-334.

Sources—'Legenda Aurea,' cap. cxxiii.; which also gives an account of his translation and of his preaching in Lycaonia, &c. Cf. Tischendorf's 'Acta Apost. Apocr.,' pp. 243-260; Abdias, 'Hist. Apost.,' lib. viii.; P. de Natal., cap. ciii. fol. 127; Vinc. B. viii.

The etymological introduction of the L.A. is omitted.

2. *Degre*. See note to VI. 2.

4-29. L.A.: "Bartholomeus apostolus veniens ad Indiam, quæ est in fine orbis, templum in quo erat ydolum nomine Astaroth, intravit et quasi peregrinus ibidem manere cœpit. In hoc ydolo quidam dæmon habitabat qui se languentes curare dicebat, sed non sanando subveniebat, sed a læsione cessando. Sed cum templum languentibus plenum esset et nullum ab ydolo responsum habere possent, ad aliam civitatem perrexerunt, ubi aliud ydolum nomine Berith colebatur," &c.

9. *Mad*=made.

12. *Astaroth*=Astaroth, the Semitic god, which would seem to indicate, and does indicate, that the *ynde*=India, of l. 4, is not modern India, but rather Arabia.

22. *But & ben*—lit., the outer and inner apartments or divisions of the Temple. The phrase, as applied to a house, is still in common use.

29. *Menskyt*=colebatur, worshipped, honoured. Icel. *mennska. beryth*=Berith. The full name is Baal Berith. This is another indication that the people were of the Semitic race.

35. *Chen3eis*=chains.

36, 37. L.A.: "Nec respirare nec loqui audet." *hand*=*aynd*=breath.

38. *Fra*=since, from the time when.

41. This line begins Berith's answer, and should have been printed:—

"Of mychty God," *quod* he, "þe frende

Two sets of the inverted commas have been omitted.

42. *Leynde*=tarry. See note to VII. 522.

44. *Mystere*=need. See note to I. 70.

45-47. L.A.: "Et illi: dic nobis signa ejus, ut eum invenire possimus."

48-78. L.A.: "Quibus dæmon ait: capilli ejus crispī et nigri, caro candida, oculi grandes, nares æquales et directæ, barba proluxa habens paucos canos, statura æqualis, collobio albo clavato purpura vestitur, induitur palliò albo, quod per singulos angulos gemmas habet purpureas. Viginti sex anni sunt ex quo vestes et sandalia ejus nec veterascunt nec sordidantur, centies flexis genibus per diem orat et centies per noctem, angeli cum eo ambulant, qui nunquam eum fatigari nec esurire permittunt. Semper eodem vultu et animo lætus et hilaris perseverat, omnia prævidet, omnia novit, omnium gentium linguas novit et intelligit, et quod vobiscum loquor, ipse jam novit, et quando quæritis eum, si vult, ostendet se vobis, si autem non vult, eum non poteritis invenire. Rogo autem vos, ut, cum eum inveneritis, rogetis eum ne huc veniat, ne angeli sui hoc mihi faciant quod meo socio jam fecerunt."

50. *But ony lake*=without any defect.

51. *Gret ewyne*=large eyes. *ewyne neð-thrillis*=lit., equal nostrils.

52. *Fare barbe*=fair beard. *sumdele launge*=somewhat long.

53. *Meyngit*=mixed.

54. *Lufly*=lovely.

58. *Oysite*. See note to VI. 168.

59. *Syis*=times. A.S. *sið*, a time.

60. *One nychte*=at night.

62. That suffer him not to be weary.

63. *Threste*=thirst.

65. *Wlt*=face.

68. *Leyd*=language. See note to VII. 71.

76. *Fere*=companion. A.S. *geféra*, a companion on the road.

77. *Ware*=worse. Mod.Sc. *waur*.

78. *Nare*=nearer.

79-86. L.A.: "Cum igitur per duos dies sollicite quærentes eum minime invenissent, quadam die quidam dæmoniacus exclamavit dicens: apostole Dei Bartholomee, incendunt me orationes tuæ."

86. *Bedis*=prayers. *dedis* of the MS. is evidently a mistake. L.A., orationes. *bedis* from O.L.Ger. *beda*; O.Fris. *bede*.

87-90. L.A.: "Cui apostolus: obmutesce et exi foras ab eo. Et statim est liberatus."

91-108. L.A.: "Quod audiens rex regionis illius Polemius, cum haberet filiam lunaticam, misit ad apostolum rogans, ut ad se veniret et filiam suam sanaret. Ad quem cum apostolus venisset et eam catenis ligatam videret, quia accedentes morsibus lacerabat, jussit eam solvi, et cum ministri ad eam accedere non auderent, dixit: ego dæmonium quod in ea erat, jam ligatum teneo, et vos timetis? Et soluta statim liberata est," &c.

92. *Sagat*=in this way. *ferd*=acted, did. Cf. X. 438. A.S. *féran*.

98. *Elyke*=alike=the same.

100. *Bundyne ly*=lie bound=lying bound.

103. þane=þat not. *tetht*=teeth. See note to I. 25. *ryfe*=rive=tear.

"That with her teeth she did not tear."

104. *Be-lyfe*=quickly. See note to I. 32.

105. *Beis*=be; the imperative.

109-114. L.A.: "Tunc rex camelos auro et argento et lapidibus pretiosis oneravit et apostolum inquiri faciens nullatenus invenire potuit."

109. þat, read þan=then. *large*=liberal. O.Fr. *large*.

110. *Charge*=load.

112. *For þe nanyse*=for the nonce. "The old form was *for then anes*, for the once, where *then* is the dative case of the article."—Skeat's Barbour's 'Bruce,' Gloss. sub *nanyse*.

113. And thought to send them to the Apostle.

115-118. L.A.: "Mane autem sequenti apparens apostolus cum solo rege in cubiculo, dixit ei."

117. *Al entre*=all entrance.

119-124. L.A.: "Ad quid me cum auro et argento et lapidibus pretiosis tota die quæsivisti? Ista munera sunt necessaria his, qui terrena requirunt, ego nihil terrenum, nihil carnale desidero."

119. *Quhare-til*=why? to what purpose?

123. *Cowate*=covet.

124. *Lewynge*=living. A.S. *leofian*.

125-162. L.A.: "Tunc s. B. cœpit eum multa de modo redemptionis nostræ docere, ostendens inter cætera Christum vicisse dyabolum per mirabilem congruentiam, potentiam, justitiam et sapientiam. Congruum enim fuit, ut, qui filium virginis, id est Adam factum de terra, dum adhuc esset virgo, vicerat, a filio virginis vinceretur. Potenter quoque ipsum vicit, cum de sua dominatione potenter ejecit quam dyabolus pro dejectione primi hominis usurpavit, &c. Juste vero, quia justum est, ut, qui comedente homine vincens hominem detinebat, a jejunante homine victus hominem amplius non teneret. Sapienter autem dum ars dyaboli deluditur arte Christi. Ars dyaboli fuit ut, sicut accipiter rapit avem, ita in desertum raperet Christum, ut, si ibi jejunans non famesceret, absque dubio Deus esset, si autem esuriret, ipsum ut primum hominem per cibum devinceret."

126. *Law*=doctrine.

129. *One foure-kine wise*=in a fourfold way.

130. *Quentice*=cunning. "*Qventyse* or *sleythe*, *astucia*, *caliditas*," Prompt. Parv.

"May no deth this lord dere • ne no deoueles *quentyse*."

—'P. Plowman,' C. xxi. 299.

'Pride and pompe and covatyse
And vayn sleghes, and *qwayntyse*."

—Hamp., 'P. of Conscience,' 1181.

O.Fr. *cointise*.

131. *Scheuannes* = *seuandnes* = consonance, consequence.

133. Read with H. *scheuand was, as he Adame*. *Scheuand* = *sewand* = following. M.E. *sewen*, to follow.

134. *Lame* = earth. A.S. *lām*; M.Dut. *leem*; Mod.Eng. *loam*.

140. *Seinznery* = lordship.

149. *Falowis* = follows.

154. *Hungyre* = *hungyrte* = hungered.

157. *Slicht* = craft.

162. *Vtraly* = utterly.

163-182. L.A.: "Cum ergo eidem sacramenta fidei prædicasset, dixit regi quod, si baptizari vellet, Deum suum catenis ligatum ostenderet. Sequenti igitur die juxta regis palatium dum pontifices ydolo sacrificarent, cœpit clamare dæmon ac dicere: cessate, miseri, sacrificare mihi, ne pejora me patiamini, qui catenis igneis ab angelo Jesu Christi quem Judæi crucifixerunt religatus sum, putantes eum a morte detineri. Ille autem ipsam mortem, quæ regina nostra est, captivavit et ipsum nostrum principem autorem mortis vinculis igneis vinxit."

163. *Vndon* = explained.

170. *Cowartly* = covertly.

179. *þe quene* = the queen, *i.e.*, Death.

180. *Oure fel prince* = our cruel prince, *i.e.*, the devil.

181. *Ded* = Death.

183-198. L.A.: "Statimque omnes miserunt funes, ut simulacrum everterent, sed non potuerunt. Ap. autem dæmoni præcepit ut inde exiens ydolum comminueret. Qui statim exiens omnia ydola templi per se ipsum confregit. Deinde fusa oratione ab apostolo omnes infirmi curati sunt, ap. autem templum Dei dedicavit et dæmonem in deserto abire præcepit."

184. *Mynte* = thought. A.S. *myntan*, to think, intend.

185. Read bot *þai mycht ster it* be na way.

199-238. L.A.: "Tunc angelus domini ibidem apparuit et templum circumvolans in quatuor angulos signum crucis digito suo scripsit dicens: hæc dicit dominus: sicut vos omnes ab infirmitate vestra mundavi, ita et templum hoc ab omni sorde mundabitur et habitatore ejus, quem ap. in desertum locum ire præcepit. Prius tamen eum vobis ostendam, quem videntes ne timeatis, sed quale signum in lapidibus his sculpsi, tale in vestris frontibus imprimatis. Tunc ostendit iis Æthiopem nigriorem fuligine, facie acuta, barba prolixa, crinibus usque ad pedes protensis, oculis igneis ut ferrum ignitum scintillas emittentibus, flammæ sulphureas ex ore et oculis spirantem, catenis igneis vinctum retro manibus; et dixit ei angelus: quoniam visionem apostoli audivisti et de templo exiens omnia ydola confregisti, solvam te, ut vadas in talem locum, ubi nullus homo moratur, et sis ibidem usque ad diem judicii. Ille autem solutus cum magno strepitu et ululatu disparuit, angelus autem domini in cœlum cunctis

videntibus evolavit. Tunc rex cum uxore et filiis omnique populo baptizatus est et relicto regno ap. discipulus est effectus."

201. *Fleand*=flying. *fowre nukis*=four corners.

205. *Clengit*=cleansed.

210. *Se* for *seis*=see.

212. *Selfe*=very, same.

215. *Sete*=soot. So pronounced in Aberdeenshire and in other north-eastern parts of Scotland.

216. *Rlak*. This word is illegible, but appears to have the meaning of dark, hideous.

218. *Syd*=great. A.S. *sid*; Icel. *siðr*, wide, ample. See Bradley, sub *sīd*.

219. *Lochtris of hare*=locks of hair.

220. *Strekand*=stretching, reaching.

222. *Sprakis*=sparks.

225. *Ful*=foul.

228. *Schent*=lost.

234. Read *a brade*=a start.

235. *Ilmowtht*=vituperative, insolent. *ill-moot* still common. *late*=bearing, demeanour. Icel. *lát*, manners.

236. *Grewand*=grieving, troubling.

238. *Of*=out of. *flaw*=flew.

245-258. L.A.: "Tunc omnes templorum pontifices congregati ad Astragem regem fratrem ejus convenerunt et de deorum suorum amissione et templi subversione et regis per artem magicam deceptione contra apostolum sunt conquesti."

247. *Astoges*, 255 *astrages*. Abdias calls him Astyages; the Greek Acta, Astreges.

249. *Puple* is evidently written instead of *apostle*.

259-282. L.A.: "Qui cum adductus fuisset coram eo, dixit ei rex: tunc es ille qui evertisti fratrem meum? Cui ap.: ego illum non everti, sed converti. Cui rex: sicut tu fecisti fratrem meum Deum suum relinquere et tuo credere, sic et ego te faciam Deum tuum relinquere et meo Deo sacrificare. Cui ap.: ego Deum quem colebat frater tuus, ligavi et ligatum ostendi, et ut simulacrum frangeret, coegi; si sic poteris facere Deo meo, poteris me ad simulacrum provocare, si non autem, ego Deos tuos comminam et tu crede Deo meo."

272. *Be-for wthire*=above [all] other.

282. *Goddis*; it is doubtful whether we should not here read *god*.

283-285. L.A.: "Hæc illo dicente nuntiatur regi, quod Deus suus Baldach cecidisset et comminutus fuisset."

284. *Baldak*. The name is variously given — Balaach, Pet. de Natal.; Waldach, V. B., viii. 68; Vualdath, Abdias; in the Greek Acta it is Baldad.

286-292. L.A.: "Quod rex audiens purpuram scidit qua indutus erat, et apostolum fustibus cædi jussit et cæsum vivum excoriari

mandavit, christiani autem corpus ejus tulerunt et honorifice sepelierunt."

286. *Pal*=robe, pall.

289. *Stawis*=staves.

293-302. L.A. : "Rex autem Astrages et templorum pontifices a dæmonibus arrepti mortui sunt, rex autem Polemius in episcopum ordinatur et XX annis officium episcopatus laudabiliter implens plenus virtutibus in pace quievit."

305-328. L.A. : "De genere suæ passionis diversa opinio est, nam b. Dorotheus dicit quod crucifixus est. Ait enim sic : Barth. Indis prædicavit, qui et evangelium sec. Matthæum in propria eorum lingua iis tradidit. Dormivit in Albana civitate magnæ Armeniæ crucifixus deorsum caput habens. Beatus autem Theodorus dicit quod fuit excoriatus. In multis autem libris legitur, quod tantum fuit decollatus. Hæc autem contrarietas taliter solvi potest ut dicatur, quod primo crucifixus fuit, deinde, antequam moreretur, de cruce fuit depositus et ob majorem cruciatum fuit excoriatus, postremo capite truncatus." The L.A. then goes on to give an account of the translation and of three miracles, and the *laudatio* from S. Ambrose and Theodorus, all of which are here omitted.

307. *Dorothe*=Dorotheus.

314. *Hermeny*=Armenia.

315. For the full stop at the end of the line a comma ought to be substituted.

316. *Bely flawcht fiede*=flayed belly-flaught—*i.e.*, to have the skin drawn over the head as in flaying a hare. See Jamieson, sub *belly flaught*.

322. *Of flayne*=flayed off. *lyste*=cunning. A.S. *list*, art.

325. *Wyddirwyne*=enemy.

333. For *has sene* we should probably read *sal deme*=judge.

X.—M A T H O U.

ST MATTHEW, Apostle and Evangelist, is the same as Levi (Luke v. 27-29), the son of a certain Alphæus. His call to be an Apostle is recorded in the first three Gospels in the same words, except that in the first he is called Matthew (Matt. ix. 9) and in the other two Levi (Mark ii. 14; Luke v. 27). By trade he was a collector of taxes, a member of the class which to the Jews was the most hateful of all. In the first Gospel the title of infamy is not omitted; but neither of the other Gospels speaks as it does of Matthew *the publican*. Immediately after his call, and before he entered upon the work of an Apostle, he gave a feast in his house to Jesus and His disciples, and to many who belonged to the same trade as he had. Of the exact share which fell to him in preaching the Gospel nothing is known. After the ascension of our Lord he is said by Eusebius ('Hist. Eccl.,' iii. 24) to have preached in Judæa, and according to Clement of Alexandria ('Strom.,' vi.), for the space of fifteen years. Previous to the dispersion of the Apostles he is said to have written his Gospel at the request of the converted Jews of Palestine. He is also said to have composed a gospel in Aramaic, the primitive text of which is lost. As to the scene of his labours beyond the borders of Palestine, there are various traditions. Eusebius says that after preaching to the Jews in Judæa he went to other nations—ἐφ' ἑτέροις. This region is styled by Socrates ('Hist. Eccl.,' i. 19) and Rufinus (Lib. x. c. 3) Ethiopia. St Ambrose says that God opened up for him the country of the Persians (in Ps. 45). Simeon Metaphrastes says he first went to the Parthians, and afterwards to Ethiopia. Paulinus of Nola also speaks of Parthia as the scene of the Apostle's labours ('Poema,' xix. 81), and Venantius Fortunatus mentions the name of the town, "Matthæum eximium Nad-daver alta virum," which is said by Abdias, however, to have been in Ethiopia ('Vita St Matt.') Isidore ('De Ortu et Obitu Patrum,' c. 76) says that St Matthew, after preaching in Judæa, went into Macedonia, and at last died "in montibus Parthorum." Whether the Apostle suffered martyrdom is not known. Heracleon the Gnostic says that he

died a natural death. Clement of Alexandria, by whom he is cited ('Strom.,' vi. 9), seems to agree with him. Nicephorus, on the other hand ('Hist. Eccl.,' ii. 41), describes his sufferings and death in Myrmene, the city of the Anthropophagi, with whom, so far at least as the mode of the Apostle's death is concerned, agree the 'Apocryphal Acts' and the 'Martyrologies.' Clement of Alexandria ('Pædog.,' ii. 1) records the tradition that the Apostle abstained from flesh, and lived on berries, fruits, and herbs. The body of the Apostle is said to have been translated in the ninth century from Ethiopia to Brittany, and thence, "at the expense of a startling anachronism," to Lucania by the Emperor Valentinian. In the following century (954) it is said to have been removed to Salernum, where the festival of the translation is observed on May 6. A second finding at Salernum is recorded in the time of Gregory VII., about 1080. Smith's 'Dict. of the Bible' and 'Dict. of Christ. Biog.'; Pétin's 'Dict. Hagiog.'; Butler's 'Lives of the Saints'; Tischendorf's 'Acta Apocr.'

His day is September 21; but in the Greek and Russian Churches Nov. 16. Other days are also given for his commemoration in the Western Church—May 1, May 6, May 21, and October 7. May 6 is associated with the translation to Salernum. See Smith's 'Dict. of Christ. Biog.'

Sign—A purse, in allusion to his original vocation, or a sword, the instrument of his martyrdom. As an Evangelist, he is attended by an angel. "When he is portrayed as an Evangelist, he holds a book or a pen; and the angel, his proper attribute and attendant, stands by pointing up to heaven, or dictating; or he holds the inkhorn, or he supports the book. In his character of Apostle, St Matthew frequently holds a purse or money-bag, as significant of his former vocation."—Mrs Jameson, 'Sacred and Legendary Art,' i. 144, 145.

Analysis—The Apostle's two names and call, 1-31; his departure to Ethiopia, 32-40; he preaches in Nadabar, 41-44; and meets with Arphaxat and Zarroes, 45-48; their works, 49-74; the Apostle undoes their jugglery, 75-90; meets with the eunuch of Queen Candace, 91-95; who leads him to his house, where he preaches and converts many, 96-122; at the request of the eunuch he explains how he is able to speak in all languages, 123-150; he is assailed by the two sorcerers with two dragons, 151-190; after overcoming the dragons and sending them away he preaches to the people, 191-214; at the suggestion of the eunuch he is sent for to the palace to restore the queen's son to life, 215-222; he restores the prince, 223-241, when, at the king's bidding, the Apostle is worshipped by the people, 242-252; presents are also brought to him from the king, 253-258; the Apostle refuses to touch them and preaches, 259-288; when many are converted, the king and queen and their daughter and all the Ethiopians are baptised, 289-312; Yrtacus being made king in place of Eglippus, and desiring to marry the latter's daughter, appeals to the Apostle, 313-324;

the Apostle's answer, 325-334; Yrtacus and Ephigenia come to hear him speak of marriage, 335-384; Yrtacus is enraged against the Apostle, 385-386; who addresses the people respecting him, 387-404; Ephigenia and her maidens appeal to the Apostle for protection against Yrtacus, 405-418; he blesses them, 419-422; his martyrdom, 423-436; the people are enraged against the king, and go to burn his palace, but are prevented by the clergy, and persuaded by them to build the Apostle a sepulchre, 437-448; Ephigenia gives her property to the Church and the poor, 449-454; Yrtacus gives orders for her dwelling to be burnt, when his own palace is destroyed by fire, and the fiend takes possession of him, 455-474; he goes to the Apostle's sepulchre, and, being stricken with leprosy, commits suicide, 475-490; of Beor, the brother of Ephigenia, who succeeds him, 491-522; the reason why the prophecy of David, St Matthew's Gospel, and St Paul's Epistles are most used in the Church, 523-582; conclusion, 583-592.

Sources—Cf. L.A., cxl.; but the text shows many departures from it, and other sources have evidently been used—probably the narrative given by Abdias, Lib. vii.

1-4. L.A.: "Matthæus binomius exstitit, scilicet Matthæus et Levi." Voragine then gives the etymology of the names.

5. St Luke, v. 27-29.

6. *3erd*=erd=earth. A.S. *eard*. Cf. VII. 299.

8. *Quare*=quhare=where. *tolbuth*=booth, place, or house, for receiving tolls, dues, or taxes.

"Ne birrþ 3uw nohht mi Fader hus
Till chepinnboþe turrnenn."

—'Ormulum,' 15,573.

"Forr þatt te33 turrndenn Godess hus
Inntill huccteress boþe."

—Ibid., 15,817.

Wyclif has *tolbothe*, St Matt. ix. 9. "Comperit in the tolbuith of this burghe."—Burgh Rec. of Aberdeen, Oct. 9, 1444. The word has since come to stand for a prison. Icel. *buð*, and A.S. *toll*; Dut. *tol*; Icel. *tollr*.

9. *Tollare*=tax-gatherer.

"Taillours and tynkeres • and tolleres in marketes."

—'P. Plowman,' B. Prol., 220.

10. *Vnlessume*=unlawful. *wynnyng*=gain.

11, 12. It is hardly necessary to say that there is no passage in the Gospels in which this is said.

11. *Hopyne*=open.

17. *Levyt*=left.

23. *Commovne*=common.

28. *Buke*, evidently intended for *kirke*.

35. *Kynde*=nature.

" & thenne founden þay fylþe in fleshlych dedeþ
& controeued agayn *kynde* contraré werkeþ."

—'Allit. Poems,' B. 266.

" Werwolf was he non vox of *kinde*
Ac komen was he of kun that kud was ful nobul."

—'W. of Palerne,' 109.

" As course is of *kynd* and comyn dessire
Ich on fraynet at his fere þe frekys to know."

—'Destruction of Troy,' 2892.

" I knaw myselfe be cours of *kynde*."

—'York Plays,' 62/209.

" And, in the doing of the deed of *kind*."

—'Merch. of Venice,' i. 3, 86.

A.S. *cynd*.

49. *Eglippus*. Further on the L.A. calls the king Egippus. Abdias gives the same name as here. Peter de Natalibus calls him Egyptus.

51-74. L.A. simply has: "Qui ita homines suis artibus dementabant ut, quoscunque vellent, membrorum officio et sanitate privare viderentur. Qui in tantam superbiam eruperunt, ut se quasi Deos ab hominibus facerent adorari." The source employed would seem to be Abdias, who has: "In quam [Ethiopiam] profectus ipse, quum in civitate magna quæ dicitur Naddaver moraretur, in qua rex Æglippus sedebat, contigit ut duo magi Zaroës et Arphaxat simul essent, qui regem miris modis ludificabant, ut se Deos esse, remota ambiguitate, crederet. Et credebat eis rex omnia, et omnis populus non solum memoratæ urbis, sed ex longinquis etiam regionibus Æthiopiæ veniebant quotidie, ut adorarent eos. Faciebant enim subito hominum gressus figi, et tamdiu immobiles stare, quamdiu ipsi voluissent. Similiter et visus hominum, et auditus, a suo officio refrenabant. Imperabant serpentibus, ut percuterent, quod et Marsi facere solent, et ipsi incantando multos curabant. Et ut dici vulgo solet: Malignis major reverentia exhibetur ex timore, quam benignis ex amore: sic et illi venerabiles apud Æthiopes, in magno diu pretio fuerunt."

51. *Bewile*=beguile. A.S. *wil*; Icel. *víl*.

54. And that they were very (true) gods.

60. Hindered men from going a foot away. *lat*=let=hinder. A.S. *lettan*, to hinder.

64. *Leste*=list, liked, chose.

68. *Wechis*=witches. The word is used in the masculine as well as in the feminine. It is equivalent here to Abdias's Marsi. The Marsi are defined as "homines quibus naturalem vim contra serpentes in esse olim creditum, incantores. Marsorum genus est in Africa, cui non nocent serpentes, et quando volunt filios suos probare,

utrum sui sint, an non, mittunt illos inter serpentes, et si sunt extranei generis, illos devorant serpentes. . . . Marsi fuerunt in Italia incantatores serpentium, qui eos aut interficiebant aut nocere non sinebant." See Du Cange, *sub voce*, and the quotation from Abdias, ll. 51-74.

75-122. L.A. merely has: "Matthæus autem apostolus prædictam civitatem ingressus et apud eunuchum Candacis reginæ, quem Philippus baptizaverat, hospitatus ita magorum præstigia detegebat, quod quidquid ipsi faciebant hominibus in perniciem, hoc ipse converteret in salutem." The passage, however, is evidently taken from Abdias, which see, Lib. vii. § 2.

83. *Marryte*=marred.

91. Acts viii. 26-40.

98. *Tryget*=deceit. O.Fr. *tresgiet*, magic.

100. *Herbery*=lodging. A.S. *herebeorga*, shelter for an army.

105. *Vnhid*=revealed, disclosed. Cf. l. 77.

106. *Ded*=did.

107. *Grewe*=vex, harass. O.Fr. *grever*; Lat. *gravare*.

108. *Quentyce*=cunning. See note to IX. 130.

114. *Lawe*=*lafe*=rest.

120. *3ald* or *3ynge*=old or young.

123-150. Cf. L.A. and Abdias. The latter is fuller, but is not followed closely.

132. *In*=on. *lycht*=light. Cf. Acts ii. 3.

133. *Con*=ken, know, understand. *lede*=languages.

135. *Quhyle*=while, once.

136. *Say he*=so high.

138. *Rek*=reach.

141. *A lede*=all languages. See l. 145.

149. Delete the comma.

151-190. Cf. Abdias, vii. § 4, and L.A.; but neither is closely followed.

156. *Blessis*=blazes, flames. *brynt-stane*=brimstone. A.S. *brennen* and *stoon*.

175. *Lif*=live?

191-202. Both L.A. and Abdias, especially the latter, are much fuller.

193. *A fyte*=a canto, a part of a ballad. A.S. *fit*, *fytte*, a song; *fittan*, to sing, dispute.

201. *Natiuitate*, read *natiuite*.

203. L.A.: "Et cum hæc populo loqueretur, ecce subito tumultus exortus est, in quo regis filius mortuus plangebatur."

205. *Prefe*=try.

210. *Rawist*=taken. O.Fr. *raviss*, *ravir*, to ravish, snatch away hastily.

213. *Mawment*=simulacrum of L.A. See note to V. 290.

214. *Ay god*=a god.

215-241. L.A. : "Prædictus autem eunuchus magos custodire faciens apostolum advocavit, qui oratione fusa eum protinus suscitavit." The text is similar to Abdias, sect. 7.

217. *Ȝeme*=to be guarded, kept in custody. Icel. *geyma*; A.S. *gýman*, to watch over.

221. *Resuscit*=resuscitate.

232. *Sammyne-lyk*=same. *vertu*=power.

234. *Quyke*=quick, alive.

243-288. L.A. merely has : "Quapropter rex Egippus hoc viso per universas suas provincias misit dicens : venite et videte Deum in effigie hominis latentem. Venerunt igitur cum coronis aureis et diversis sacrificiorum generibus volentes sacrificare ei. Quos M. compescuit dicens : viri, quid facitis? ego Deus non sum, sed servus domini J. Chr." Abdias is much fuller.

244. *Aspy*=espy ; but often so written, as in 'P. Plowman,' A. ii. 201. O.Fr. *espier*.

247. *Ȝare*=ready.

250. *Tortyse*=torches. Low Lat. *tortia*, *tortica*, a torch.

255. *Sat*=set. Cf. l. 419.

256. *For þe nanyse*=for the nonce. See note to IX. 112.

272. *Herbryt*=lodged.

296. *Ethiope*. L.A., totam Ægyptum.

302. *Ȝ*, read *þat*.

307. *Proves*=provost. See note to VI. 9.

309, 310. This is mentioned later by the L.A., with the addition that Simon and Judas then overcame them.

313-324. The same as L.A.

325-334. L.A. : "Cui ap. ait, ut juxta morem prædecessoris die dominica ad ecclesiam conveniret et præsentem Ephigenia cum cæteris virginibus, quam bona sint justa conjugia, audiret."

327. *Setre-day*=Saturday.

336. *Setret-day*=Setre-day.

340-384. L.A. : "Matth. igitur virginibus et omni populo congregatis de bono matrimonii diu locutus a rege plurimum est laudatus ; credens quod hoc ideo diceret ut virginis animum ad matrimonium provocaret. Deinde imperato silentio sermonem repetit dicens : cum bonum sit matrimonium si salvo fœdere teneatur, bene scitis adstantes, quod, si regis sponsam aliquis servorum usurpare præsumeret, non solum regis offensam, sed mortem insuper mereretur, non quia uxorem duxisse probatur, sed quia sponsam domini sui accipiens ejus matrimonium violasse convinceretur ; ita et tu, rex, sciens Ephigeniam regis æterni sponsam effectam et sacro velamine consecratam, quomodo poteris sponsam potentioris te tollere et tuo matrimonio copulare?"

353. *Atoure*=above.

356. *Swyth*. See note to I. 466.

360. *For-quhy*=wherefore. *a quhyle*=a while.

365. *Anowrnyt*. See note to III. 665.

369. *Succudrusly*=presumptuously. O.Fr. *sor* and *cuidier*; Lat. *super* and *cogitare*.

370. *Seruit*=deserved.

372. *Ful*=foul.

374. *Leful*=lawful.

382. *Hod*=odd.

389-422. L.A. merely has: "Apostolus autem intrepidus et constans omnes ad patientiam et constantiam confortavit et Ephigeniam coram se ex timore prostratam cum cæteris virginibus benedixit."

399. *Scla*=slay. *pyne*=pain.

412. *Bot gyf*=unless.

414. *Faddyre tym*=father's time. See note to I. 69.

415. *Fawndyt*=tried. See note to III. 135.

416. *Be flatryne*=by flattering or flattery.

420. *Gef na tale*=made no account.

422. *Waile & pall*=veil and pall. Their bestowal was the sign of the admission of those who received them into the monastic life; the veil being the covering for the head and neck, and the pall for the rest of the body. For the former see 'Cathol. Dict.,' sub *veil*, and for the latter Smith's 'Dict. Christ. Antiq.,' sub *pallium*.

423-436. L.A.: "Post missarum autem sollemnia rex spiculatorem misit, qui juxta altare Matthæum stantem et expansis manibus in cœlum orantem misso a tergo gladio interfecit et martirem consecravat."

430. *Par cane*. The correction *þan cane* makes better sense.

432. *Orysowne*=orison. O.Fr. *orison*, *oreson*, *oreison*; Lat. *oratio*.

433. *Freke*=man, usually in a bad sense.

"Hampres him so hard * to sum cost þat be drawe,
Sewes him to sum cite * and a-sege him þere,
Til 3e wiþ fin fors * þe *freke* haue wonne."

—'William of Pal.,' 1117.

"What cause can ye fynde
Nowe þis *freke* for to felle?"

—'Y. Plays,' 287/415.

A.S. *frec*.

434. *Wryke*=avenge. A.S. *wrecan*; Goth. *wrikan*; Icel. *reka*.

445. *Lythnes*=gentleness. See Bradley, sub *liðnesse*. *wrake*=vengeance.

"So cam on werlde wreche and *wrake*."

—'Gen. Exod.,' 552.

"Wordes bath o wrath and *wrak*."

—'C. Mundi,' c. 890.

449-454. Not in L.A.

455-490. L.A.: "Rex vero cum nec per matronas ad eam directas nec per magos Ephigeniam posset aliquatenus immutare, totam ejus domum igne copioso vallavit, ut ipsam cum cæteris virginibus concre-

mare, apostolus autem eisdem apparens omnem ignem ab earum domo excussit, qui erumpens regis palatium invasit et, solo rege evadente vix cum unico filio, cuncta consumsit, statimque filius arreptus a dæmonio patris crimina confitens ad sepulchrum apostoli properavit, pater vero turpissimus leprosus effectus, cum curari non posset, manu propria gladio se peremit."

462. *Eschewe* = achieve.

465. *It* is a mistake for *her*. *hyrris* = hers.

468. *Frawarte* = froward.

469. *Bald* = strong, fierce.

476. *Cuth* = *can* = did.

477. *Granttit* = acknowledged, confessed. *faddir gillt*, see note to I. 69.

480. *Mysalry* = leprosy.

482. *Fulnes* = foulness.

484. *Wlatsum* = disgusting. A.S. *wlætta*, disgust.

485. *Be na way* = in no way.

491-522. L.A.: "Populus autem fratrem Ephigeniæ ab ap. baptizatum regem constituit, qui per annos LXX regnavit et filium suum sibi substituens christianum cultum magnifice ampliavit et totam Æthiopiæ provinciam ecclesiis Christi replevit."

497. *Elde* = age. *quhene* = when. *rownyn* = *runnyn* = run.

523-584. L.A.: "Quartum est evangelii ipsius in ecclesia magna sollemnitas. Ejus enim evangelium præ cæteris evangelis magis in ecclesia frequentatur, sicut psalmi David et epistolæ Pauli præ cæteris scripturis amplius in ecclesia recitantur. Cuius hæc est ratio: quoniam teste Jacobo tria sunt genera peccatorum: sc. peccatum superbiæ, luxuriæ, et avaritiæ. Peccato superbiæ peccavit Saulus (a Saule superbissimo rege dictus), qui ecclesiam super modum persecutus est. Peccato luxuriæ peccavit David, qui et adulterium commisit et propter adulterium fidelissimum militem Uriam occidit. Peccato avaritiæ peccavit Matthæus, qui per avaritiam lucris turpibus inhiabat, fuit enim telonearius. [Here follows an explanation of this word according to Isidore and Bede.] Licet igitur isti peccatores exstiterint, eorum tamen pœnitentia adeo placuit ut non solum dominus eorum culpis ignosceret, sed etiam in iis dona sua multiplicius cumlaret. Nam sævissimum persecutorem fecit fidelissimum prædicatorem, adulterum et homicidam fecit prophetam et psalmistam, et lucris inhiantem et cupidum fecit apostolum et evangelistam. Ideo igitur horum trium dicta nobis tam frequentius recitantur, ut nullus qui converti voluerit, desperet de venia, quando tantos in culpa tales conspicit fuisse in gratia. Notandum in super, quod secundum beatum Ambrosium circa conversionem beati Matthæi," &c.

523. The L.A., after referring to the flight of Zaroës and Arphaxat into Persia, says: "Notandum, quod in beato Matthæo quatuor considerantur." Of these four only the fourth is here mentioned.

523. *Þe begynnynges*. See l. 30.
 537. *Sowle* = Saul.
 544. *Wry* = Uriah.
 546. *Slicht* = artifice.
 550. *Changeoure* = changer = money-changer.
 560. *Defensoure* = defender.
 564. *Auster* = adulterer. O.Fr. *avoutre*, *aöutre*; Lat. *adulterum*.
bath = both.
 566. *Saltere* = psalter.
 573. *Suer* = afraid. Mod.Sc. *swere*.
 574. *Quert* = alive. Henryson so uses the substantive in 'The Bludy Serk,' l. 87 :—
 “ And evir quhill she was *in quert*
 That was hir a lessoun.”
 578. *A* = aye, always.
 581. *Hardy* = bold.
 583-592. Author's conclusion.

XI.—SYMON AND IUDAS.

SIMON THE CANAANITE, one of the Twelve Apostles (Matt. x. 4, Mark iii. 18), is also known as Simon Zelotes (Luke vi. 15, Acts i. 13). The latter term (ζηλότης) is peculiar to Luke, and probably indicates that the Apostle formerly belonged to the faction of the zealots. From the first of the surnames it has been argued that he was born at Cana in Galilee, and there is a tradition among the Greeks that it was at his marriage that our Lord turned water into wine. The term Canaanite appears to have survived the other as the distinctive surname of St Simon ('Apost. Const.,' vi. 14, viii. 27). He is to be distinguished from Simon the brother of Jesus (Euseb., 'Hist. Eccl.,' iii. 11), and from Symeon, the second bishop of Jerusalem, with whom he has been identified by Sophronius. With the other Apostles he received the gift of the Holy Ghost on the day of Pentecost, but of his subsequent history nothing is definitely known. According to Nicephorus Callistus, he preached the Gospel in Egypt, Cyrene, Africa, and afterwards in Mauritania and all Libya. He also mentions the isles of Britain ('Hist. Eccl.,' ii. 40), as does also the Greek Menology, among the places in which the Apostle preached. According to a Breton tradition, he preached the Gospel and suffered martyrdom by crucifixion in Brittany; but according to the Martyrologies of Jerome, Bede, Ado, and Usuard, the place of his martyrdom was in Persia, at a city called Suanir. A passage in the Acts of St Andrew states that in the Cimmerian Bosphorus there was a tomb in a cave, with an inscription to the effect that Simon Zelotes was buried there. Besides the tradition that he was crucified, there is another which makes the instrument of his martyrdom a saw. St Peter's at Rome and the Cathedral Church of Toulouse are said to possess his relics. Cf. Smith's 'Dict. of the Bible'; Butler's 'Lives of the Saints'; Pétin's 'Dict. Hagiog.'; and Owen's 'Sanctorale Cathol.'

His day is October 28.

His sign is usually a saw, but in the Greek representations of his martyrdom he is affixed to a cross exactly like that of our Lord,

but with the superscription Θ CIMON.—Mrs Jameson's 'Sacred and Legendary Art,' i. 253; Lindsay's 'Christ. Art,' i. 150.

St Jude, one of the Twelve Apostles, is also known as Judas, Lebbeus, and Thaddeus. In the Epistle attributed to him, he is named "Jude, the . . . brother of James." The name Judas only, without any distinguishing mark, occurs in the lists given by St Luke, vi. 16, and Acts i. 13, and in John xiv. 22. The brother of James the Less, he was also the brother of Symeon, the second bishop of Jerusalem, and of one Joses. They were all the sons of Cleophas and Mary, the sister of the mother of our Lord. Of his conversion nothing is known. He was present at the Last Supper, and when Christ promised to manifest Himself to every one who should love Him, it was Jude who asked Him why He would manifest Himself to them and not to the world (John xiv.) Of his history after the day of Pentecost nothing is certainly known. According to Nicephorus, Isidore, and the Martyrologies, he preached in Judæa, Samaria, Idumæa, Syria, and Mesopotamia. St Paulinus (Carm. 26) says that he planted the faith in Libya. He is said to have returned to Jerusalem after the death of his brother James the Less, and to have assisted at the election of Symeon as his successor. According to tradition, he was sent by St Thomas with a letter to Abgarus, whom he was commissioned to heal. On this mission he is said to have been joined by Simon Zelotes, and during his stay in Mesopotamia, to have ordained Abdias the first bishop of Babylon. The two are said to have afterwards proceeded to Persia, where they suffered martyrdom. Another tradition says that St Jude was put to death at Berytus in Phœnicia, in the year A.D. 80. By another, Ararat in Armenia is named as the place of his martyrdom. As to the mode of his martyrdom, many Greek writers say he was shot to death with arrows; some add whilst he was tied on a cross. Nicephorus, on the other hand, makes him die a natural death in Edessa, the city of Abgarus ('Hist. Eccl.,' ii. 40). The Armenians claim St Jude, along with St Bartholomew, as the first preachers of the Gospel among them. The story told by Hegesippus, and preserved by Eusebius, that his descendants were summoned before the Emperor Domitian and then dismissed by him as too poor to be worthy of notice, is regarded by some as referring to a different Jude—Judas, the brother of our Lord.

His day is October 28.

For a sign he bears a club or halberd.

Analysis—Their name and family, 1-8; the author proposes to tell the story of St Jude being sent by St Thomas to Abgarus, Prince of Edessa, as he finds it written in a story of the Church, 9-14; the letter sent by Abgarus to Christ, 15-46; our Lord's reply, 47-64; Abgarus, disappointed that he is not to see Jesus, sends a painter to make a portrait of Him, 65-73; when the painter sees Jesus his skill

fails him, 74-78; Christ places a linen cloth on His face, and imprints His portrait on it, and sends it to Abgarus, 79-86; a description of Christ's personal appearance, 87-94; after the Ascension St Thomas sends St Jude to Abgarus to fulfil Christ's promise, 95-99; Jude's reception by Abgarus, and the latter's conversion, 100-126; St Jude preaches in Mesopotamia and Pontus, and St Simon in Egypt, 127-129; together they go to Persia, where they meet with Zaroës and Arphaxat, 130-136; their encounters with them, 137-344; the story of a deacon falsely accused, 344-370; the Apostles deliver the land from the ravages of two fierce tigers, 371-390; Zaroës and Arphaxat, whom the Apostles had set free after being imprisoned by the king for deceiving him, go to a city named Suanir, Samir, or Suamir, where dwell seventy pagan priests, and incite them against the Apostles, whom, after they have caused their idols to be destroyed, they put to death, and are then themselves, with Zaroës and Arphaxat, burnt to death in their temple, which has been set on fire by lightning, 391-458; the king causes the bodies of the Apostles to be brought to the city in which he chiefly dwelt, and there interred in a costly sepulchre, 459-466; conclusion, 467-470.

Sources—Cf. L.A., cap. clix.; Abdias, Lib. vi.; Peter de Natalibus, ix. 115; and Vincent. Bello., viii. 78 *et seq.*

The etymological introduction of L.A. is wanting.

1-6. L.A.: "Symon Cananeus et Judas, qui et Thaddæus, fratres fuerunt Jacobi minoris et filii Mariæ Cleophæ, quæ *Alphæo* nupta fuit."

9-18. L.A.: "Judas vero ad Abgarum regem Edessæ a Thoma missus fuit post ascensionem domini. Legitur enim in ecclesiastica hystoria quod prædictus rex Abgarus domino nostro J. Chr. in hunc modum epistolam destinavit."

9. *Agabarne* = Abgarus or Abgar. He was the fifteenth king bearing this name who reigned over Edessa, and was surnamed Ucomo, "the black." According to our chronology he reigned from A.D. 9 to A.D. 46, and according to another from A.D. 15 to A.D. 50. For an account of him see Smith's 'Dict. of Christ. Biog.,' sub *Abgar*; and for his letter, Eusebius, 'Hist. Eccl.,' i. 13.

10. *Edissa* = Edessa, an important town in the extreme north of Mesopotamia, in the province of Osrhoëne, and situated on the river Scirtus, a small tributary of the Euphrates. St Isidore says that it was founded by Nimrod, and St Ephrem that Nimrod ruled there and at Arach. According to Appian and Cedrenus, however, it was built by Seleucus. During the wars between the Græco-Roman empire and the Persians, and in ecclesiastical history, Edessa plays a very prominent part. It was famous for its schools of theology, which were attended by students from all parts. The most important of its schools was the Schola Persica, which appears to have been limited

to Christians of the Persian nation. Its professors took part in the Nestorian controversy with John, Patriarch of Antioch, and Ibas, Bishop of Edessa, against St Cyril. They were expelled by Martyrus, Bishop of Edessa, and the school itself pulled down by order of Zeno, the Roman Emperor, A.D. 489, when a church dedicated to St Mary was built upon its ruins. See Smith's 'Dict. of Gr. and Rom. Geography.'

12. *Der*=dear. Cf. VII. 430.

19-45. L.A. : "Abgarus rex Euchaniæ filius Jesu salvatori bono, qui apparuit in locis Hierosolimorum, salutem : Auditum est mihi de te et sanitatibus quas facis, quod sine medicamentis aut herbis fiant ista per te, et quod verbo facis cæcos videre, claudos ambulare, leprosos mundari et mortuos reviviscere. Quibus omnibus auditis de te statui in animo meo unum esse de duobus : aut quia tu sis Deus et descenderis de cælo, ut hæc facias, aut quod filius Dei sis qui hæc facis. Propterea ergo scribens rogaverim te, ut digneris fatigari usque ad me et ægritudinem meam, qua diu laboravi, curare. Nam et illud comperi quod Judæi murmurant adversum te, volunt insidiari tibi. Veni ergo ad me, quia est mihi parva civitas, sed honesta, quæ utrisque sufficiet." See also Eusebius, 'Hist. Eccl.,' i. 13.

24. *Gris*=gress=herbs. L.A., herbis.

27. *Clengis*=cleanses. *myselry*=leprosy. Cf. X. 480.

30. *Edrope*=dropsy. "*Hydropisie*, the dropsy"—Cotgr. Lat. *hydropisis*, spelt in Late Lat. *hydropisia*; Late Gr. ὑδρώπισις, from Gr. ὑδρῶψ, dropsy.

31. *Fewire*=fever. *parlesy*=palsy. O.Fr. "*paralysie*, the palsy"—Cotgr. Lat. *paralysis*.

35. *þat*=at. *lykyn*=lykyng=liking.

38. *Tyt*=straight.

44. *Sturt*=annoyance. See Jamieson.

47-64. L.A. : "Dominus autem Jesus in hæc verba sibi respondit : Beatus es qui credidisti in me, cum ipse non videris me. Scriptum est enim de me, quia hi qui me non vident, credent, et hi qui me vident, non credent. De eo autem quod scripsisti ad me, ut veniam ad te, oportet me hæc omnia complere propter quæ missus sum, et postea recipi me ab eo a quo missus sum. Cum ergo assumptus fuero, aliquem de discipulis meis mittam ad te ut curet te et vivificet te. Et hæc in hystoria eccles." See Euseb., 'Hist. Eccl.,' i. 13.

50. *Ee*=eye.

53. *Fele*=fell=many. *ene*=eyes. Plu. of *ee*, l. 50. Cf. ox, oxen; hose, hosen.

56. *Anence*=anent.

61. *þan*, read *and*.

63. *Printece*=servants.

65-94. L.A. : "Videns autem Abgarus quod præsentia liter Christum videre non posset, (secundum quod in quadam antiqua hystoria in-

venitur, sicut Johannes Damascenus in libro IV testatur) pictorem quendam ad Jesum misit, ut domini imaginem figuraret, ut sic ipsum saltem per imaginem conspiceret, quem in facie videre non poterat. Sed cum ad eum pictor venisset, propter nimium fulgorem qui ab ejus facie procedebat, in ejus faciem clare nequibat videre vel intendere nec ipsam, ut sibi jussum fuerat, figurare. Quod cernens dominus vestimentum linteum ipsius pictoris accipiens et suæ faciei superimponens, sui ipsius imaginem eidem impressit ac desideranti regi A. destinavit. Cuiusmodi autem imaginis dominus fuerit, in eadem antiqua hystoria legitur (sicut idem Johannes testatur). Fuit enim bene oculatus, bene superciliatus, longum vultum habuit et fuit acclivis, quod est signum maturitatis."

67. *Paynteore*=painter.

68. *Sle*=skilful.

71. *Se he mocht*=he might see.

73. *Payntur*=paynteore of l. 67.

76. *Schenynge*=shining, light.

77. *Ocht*=aught.

78. *Slicht*=skill; cf. l. 68.

80. *Lynyne*=linen.

82. *Fra þat wes downe*=when that was done.

85. *Payntoure*=paynteore of l. 67.

89. *Iohnne of damassene*=Joannes Damascenus, or St John of Damascus, was sprung from a distinguished Christian family in Damascus, known by the Arabic surname of Mansour. He was born towards the end of the seventh century. The year 676 has been named, but there is considerable doubt as to its accuracy. His father, Sergius, son of Mansour, was treasurer to the Caliph Abdulmelek. For his Christian education he was indebted to a certain Cosmas, a man of Greek descent, probably from Calabria, whom his father redeemed from slavery. Like his father, he also for some time held an office of importance under the Caliphs. Leaving Damascus, he retired to the convent of St Sabas, near Jerusalem, and became a monk. When in 730 Leo the Isaurian issued his second and more stringent edict against image-worship, along with his own patriarch Germanus and Pope Gregory II., he took part in the controversy which arose against Leo. He was a voluminous writer both in prose and verse, and among many is best known as a hymn-writer. In his literary labours he is said to have been assisted by Cosmas, whom Sergius, his father, had adopted, and who was afterwards made Bishop of Maiuma in Palestine. He died about the year 765. His remains appear to have been removed from St Sabas to Constantinople, but for what reason is unknown.

92. *Dele*=dispute. Icel. *deila*, to dispute; *deild*, a dispute.

95-114. Cf. L.A.

115-119. L.A.: "Credo vere, et Judæos, qui eum crucifixerunt,

libenter trucidarem, si mihi possibilitas adesset et nequaquam Romanorum auctoritas impediret."

119. *Owtakand*=outaking—*i.e.*, excepting.

121. *Wrat*=wrote.

122. *Stat*=state, condition.

123. *Twechit*=touched.

127-169. L.A.: "Judas autem postea in Mesopotamia et Ponto prædicavit, Symon vero in Ægypto. Deinde in Persidem ambo venerunt et ibidem duos magos, Zaroen et Arphaxat, quos Matthæus de Æthiopia fugaverat, invenerunt. Tunc Baradach, dux regis Babylonæ, contra Indos ad prælium profecturus nullum a Diis suis potuit habere responsum. Pergentes autem ad fanum proximæ civitatis ibidem habuerunt responsum quod propter apostolos qui venerunt, Dii respondere non possent. Tunc dux eos inquiri fecit et inventos, quinam essent vel qua de re venissent, inquisivit. Qui responderunt: si genus quæris, hebræi sumus, si conditionem, servos Christi nos esse fatemur, si causam, salutis vestræ causa huc venimus."

131. *Perce*=Persia.

132-136. See the preceding Legend.

132. *Wechis*. See note to X. 68.

134. *Dissawyt*=deceived.

136. *Hyne*=hence.

137. *Kyng*, named Xersis by P. de Natalibus.

139. *Woradach*. L.A., Baradach; Vincent. Bello., Waradach.

143. *For*=because. *zald*=yielded.

145. *To wit*=to learn. *pat*=at. To learn of, &c.

162. *To layne*=to lie. See Jamieson.

170-189. L.A.: "Quibus dux respondit: cum felix reversus fuero, audiam vos. Cui apostoli: modo magis congruum est, te cognoscere illum, cuius ope vincere possis vel certe rebelles pacatissimos invenire. Quibus dux: Diis nostris potentiores vos video: finem belli nobis, rogo, prædicite. Cui apostoli: ut deos tuos mendaces esse cognoscas, jubemus illos ad quæsitâ dare responsa, ut, dum dixerint quæ ignorant, probemus eos per omnia esse mentitos."

170. *Towme*=leisure. Icel. *tóm*, emptiness, leisure; *tómur*, empty; Dan. *tom*.

172. *Gane-come*=return.

176. *Wictoure*=victory.

177. *Fays*=foes.

180. *Be fulfar*=by full far=by a great deal.

184. *Learis*=liars.

185. *Lef*=leave.

187. ="When they say what they know not."

190-214. L.A.: "Tunc phantastici grande bellum dixerunt futurum et multum populum hinc inde prælio ruiturum. Tunc apostoli ridere cœperunt. Dicit iis dux: me timor invasit et vos ridetis?"

Cui apostoli : noli timere, quia pax huc nobiscum intravit et cras hora diei *tertia* legati Indorum ad te venient et tuæ se potestati cum pace subicient. Tunc pontifices risum etiam levaverunt et duci dixerunt : ad hoc isti te securum reddere volunt, ut, dum incautus fueris, ab adversariis occuperis. Cui apostoli : non diximus tibi, exspecta unum mensem, sed unum diem et cras in pace victor exsistes. Tunc dux utrosque custodiri fecit, ut ex rei exitu veraces honorarentur et mendaces pro crimine punirentur."

192. *Lucht*=laughed. Cf. *laucht*, l. 194.

193. *Rednes*=terror. L.A., timor.

195. *Thar*=it needs. Icel. *þarf*, needs.

197. *Terse*=terce. Terce is the office ordered to be recited at the third of the canonical hours—that is, at nine A.M. Hence "or it terse be" means before nine o'clock in the morning.

200. *Byschapis*=bishops, but here the idolatrous priests. See below, ll. 395, 396.

202. *Vnwar*=unwary, unwatchful.

204. *Heithar*=*ethar*, comparative of *eth*=easy, easier.

206. *Moneth*=month.

207. *Byd*=wait.

214. *Punyse sar*=punish sore.

215-268. L.A. : "Cum ergo in crastinum, quod apostoli prædixerant, evenisset et dux incendere voluisset pontifices, prohibuerunt apostoli, ne hoc fieret, cum ipsi non viventes occidere, sed mortuos vivificare missi essent. Tunc dux valde miratus, quod eos occidi non permitterent et quia de bonis illorum aliquid recipere nollent, eos ad regem duxit dicens : isti, rex, sunt Dii latentes in effigie hominum. Cumque sibi omnia præsentibus prædictis magis narrasset, zelo invidiæ magi commoti dixerunt eos malignos esse et contra regnum subtiliter cogitare. Dixit iis dux : si audetis, cum iis configite. Cui magi : si vis videre, quia nobis præsentibus loqui non poterunt, veniant huc viri eloquentissimi, et si coram nobis ausi loqui fuerint, nos per omnia imperitos probabis. Cum autem plurimi advocati adducti fuissent, continuo coram magis ita muti facti sunt, ut nec nutibus, quod loqui non poterant, indicarent. Dixeruntque magi ad regem : ut scias nos Deos esse, permittemus eos loqui, sed ambulare non posse, iterumque reddemus iis gressum, sed faciemus eos apertis oculis non videre. Qui cum hæc omnia fecissent, dux advocatos illos turpiter confusos ad apostolos duxit. Quos cum advocati pannosos vidissent, eos in animo contemserunt."

223. *Erar*=rather.

236. *Awne*=own.

249. *Advocat*=advocate, professional speaker.

257. *Leyf*=permission.

258. *Fowt*=foot. Cf. IX. 36. *streke*=stretch.

261. *Opyne*=opened, open.

268. *Dyspyt*=despite. *hethynge*=scorn.

269-286. L.A. : "Quibus Symon : sæpe evenit, ut intra scrinia aurea et gemmata vilia quæque habeantur inclusa et intra vilissimas et ligneas capsas sint gemmarum monilia pretiosa composita ; quicunque ergo alicuius rei cupit esse possessor, non magnopere gestatorium, sed ipsum quod gestatur expectat. Promittite igitur vos ab ydolorum cultura discedere et solum Deum invisibilem adorare, et nos signum crucis in frontibus vestris faciemus et magos confutare poteritis."

270. *Kyste*=chest. Mod.Sc. *kist*.

276. *Lad*=laid.

277. *For-owt*=without. *assay*=trial.

279. *Qyrtly*=quitely, entirely.

281. *A god*=one God.

283. *Froynttis*=frountis=foreheads.

285. *Scoomfyt*=discomfit.

287-312. L.A. : "Quod cum fecissent et in frontibus consignati essent, ad regem coram magis iterum ingressi sunt, et cum a magis superari non possent, imo ipsis coram omnibus insultarent, irati magi multitudinem serpentium advenire fecerunt, statimque ad jussum regis venientes apostoli pallia sua de serpentibus impleverunt et in magos projecerunt dicentes : in nomine domini non moriemini, sed a serpentibus lacerati dolorum vestrorum mugitus dabitur."

290. *Stryfe*=strive.

294. *Venand*=thinking.

296. *Mere*=mar. Cf. X. 83. A.S. *merran*.

297. *Scouryt þam*. Perhaps the correct reading is *sconryt þam*=felt disgusted.

304. *Ayre*=athyre=either. See l. 373 below. *stute*=stout. *fare*=bearing.

305. *But rednes*=without fear. *shot*=shot, went quickly. Cf. l. 451. *edryse*=adders.

306. *Mantillis*=mantles.

309. *Stere*=stir.

311. *Bate*=bit.

314-344. L.A. : "Cum ergo serpentes carnes eorum comederent et ipsi tamquam lupi ulularent, rex et cæteri rogabant apostolos ut eos a serpentibus occidi permitterent. Quibus ap. responderunt : nos missi sumus reducere de morte ad vitam, non a vita præcipitare in mortem, et facta oratione jusserunt serpentibus, ut omne venenum, quod infuderant, revocarent et postmodum ad loca sua redirent. Majores autem cruciatus magi senserunt, cum venena serpentes retraherent, quam cum ante carnes comederent. Quibus ap. dixerunt : tribus diebus dolores sentietis, tertia vero die sani eritis, ut vel sic a vestra malitia recedatis. Cum ergo tribus diebus sine cibo et potu ac somno doloribus nimium cruciati mansissent, apostoli

venientes ad eos dixerunt: non dignatur dominus habere coacta servitia, ideoque surgite sani et abite habentes liberam facultatem faciendi quæ vultis. Illi autem in malitia perdurantes ab iis fugerunt et pæne contra eos totam Babyloniam commoverunt."

321. *Suk*=suck.

322. *Venyme*=venom.

324. *Swkyne*=sucking. *yare*, read *are*=before.

334. *Drynge*=drink.

338. *Thret service*=threat service—*i.e.*, service rendered through fear induced by threats.

342. *Þine*=þyne=thence.

343. *One stere*=astir.

345-356. The same as L.A.

345. *Dowchtyr*=daughter.

348. *Dekyne*=deacon. Vinc. Bello.: "Visum sanctum eufrosinum dyaconem."

350. *Difforsit*=deforced.

357-358. L.A.: "Dixerunt apostoli: infantem huc adducite et dyaconum, quem accusatis, huc etiam perducite."

365. *Vnfylt*=undefiled.

369. *Saklas*=innocent.

370. L.A.: "Nocentes perdere non decet." *mysdeme*=to misjudge. A similar story to the one just related is told of St Ninian.

371-382. The same as L.A.

374. *Propyre*=own. *cafe*=cave. Plural *cawis*, see below.

376. *Ȝet*=ate. Cf. VII. 54.

380. *Cawis*=caves. See l. 374 above.

383-390. L.A.: "Volentibus autem apostolis inde discedere, rogati per annum et tres menses ibidem permanserunt, in quo spatio plus quam LX millia hominum exceptis parvulis cum rege et principibus baptizati sunt."

389. *Ovtane*=besides.

391-428. L.A.: "Prædicti autem magi ad quandam civitatem nomine Suamair, ubi erant LXX ydolorum pontifices, venerunt et eos contra apostolos concitaverunt, ut, cum illuc venissent, aut eos sacrificare compellerent aut penitus necarent. Perlustrata igitur universa provincia cum apostoli ad prædictam civitatem venissent, ecce prædicti pontifices cum universo populo eos capiunt et ad templum solis deducunt. Dæmones autem per energumenos clamare cœperunt: quid nobis et vobis, apostoli Dei vivi? Ecce in ingressu vestro flammis exurimur. Tunc angelus domini iis apparens dixit: unum e duobus eligite, aut horum repentinum interitum aut vestrum martirium. Cui apostoli: ut et istos convertat et nos ad palmam martirii perducatur."

391. *Thyr*=þir=these, those.

393. *Bygyt*=built.

394. *Suamayr*=Samir, Sanir, Senner.

395. *Byschapis*. See note to l. 200.

402. *Alowte*=all out, entirely.

404. *Sazwyne*=sowed.

411. *Sowne*=sun.

412. *Wodmen*=maniacs.

417. *Sarare*=sorcerer.

418. *Ware brynt to be*, read *ware wont to be*?

429-466. L.A.: "Facto autem silentio ap. dixerunt: ut sciatis quod hæc ydola dæmonibus plena sunt, ecce iis imperamus ut exeant et singuli simulacra sua confringant. Statimque duo Æthiopes nigri et nudi cunctis stupentibus de simulacris exierunt et confractis illis cum diris vocibus abscesserunt. Quod videntes pontifices in apostolos irruerunt et eos protinus trucidarunt. In ipsa autem hora, cum nimia esset cœli serenitas, tanta fulgura exstiterunt, ut templum ipsum trifarie scinderetur et illi duo magi in carbones ictu fulguris verterentur. Rex autem corpora apostolorum ad suam urbem transtulit et in honorem eorum ecclesiam miræ magnitudinis fabricavit."

440. Far blacker than any soot.

444. *Effray*=fear.

446. *Yre & tene*=anger and rage.

450. *Welful*=wealthy. *lywe*=life. *þai* read *ay*?

454. *Somyre*=summer.

455. *Thonir*=thunder. *throw*=rattled. A.S. *þreowan*, agonizare.

458. *Colis*=coals.

463. *Cure*=care.

465. *Ferly fare*=wondrously fair.

XII.—M A T H I A S.

S. MATTHIAS was, according to St Clement ('Strom.,' iv. p. 448), Eusebius ('Hist. Eccl.,' i. 12), and St Jerome (in Catal.), one of the seventy. After our Lord's ascension he was chosen to take the place of Judas the Betrayer as one of the Twelve (Acts i. 28). Beyond this nothing is definitely known of him. The Greek Menologies say that he preached the Gospel in Cappadocia and along the coasts of the Caspian Sea, residing chiefly near the port of Issus. According to the same authorities he suffered martyrdom in Colchis, which they call Ethiopia. An apocryphal gospel was published under his name (Eusebius, 'Hist. Eccl.,' iii. 23), and Clement of Alexandria quotes from the Traditions of Matthias ('Strom.,' ii. 163, &c.) Some portions of his relics are shown in the abbatial church at Treves, and others in that of St Mary Major at Rome.

His day is February 24.

In art he bears as his sign a halbert, the instrument of his martyrdom.

Analysis—Introduction, 1-6; the dream of Tiberia, the wife of Reuben, 7-38; the birth of Iscariot, 39-44; he is placed in a vessel in the water, 45-55; is found and adopted by the queen, 56-90; the birth of a child to the queen, and his treatment by Judas, who finally kills him, 91-120; Judas flees to Jerusalem and becomes a favourite with Pilate, 121-140; Pilate desires to eat of the apples growing in Reuben's garden, Judas undertakes to procure some of them for him, is challenged by Reuben, whom he slays, and afterwards marries Tiberia, Reuben's widow and his own mother, 141-196; Tiberia relates to Judas the story of what she and Reuben had done with their child, when Judas discovers his relationship to her, and remembering his own misdeeds, he asks her what he should do for his "sawle-hele," and is recommended by her to seek out Jesus, to whom he afterwards joins himself, 197-246; the death of Judas, 247-299; the election of Matthias, 300-356; he preaches in Judæa, where he suffers martyrdom,

357-410; the story of his mission in Macedonia, 411-464; conclusion, 465-476.

Source—Cf. L.A., cap. xlv.

The etymological introduction in L.A. is omitted.

1-38. L.A.: "M. ap. in locum Judæ substitutus est, sed primo ortum et originem ipsius Judæ breviter videamus. Legitur enim in quadam hystoria licet apocrypha, quod fuit quidam vir in Jerusalem nomine Ruben, qui alio nomine dictus est Symon de tribu Dan, vel secundum Hieronymum de tribu Ysaschar, qui habuit uxorem, quæ Cyborea nuncupata est. Quadam igitur nocte cum sibi mutuo debitum exsolvisset, Cyborea obdormiens somnium vidit, quod perterrita cum gemitibus et suspiriis viro suo retulit dicens: videbatur mihi quod filium flagitiosum parerem, qui totius gentis nostræ causa perditionis exsisteret. Cui Ruben; nefariam rem, inquit, nec relatu dignam pro faris et spiritu, ceu puto, phitonico raperis. Cui illa: si me concepisse sensero et filium peperero, absque dubio non spiritus phitonice exstitit, sed revelatio certa fuit."

4. *In stad*=in place, instead. See Acts i.

8. *Quhil*=once.

9. *Kyne*=lineage.

10. *Symeone*=Simon. John vi. 17, xiii. 2, 26.

16. *Tuk kepe*=took heed.

19. *Sichtand*=sighing.

22. *Lorne*=lost.

"At sic myscheiff war thai of Lorne;
For feill the lyffis thair has *lorne*."

—'Bruce,' x. 106.

A.S. *geloren*, lost, p. pt. of *leósan*, to lose.

28. *Wech-crafte*=witchcraft. *merrys*=mars, frets. See note to XI. 296.

31. *Knafe barne*=male child.

33. *Bysyne*=monster.

39-72. L.A.: "Procedente igitur tempore cum filium peperisset, parentes plurimum timuerunt, et quid de eo facerent, cogitare cœperunt, cumque filium abhorrerent occidere, nec vellent destructorem sui generis enutrire, ipsum in fiscella positum mari exponunt, quem marini fluctus ad insulam propulerunt quæ Scarioth dicitur. Ab illa igitur insula Judas Scariotes appellatus est, regina autem illius loci carens liberis ad littus maris causa spatiandi processit et fiscellam a marinis fluctibus jactari videns, ipsam aperiri præcepit inveniensque ibi puerum elegantis formæ suspirans ait: o si solatiis tantæ sublevarer sobolis, ne regni mei privarer successore."

49. *Spechis*=twigs. *cowyne*=basket. O.Fr. *cofin*, a chest, case; Lat. *cophinus*, a basket; Gr. *κόφινος*.

50. *Met*=meet, fit.

51. *Pykyt*=covered with pitch.

52. That it had no fear of water, or was impervious to it.

56. *Quhylum*=whilom=once.

59. *Scariot*=Scarioth, an unknown place.

64. *Cofyne*=*cowyne* of line 49, the note to which see.

65. *Wawis*=waves.

69. *Sychit*=sighed.

70. God, if thou mine own wert!

71. *Ayr*=heir.

73-86. L.A.: "Puerum igitur secreto nutriri fecit et se gravidam simulavit, tandem se filium peperisse mentitur et per totum regnum fama hæc celebris divulgatur. Princeps pro suscepta sobole vehementer exultat et ingenti gaudio plebs lætatur."

75. *Sutely*=subtily.

77. *Fane*=glad.

"Quhar schir amer wes na thing *fane*,
Quhen he herd tell on quhat maner
That his menȝe discumfit were."

—'Bruce,' viii. 112.

87-114. L.A.: "Ipsum igitur secundum magnificentiam regiam educari fecit, non post multum vero temporis regina de rege concepit et suo tempore filium parturivit. Cum autem pueri aliquantulum jam crevissent, ad invicem sæpius colludebant et puerum regium Judas crebris molestiis et injuriis molestabat et ad fletum sæpius provocabat, regina autem hoc moleste ferens et Judam ad se non pertinere sciens ipsum crebrius verberavit. Sed nec sic a molestia pueri desistebat. Tandem res panditur et Judas non verus reginæ filius, sed inventus aperitur."

89. *Iudas scaryothe*=Judas Iscariot. On the derivation of Iscariot, which is uncertain, see Smith's 'Dict. of the Bible,' sub *Judas Iscariot*.

99. *A vice*=in one, or the same way.

100. Were clothed and lodged in the same way.

110. Thus therefor the queen caused him to be beaten.

111. *Fra*=when.

112. *Chasty hyme for aw na flycht*. *chasty*=correct, make correct or right. O.Fr. *chastier*, *castier*; Lat. *castigare*, to castigate, make pure. *flycht*, read *slycht*. *For aw na slycht* is the equivalent of *for luf na thret* in l. 109. *aw*=harsh dealing, threatening; *slycht*=dealing judiciously, gently.

113. *Wyt*=know.

114. *Fundlynge*=foundling.

115-140. L.A.: "Quod J. ut comperit, vehementer erubuit et fratrem suum putativum filium regis latenter occidit. Ob hoc capitalem sententiam timens cum *tributariis* in Jerusalem aufugit seque curiæ Pylati, tunc præsidis, mancipavit (et quoniam res similes sibi sunt

habiles) Pylatus Judam suis moribus invenit congruere et ideo cœpit ipsum valde carum habere. Universæ igitur curiæ Pylati Judas præficitur et ad ejus nutum omnia disponuntur."

118. *Knawyne*=known.

119. *Lurdane*=rascal. O.Fr. *lourdein*, a blockhead, lazy fellow.

"For thar within wes a tratour,
A false *lurdane*, ane losengeour,
Osborne to name."

—'Bruce,' iv. 108.

"Owte! on þe Lucifer, *lurdan!* oure lyghte has þu lorne."

—'York Plays,' 5/108.

"Biddis god me? fals *lurdayne*, þou lyes."

—'York Plays,' 81/229.

123. *Trybutaris*=tributaries. L.A., tributarii. The *tributarii* were either slaves or the descendants of slaves, who had been set free by their owners, but not absolutely. They still belonged to the estate, and could not remove from it. A portion of land (*terra tributaria*) was usually, if not always, assigned to them, for which they were bound to render either rent or service (*tributum*). Those referred to in the text were evidently freedmen of this class, who refused to submit to the restraints imposed upon their freedom, or to render their *tributum*. See Fustel de Coulanges' 'L'alleu et le domaine rural pendant l'époque Mérovingienne,' chap. xv.; also Du Cange, sub *Tributarii* and *Tributales*.

127. *His mane*=his man or servant.

130. *Dut*=pleasure.

"Much *dut* wat3 þer dryuen þat day."

—'Gawain,' 1020.

See Bradley, *sub voce*.

137. *Hale*=whole, sole.

140. *Worth*=behoved. A.S. *weorðan*, to become.

141-184. L.A.: "Quadam igitur die Pylatus de palatio suo in quodam pomœrium aspiciens, illorum pomorum tanto desiderio captus est, ut pæne deficere videretur. Erat autem illud pomœrium Ruben, patris Judæ, sed nec Judas patrem neque Ruben filium agnoscebat, quia et Ruben ipsum his marinis fluctibus periisse putabat, et Judas, quis pater aut quæ patria sua fuerit, penitus ignorabat. Pylatus itaque accersito Juda ait: tanto illorum fructuum captus sum desiderio, quod, si his frustratus fuero, spiritum exhalabo. Concitus igitur Judas in pomœrium insiliit et velocius mala carpit. Interea Ruben venit et Judam mala sua carpentem invenit: fortiter igitur ambo contendunt et jurgia superaddunt, post jurgia surgunt ad verbera et mutuis se injuriis affecerunt. Tandem Judas Ruben in ea parte, qua cervix collo

connectitur, lapide percussit, pariter et occidit. Poma sustulit et Pylato, quid acciderit, enarravit."

144. *Radly*=thoughtfully.

155. *His awn barn*, read *his a barn*=his only child.

158. *Quhen*=*quhyne*=whence.

161. *Happlis*=*appolis* of l. 146 and *aplys* of l. 169=apples. *het*=eat.

163. *Hyme worthy*=he must.

165. *Dycesf* þe=vex thyself.

168. *In til a lynge*=in a straight course, straightway.

169. *Schonge*, probably for *schonk*=shook. Cf. 'Wallace,' iii. 147 and 156.

171. *Dowande*=doing.

174. *Reboyte*=reproach. Cf. 'Wallace,' x. 595.

177. *Flytynge*=scolding, quarrelling.

178. *Dynge*=strike.

185-196. L.A.: "Jam die inclinante et nocte superveniente Ruben mortuus invenitur et subitanea morte præventus esse putatur, tunc Pylatus omnes facultates Ruben Judæ tradidit et Cyboream uxorem Ruben conjugem Judæ dedit."

185. *Ewyne*=evening.

187. *Al dedly*=quite dead.

188. *Deyt*=died.

189. *Ranowne*=renown, fame, news.

193. *Aschet*=escheat. *wa*=sorrowful.

197-222. L.A.: "Quadam igitur die dum Cyborea graviter suspiraret et Judas vir ejus, quid haberet, diligenter interrogaret, illa respondit: heu infelicissima sum omnium feminarum, quia infantulum meum marinis fluctibus immersi et virum meum morte præventum inveni, sed et dolori misere Pylatus addidit dolorem, qui me mœstissimam nuptui tradidit et invitissimam tibi in conjugem copulavit. Cumque illa omnia de infantulo enarrasset et Judas illa, quæ sibi acciderant, retulisset, inventum est, quod Judas matrem suam in uxorem duxerit et patrem suum occiderit."

200. *Bannand*=cursing.

201. *Menand*=bemoaning. A.S. *mænan*, to moan.

203. *Menyt*=bemoaned.

204. *Hyr a sowne*=her only son.

205. *Eschewe*=avoid.

206. *Cophyne*=coffin, basket. See notes to ll. 49 and 64.

207. *Regratand*=regretting.

212. Read *hir* wil; "in spite of her and against her will."

214. *Ferd*=fared, dealt; cf. IX. 92.

218. *Fawt of grace*=lack of grace.

220. *Vnkynd*=unnatural.

223-230. L.A.: "Pœnitentia igitur ductus suadente Cyborea dominum nostrum Jesum Christum adiit et suorum delictorum veniam

imploravit. (Huiusque in prædicta hystoria apocrypha legitur, quæ utrum recitanda sit, lectoris arbitrio relinquatur, licet sit potius relinquenda quam asserenda.)”

223. *Hyme for-thocht*=he repented.

224. *Deydis*=deeds.

226. *Sawle-hele*=salvation.

231-246. L.A. : “Dominus autem suum eum fecit discipulum et de discipulo in suum elegit apostolum, qui adeo sibi familiaris exstitit et dilectus, ut eum faceret suum procuratorem, quem postmodum pertulit suum proditorem. Portabat enim loculos et ea, quæ Christo dabantur furabatur.”

232. *Kethit*=showed. A.S. *cyðan*; O.Fris. *ketha*.

234. *Myne*=less.

235. *Kyth*=show. See note to l. 232.

241. *Procuratore*=agent, manager, administrator. O.Fr. *procurator*; Lat. *procurator*.

247-299. L.A. : “Dolens vero tempore dominicæ passionis, quod unguentum, quod trecentos denarios valebat, non fuerat venditum, ut illos etiam denarios furaretur, abiit et dominum XXX denariis vendidit (quorum unusquisque valebat X denarios usuales et damnum unguenti tricentorum denariorum recompensavit); vel (ut quidam ajunt) omnium, quæ pro Christo dabantur, decimam partem furabatur et ideo pro decima parte, quam in unguento amiserat, sc. pro XXX denariis, dominum vendidit, quos tamen pœnitentia ductus retulit et abiens laqueo se suspendit et suspensus crepuit medius et diffusa sunt omnia viscera ejus. In hoc autem delatum est ori, ne per os effunderetur, non enim dignum erat, ut os tam viliter inquinaretur, quod tam gloriosum os, sc. Christi, contigerat. Dignum enim erat, ut viscera, quæ proditorem conceperant, rupta caderent et guttur, a quo vox proditoris exierat, laqueo artaretur. In aëre interiit, ut qui angelos in cœlo et homines in terra offenderat, ab angelorum et hominum regione separaretur et in aëre cum dæmonibus sociaretur.”

249. *Vnyment*=ointment. L. 254, *ungymente*.

251. *ȝete*=poured out. A.S. *geotan*. See Bradley, sub *gēoten*.

256. *Pur mene*=poor men.

260. *Teynd*=tenth.

262. *Cowatice*=covetousness, avarice.

263. *Powere*=poor.

266. *Raknyne*=reckoning.

267. *In ane lynge*=straightway. See note to l. 168.

268. *Warmynge* read *warnynge*=bargain. Icel. *varningr*.

272. *Saklace*=innocent.

280. *Bayly*=belly.

288. *Snar cord*, a cord made into a noose. *Snar* from A.S. *snara*; Icel. *snara*.

299-356. L.A. : “Cum inter ascensionem et penthecosten apostoli in

cœnaculo simul essent, videns Petrus, quod numerus XII apostolorum erat imminutus, quos tamen dominus in hoc numero elegerat, ut fidem trinitatis in quattuor mundi partibus prædicarent, surrexit in medio fratrum dicens ; viri fratres, oportet ut aliquem loco Judæ substituamus, qui testetur nobiscum resurrectionem Christi, quia dominus dixit nobis : eritis mihi testes in Jerusalem et in omni Judæa et in Samaria et usque ad ultimum terræ : et quia testis nonnisi de his, quæ vidit, debet testimonium ferre, eligendus est unus ex his viris, qui nobiscum semper fuerunt et domini miracula viderunt et ejus doctrinam audierunt. Et statuerunt duos de 72 discipulis, sc. Joseph, qui cognominatus est justus pro sanctitate sua, qui fuit frater Jacobi Alphei, et Mathiam, de cuius laude subicitur, quia sufficit ei pro laude quod in apostolum est electus. Et orantes dixerunt ; tu domine, qui nosti corda omnium, ostende quem elegeris ex his duobis unum accipere locum ministerii huius et apostolatus, quem Judas amisit, et datis illis sortibus cecidit sors super Mathiam et annumeratus est cum XI apostolis."

300. This line is No. 299. The right numbering is resumed at l. 320.

307. *Fore he cause mad*=because he gave reason (for his being deprived of his dignity).

308. *Ode*=odd.

319. *Supple*=supply.

351. *Quhyle*=place. Cf. l. 318.

353. *Cuttis*=lots. Cf. VII. 505.

357 ff. L.A. : "Hic igitur Matthias apostolus Judæam in sortem accepit et prædicationi ibidem insistens et multa miracula faciens in pace quievit. In nonnullis vero codicibus legitur, quod patibulum crucis pertulit et tali martyrio coronatus cœlos adscendit. Huius corpus Romæ in ecclesia S. Mariæ Majoris sub lapide porphiretico sepultum esse dicitur et ibidem caput ejus populo demonstratur."

357. *Mathi*=Matthias.

360. *Als*=also. *ferly*=miracles. Though the singular form, it is used with a plural significance.

368. *Hewyd*=head.

369-378. L.A. "In quadam vero legenda quæ Treviris invenitur, sic inter cætera legitur: M. de tribu Juda et civitate Bethlehem illustri prosapia oriundus fuit, qui litteris traditus omnem in brevi legis et prophetarum scientiam apprehendit lasciviamque abhorrens pueriles annos morum maturitate vincebat. Informabatur quoque ejus animus ad virtutum, ut esset ad intelligentiam habilis, ad misericordiam facilis, in prosperis non elatus, in adversis constans et intrepidus. Satagebat, ut, quod jussu præceperat, opere compleret et oris doctrinam manuum operatione monstraret."

376. *Sawys*=saws, maxims, doctrine.

379. L.A. : "Hic cum per Judæam prædicaret, cæcos illuminabat

leprosos mundabat, dæmones expellebat, claudis gressum, surdis auditum, mortuis vitam restituebat."

383. *Lepyre*=leper. The usual word is *mysal*. *Lepyre* occurs here for the first time.

386. *Spekyne*=spekyng=speaking or speech.

389-400. L.A.: "Qui cum coram pontifice accusaretur in multis, respondit: de objectis quæ crimina dicitis, non opus me multa dicere, quoniam christianum esse non est criminis sed gloriæ. Cui pontifex: si tibi dantur induciæ, vis pœnitere? Et ille: absit ut a veritate quam semel inveni, per apostasiam digrediar."

393. *Wreit*=accused. A.S. *wregan*, to accuse.

400. The L.A. goes on to speak of the virtues of St Matthias, a passage which is here passed over.

401-410. L.A.: "Qui cum verbum Dei per Judæam prædicaret, multos signis et prodigiis convertibat. Unde Judæi invidentes ipsum in concilio statuerunt. Duo ergo falsi testes qui ipsum accusaverant, primo in ipsum lapides miserunt, quos lapides in testimonium illis secum fecit sepeliri. Qui dum lapidaretur, securi more Romano percutitur et extensis in cælum manibus spiritum Deo reddidit et subditur ibidem. Cuius corpus de Judæa Romam et inde Trevirim est translatum."

401. *Nyt*=deny. See note to VIII. 68.

411-426. L.A.: "In quadam vero alia legenda legitur, quod, dum M. in Macedoniam advenisset et fidem Christi prædicaret, quandam potionem toxicatam, quæ visu cunctos privabat, sibi dederunt, quam in Christi nomine bibit et nullam læsionem incurrit, et cum illa potione plus quam CCL excæcassent, ille singulis manum imponens omnes illuminavit."

420. *Worde*=became. A.S. *weorðan*; Icel. *verða*, to become.

427-443. L.A.: "Dyabolus autem in similitudinem infantis iis apparens suasit, ut Mathiam occiderent qui eorum cultum evacualet, et cum ipse in medio eorum consisteret, tribus tamen diebus eum quærentes minime invenerunt. Tertia autem die se iis manifestans dixit: ego sum; quem manibus post tergum ligatis et fune collo imposito crudeliter affligerunt et in carcere recluserunt."

427. *Wattis*=waitis=watches. O.Fr. *waiter*, *gaiter*, to watch.

441. *Ane rape*=a rape=a rope. *chesone*=cause.

442. *Harlyt*=dragged. Cf. XV. 192.

"Halyt into havyn, *harlit* with ropes.

Harlet hym fro horsfet, had hym away."

—'Destruct. of Troy,' 2968 and 5834.

The word is still used in Scotland, and is another form of *hurl*.

444-464. L.A.: "Ubi dæmones apparentes dentibus in eum fremebant, sed appropinquare non poterant, dominus autem cum multo lumine ad eum veniens ipsum de terra levavit et vincula solvens et

dulciter confortans ostium aperuit. Qui egressus verbum domini prædicavit, dum autem quidam obstinati persisterent, dixit iis : denuntio vobis, quod vivi in infernum descendetis, moxque terra se aperuit et cunctos illos deglutivit, reliqui vero ad dominum sunt conversi."

445. *Mad fule bere* = made foul noise.

459. *Hopnyt* = opened.

460. *Ayre* = ere = before.

464. *Þe buk* — 'Legenda Aurea.'

465-476. Is from the writer's own hand.

XIII.—MARCUS.

OF St Mark the Evangelist, who was probably the same as "John, whose surname was Mark" (Acts xii. 12, 25), very little is known. The few particulars related of him in the New Testament are as follows. Assuming that he was the same as John Mark, he was the son of a certain Mary who dwelt at Jerusalem, and whose house appears to have been a favourite resort of the Apostles after the day of Pentecost. It was to her house that St Peter went after his deliverance from prison (Acts xii. 12), and where on his arrival he found "many gathered together praying." It was probably through meeting with St Peter in his mother's house that St Mark was converted. The Apostle of the Circumcision speaks of him as "Marcus my son" (1 Pet. v. 13). According to Col. iv. 10, he was cousin to St Barnabas. Many writers identify St Mark with the young man mentioned in the fifty-first and following verse of the fourteenth chapter of his Gospel: "There followed Him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked." When SS. Paul and Barnabas set out on their first missionary journey, Mark accompanied them as their "minister" (*ὑπηρέτης*), but turned back at Perga (Acts xii. 25, xiii. 13). The consequence was that on their second journey St Paul refused to accept him as a companion. Barnabas, his kinsman, was more indulgent, and a sharp contention arose between them (Acts xv. 36-40). Subsequently, however, we find Mark with St Paul in Rome (Col. iv. 10; Phile. 24). In the first of these two passages a possible journey of Mark to Asia is mentioned, and in 1 Pet. v. 13 he is spoken of as with St Peter in Babylon. Later still he seems to have been with Timothy at Ephesus (2 Tim. iv. 11). According to Epiphanius, St Mark was a disciple of our Lord, and one of the seventy-two who turned back from Him on account of His hard saying in John vi. Papias, on the other hand (Euseb., 'Hist. Eccl.,' iii. 39), says that he was never a disciple of our Lord. Ancient writers are unani-

mous in saying that he was the interpreter of St Peter—meaning by that, not that he orally translated the Apostle's words, but that he wrote down what the Apostle preached. A very ancient tradition makes him the companion of St Peter in Rome. He is usually regarded as having preached the Gospel in Egypt, whither he was sent by St Peter. He is said to have founded the Church at Alexandria, and to have been the first bishop of that city. It was there that he suffered martyrdom, and there that his relics remained until the year 815, when it is said they were conveyed by stealth to Venice, and deposited in a secret place under one of the great pillars in the church dedicated to his name. See Smith's 'Dict. of the Bible'; Pétin's 'Dict. Hagiog.'; Butler's 'Lives of the Saints,' &c.

His day, both in the Western and in the Oriental Church, is April 25.

When represented as one of the Evangelists, he is almost invariably accompanied by a lion, either winged or unwinged, but generally winged, and is thus distinguished from St Jerome, who is also accompanied by a lion, but unwinged. In devotional representations he often wears the habit of a bishop, as first bishop of Alexandria. He is thus represented in the colossal mosaic over the principal door of St Mark's at Venice in the pontificals of a Greek bishop, no mitre, short grey hair and beard, one hand raised in benediction, the other holding the Gospel.—Mrs Jameson, 'Sacred and Legendary Art,' i. 148.

Analysis.—*Prologue*—Here the author will speak of the rest of the Evangelists, of two of whom he has already spoken, 1-12; two others remain to be spoken of, SS. Mark and Luke, 13-15; of the seventy-two who usually accompanied Jesus, and whence SS. Mark and Luke obtained their knowledge, 16-38; why there are four evangelists, 39-46; and how they are represented by painters, and why, 47-84; how their record agrees, 85-90; how Christ was very man, a calf, a lion, and an erne, as may be further learned from Ezekiel, 91-108.

Marcus—His birth and baptism, 1-4; accompanies St Peter to Rome, and at the request of the people writes down the Apostle's preaching, 5-28; he is sent by St Peter into Aquileia, where he converts Ermogere, who is appointed bishop and afterwards martyred, 29-36; next St Mark is sent to Alexandria, of which, though against his will, he is made bishop, 37-68; the shoemaker's conversion, 69-102; from Alexandria St Mark goes to Pentapolis, where he remains two years and then returns to Alexandria, where he finds the Christian faith spread and a church built, 103-128; the story of his martyrdom, 129-183; his burial and translation, 184-199; conclusion, 200-202.

Sources—For the prologue see L.A., cap. clvi. 1; and for the legend of St Mark, cap. lix.; also Peter de Natalibus, iv. 86.

Prologue to the Evangelists.

1. *A-towre*=besides.

5. *Heare*=higher. Comp. degree of *hey*.

14. *Menyng*=mention. A.S. *mænan*, to think of.

15. St Luke was not in the number of Christ's disciples. It is extremely doubtful that St Mark was, notwithstanding the tradition which makes him one of the seventy-two who turned back at our Lord's hard saying. The writer does not himself believe that he was, as is evident from ll. 23 and foll.

23-38. See L.A., cap. clvi. 1, near the end.

30. This may mean "had *heard of* all his miraculous doings," or it may be meant for "*had seen* all," &c.

34. *pat myld mary*=at mild Mary. *pat* for *at* occurs frequently.

45. *Enzane*=indignation.

"He had at hym richt great *engaigne*."

—'Bruce,' xviii. 508. Edinb. MS.

For *engaigne* Skeat reads *disdeyne* after the R. MS. O.Fr. *engaigne*, deception, also indignation, resentment. See Murray's 'Hist. Dict.,' sub *engaigne*. *deme*=judge.

46. *Queme*=fit. Cf. VII. 188, IX. 334.

53. Cf. Ezekiel i. 5 ff.

57-84. L.A.: "Per ista quatuor animalia secundum sanctos quatuor evangelistæ significantur, quorum quilibet habuit quatuor facies scribendo, scil. de humanitate, passione, resurrectione et divinitate: singulæ tamen singulis per quandam appropriationem attribuuntur. Secundum Hieronymum Matthæus in homine figuratur quia principaliter circa Christi humanitatem immoratur, Lucas in vitulo agens de Christi sacerdotio, Marcus in leone evidentius scribens de resurrectione; catuli enim leonum, ut dicunt, usque in diem tertium quasi mortui jacent, sed rugitu leonis in die tertio excitantur. Iterum quia incepit a rugitu prædicationis, Johannes in aquila cæteris altius volans, scribens de Christi divinitate. Christus etiam, de quo scribit, omnia ista quatuor fuit, sc. homo natus de virgine, vitulus in passione, leo in resurrectione, aquila in ascensione." These four attributes are in L.A. assigned to St Luke.

58. *Syndry*=different. A.S. *syndrig*.

79. *Merryne*=marring.

85-108. Not in L.A. With reference to the symbolism, see some very appropriate and useful remarks in Bp. Alexander's 'Leading Ideas of the Gospel,' chap. i.

100. *Done*=below.

108. *Legand*=legend. L.A., cap. lix.

Marcus.—See L.A.: "De Sancto Marco Evangelista" (cap. lix.)

The narrative of the Translation (L.A. lix. 2) and the Miracles (lix. 3-9) are omitted.

1-20. L.A.: "Marcus ev. leviticus genere et sacerdos, Petri ap. in baptisinate filius atque in divino sermone discipulus, cum ipso b. Petro Romam profectus est. Cum autem Petrus ibidem evangelium prædicaret, rogaverunt fideles, qui erant Romæ, b. Marcum, ut evangelium ad perpetuam fidelium memoriam deberet conscribere. Quod ille quidem, ut ex ore magistri sui b. Petri audierat, fideli stilo conscripsit, Petrus autem illud diligenter examinans, ubi omnem veritatem plene conspexit, recipiendum ab omnibus fidelibus comprobavit."

6. *Ware*=cautious. A.S. *wær*; Icel. *varr*; Swed. *var*; O.H.Ger. *wara*, heed, caution.

8. *Lent*=dwelt. A.S. *lendan*.

14. *Mynd*=remembrance.

19. *Leile*=true. Mod.Eng. *leal*.

21-58. L.A.: "Videns autem Petrus Marcum constantem in fide, ipsum Aquilegiam destinavit, ubi verbum Dei prædicans innumeras gentium multitudines ad fidem Christi convertit ac evangelium suum similiter ibi conscripsisse dicitur, quod quidem usque hodie in Aquilegiensi ecclesia ostenditur et devotione congrua reservatur. Tandem b. M. Aquilegiensem civem, sc. Ermagoram, quem ad fidem Christi convertit, Romam ad Petrum adduxit ut eum Aquilegiæ in episcopum consecraret. Suscepto itaque Ermagoras pontificatus officio cum Aquilegiensem ecclesiam optime gubernasset, tandem ab infidelibus capitur et ibidem martirio coronatur, Marcus vero a b. Petro Alexandriam missus est et ibi primus verbum Dei prædicavit. In primo autem *introitu* suo Alexandriam (ut ait Philo, disertissimus Judæorum) maxima multitudo in fide et devotione et continentiae observatione adunata est. Papyas quoque Hieropolitanus episcopus valde præclara ejus præconia præcipuo dilucidat stylo. Petrus vero Damiani sic ait de eo: tantam eidem apud Alexandriam gratiam prærogavit, ut omnes qui tunc ad fidei rudimenta confluerent, mox per continentiam ac totius sanctæ conversationis instantiam tanquam ad monasticæ perfectionis fastigium pervolarent, ad quod non modo miraculorum prodigiis, non modo prædicationis eloquiis, sed etiam eximiis provocabat exemplis. Et infra: factum est autem, ut post mortem ad Italiam deinde sit reversus (ut terra in qua datum est sibi evangelium scribere, sacras mereretur ejus reliquias possidere)."

23. *Aquelea*=Aquileia, the capital of the province of Venetia, and one of the most important commercial and military cities of Northern Italy, situated near the head of the Adriatic Sea between the rivers Alsa and Natiso. It was founded by the Romans and destroyed by Attila. In the sixth century it was still the residence of a bishop, who on the invasion of the Lombards took refuge with all the other inhabitants in the neighbouring island of Gradus. Its bishops

assumed the oriental title of Patriarch, and continued for a long time to maintain their pretensions to the highest ecclesiastical rank, though the city itself gradually sank away during the middle ages into insignificance. It is now a mere straggling village of about 1400 inhabitants, and possesses no public buildings with the exception of its cathedral.

25. *Hapinly*=happily. A.S. *gehæp*, fit.

29. *Ermogere*=Hermagoras.

47. *Castyte*=chastity.

59-68. L.A.: "Tantæ autem humilitatis dicitur fuisse, ut pollicem sibi amputaverit, ne ad ordinem *sacerdotii* posset humano iudicio promoveri; verumtamen dispositio *Petri* et auctoritas s. *Petri* prævaluit, qui ipsum Alexandriæ episcopum destinavit."

62. *Thome*=thumb. *bat*=bit. Mutilation rendered any one unfit for the episcopal office. See Smith's 'Dict. Christ. Antiq.,' sub *Orders, Holy*, vol. i. p. 1482 *b*.

64. *Othyre*=either.

67. *Mad*, read *had*?

69-88. L.A.: "Mox autem, ut Alexandriam est ingressus, subito calceamentum ejus ruptum est atque solutum: quod in spiritu intelligens ait: vere expeditum fecit dominus iter meum nec me Sathanas impedire poterit quem ab operibus mortuis dominus jam absolvit. Videns autem M. quendam vetera consuentem, eidem calceamentum tradidit corrigendum; quod cum faceret, sinistram manum graviter vulneravit ac fortiter exclamare cœpit: unus Deus. Quo audito vir Dei ait: vere prosperum fecit dominus iter meum, factoque luto ex sputo manum ejus unxit et continuo sanitatem recepit."

70. *Hey-gat*=High Street, usually the main street or principal thoroughfare. "Sall stand upon the *hee gait* aboun the meil mercat,"—Stirling Burgh Rec., Oct. 8, 1529.

74. *Gat*=journey. *is sped*=is prospered.

78. *Bochour*=mender. See Murray's 'Hist. Dict.,' sub *botch* and *botcher*.

88. *Hale & ferd*=whole and sound. *Ferd* for the usual *fere*. A.S. *ge-fére*; Icel. *færr*, able to go, in health.

89-102. L.A.: "Videns homo ille tantam ejus efficaciam in domum suam illum introduxit et quis esset et unde, percunctari cœpit. At ille se domini Jesu servum confessus est. Cui ille ait: vellem ego videre eum. Et Marcus: ego tibi eum demonstrabo: incipiensque Marcus Christum ei evangelizavit et ipsum cum tota domo sua baptizavit."

102. *Menze*=company, household. O.Fr. *maisnee*, *meisnee*, *meignee*, a band, troop.

103-128. L.A.: "Audientes autem viri civitatis illius quendam Galilæum qui deorum sacrificia contemneret advenisse, ei insidias

posuerunt; quod ille cognoscens hominem illum quem curaverat, qui dicebatur Anianus, ibi episcopum ordinavit, et ipsi Pentapolim perrexit, et cum ibi duobus annis stetisset, iterum Alexandriam rediit, qui et juxta mare in rupibus ecclesiam construxerat in loco qui dicitur Bucculi, et fideles ibidem multiplicatos invenit."

112. *Anany*=Anianus.

113. *Sacrite*=consecrated. "Nane sal ga to the mes at our Lady altare quhil thai hafe *sacrite* at Sant Michaelis altare."—Peebles Burgh Rec., Sept. 3, 1450. O.Fr. *sacrer*. See Bradley, sub *sācren*.

114. *Pentapolum*=Pentapolis; a district of North Africa, originally called Cyrenaica, but from the time of the Ptolemies, Pentapolis. Its chief city was Cyrene.

129-152. L.A.: "Pontifices autem templorum eum comprehendere conabantur; cum autem in solemnitate paschali b. M. missam celebraret, convenerunt illuc omnes et fune in collo ejus misso ipsum per civitatem trahebant dicentes: trahamus bubalum ad loca bucculi. Carnes autem ejus in terram fluebant et sanguine lapides rigabantur."

129. *Bischapis*=priests.

131. *Wechyne*=watching.

135. *Gret thinge*=many disciples, or much honour.

153-167. L.A.: "Posthac in carcere recluditur et ibidem ab angelo confortatur, sed et ipse Jesus Chr. eum visitavit eumque confortavit dicens: Pax tibi, Marce evangelista meus, noli timere, quia ego tecum sum, ut eruam te."

168-174. L.A.: "Mane ergo facto funem iterum collo ejus immittunt et *huc illucque* raptim eum pertrahunt exclamantes: trahite bubalum ad loca bucculi. Ipse autem dum traheretur, gratias agebat dicens: in manus tuas commendo spiritum meum, et hoc dicens spiritum exhalavit sub Nerone, qui cœpit circa a. d. LVII."

175-199. L.A.: "Cum autem pagani eum vellent comburere, subito aër turbatur, grando exoritur, tonitrua intonant fulguraque coruscant, ita ut quilibet evadere niteretur, et sanctum corpus intactum reliquerunt, Christiani vero corpus ejus rapuerunt et in ecclesia cum omni reverentia sepelierunt." On this follows in L.A. a description of the personal appearance of the Evangelist and a passage from St Ambrose. Of Voragine's long account of the translation, only the first sentence is taken—viz.: "Anno ab incarnatione Domini 468 tempore Leonis imperatoris Veneti corpus sancti Marci de Alexandria Venetias translulerunt, ubi ecclesia in honore sancti Marci mira pulchritudine fabricata est."

188. L.A., 468 A.D.

198. *Eg*=egg, urge, incite.

200-202. The usual conclusion.

XIV.—L U C A S.

ST LUKE the Evangelist, and author of the third Gospel and of the Acts of the Apostles, was born at Antioch, in Syria (Euseb., 'Hist. Eccl.,' iii. 4), instructed in the science of medicine, and, according to a well-known tradition, possessed no mean skill as a painter (Niceph., 'Hist. Eccl.,' ii. 43), though of this the New Testament says nothing. The fact that St Paul (Col. iv. 11 and 14) does not reckon him among them "of the circumcision" may probably be taken as a proof that he was not born a Jew. He was not "an eye-witness and minister of the Word from the beginning" (Luke i. 2), and the date of his conversion is uncertain. According to Epiphanius ('Contra Hær.,' li. 11) and others, he was one of the Seventy. Theophylact (on Luke xxiv.) maintains, as do others, that he was one of the two disciples who journeyed with our Lord immediately after His resurrection to Emmaus. Tertullian, on the other hand, ascribes his conversion to St Paul. He first meets us in the New Testament at Troas, where he joins St Paul and accompanies him on his journey into Macedonia. At Philippi he appears to have been left behind. During the rest of St Paul's second missionary journey nothing is heard of St Luke. The narrative is continued in the third person. On St Paul's third missionary journey St Luke is again with him, having apparently joined him at Philippi (Acts xx. 5), and accompanies him through Miletus, Tyre, and Cæsarea to Jerusalem (Acts xx. 5, xxi. 18). The intervening seven years may have been spent by the Evangelist in Philippi and its neighbourhood preaching the Gospel. The subscription of the Second Epistle to the Corinthians bears that "it was written from Philippi, a city of Macedonia, by Titus and *Lucas*;" and he is supposed to have been "the brother, whose praise is in the Gospel throughout all the churches," who accompanied Titus to Corinth as the bearer of the second epistle to the Church there (2 Cor. viii. 18). He accompanied St Paul to Rome, and remained with him during his first imprisonment, and probably during his second, continuing with him to the end. After this he is said by some to have preached

the Gospel in Dalmatia, Gallia, Italy, and Macedonia. Fortunatus and Metaphrastes say he passed into Egypt and preached in Thebais. According to Nicephorus he died at Thebes, in Bœotia; but according to Bede, Ado, and others, he died when very old in Bithynia. The Greeks say he was crucified on an olive-tree, and an African martyrology styles him evangelist and martyr. One account says that he was buried in Patras, in Achaia, whence his bones were translated by order of the Emperor Constantius in 357 and deposited in the Church of the Apostles at Constantinople, together with those of SS. Andrew and Timothy. On the occasion of this translation some of the relics are said to have been distributed to Brescia, Nola, and Fondi. When the Church of the Apostles was repaired by Justinian, "the masons," says Butler, "found three wooden chests or coffins, in which, as the inscriptions proved, the bodies of St Luke, St Andrew, and St Timothy were interred. Baronius mentions that the head of St Luke was brought by St Gregory from Constantinople to Rome, and laid in the church of his monastery of St Andrew. Some of his relics are kept in the great monastery on Mount Athos." Smith's 'Dict. of the Bible'; Pétin's 'Dict. Hagiog.'; Butler's 'Lives of the Saints,' &c.

His day is October 18.

On the strength of the legend which represents him as a painter, and which cannot be traced further back than the tenth century, St Luke has been chosen as the patron saint of painters. As an Evangelist he is usually represented with his Gospel and his attendant ox, winged or unwinged. As the patron of painters he is young and beardless, holding the portrait of the Virgin in one hand and his Gospel in the other.—Mrs Jameson, 'Sacred and Legendary Art,' i. 156.

Analysis—The Evangelist's birth and education, 1-5; he attaches himself to the Apostles, and especially to St Paul, and writes down their acts, 6-34; he wrote also his Gospel, 35-54; and preached in Bithynia, where he died, 55-70; his burial and translation, 71-83; conclusion, 84-90.

The source is not the L.A., cap. clvi., which is much longer and more homiletic. As usual, the story of Peter de Natalibus, ix. 79, is shorter than that of the L.A. It has some resemblance to what is given here.

2. *Cyrus* = Syria. L.A. and P. de Natal., "natione Syrus."

4. *Leche* = physician.

6. *Tyt* = quickly.

11-13. L.A.: "Quem plurimi tradunt fuisse proselytem et hebreas literas ignorasse, eoque quicquid scripsit græco sermone composuit."
—Pet. de Natal.

19-24. Cf. L.A.

- 27. *Gestis* = acts, deeds.
- 33. *Stablyne* = stablynge = establishing.
- 35. *Mathee* = instead of Matthow = Matthew.
- 38. *Ytilia* = Italy.
- 40. See the preface to St Luke's Gospel.
- 59. *Sud* = *suld* = should.
- 60. *Think* = thing. This reading occurs frequently.
- 67. *Bythanea* = Bithynia. Cf. l. 56.
- 71-74. The L.A. does not mention the translation.
- 70. *Kanttis* = turning-points, ends. Dut. *kant*, a border, edge, side, brink, margin, corner; Swed. *kant*, a border, edge, corner.
- 80. *Law* = low.
- 82. *Seruit* = deserved, merited.
- 85. *Auchtful* = awful.
- 86. *Assa* = assay.
- 88. *Vere* = doubt.

XV.—BARNABAS.

ST BARNABAS, whose name was originally Joseph, was a Levite of the island of Cyprus. He was an early disciple of Jesus, and is placed by Eusebius and Clement of Alexandria among the Seventy. In Acts iv. it is related that he brought the price of a field he had sold and laid it at the feet of the Apostles. He seems to have been acquainted with St Paul previous to the latter's conversion, and introduced him to the Apostles, when they were afraid to admit him among them on his first visit to Jerusalem after his conversion. After the persecution that arose about Stephen, and when the tidings reached the Apostles in Jerusalem of the preaching of the Gospel to the Gentiles at Antioch, he was sent down thither by the Twelve (Acts xi. 19-26), and seeing the greatness of the work went on to Tarsus to seek Saul, as one specially raised up to preach to the Gentiles (Acts xxvi. 17). With Saul he was sent from Antioch to Jerusalem with relief for the brethren in Judæa. Returning to Antioch, he was set apart with St Paul for missionary work among the Gentiles (Acts xiii. 2), and sent forth with him A.D. 45. He accompanied St Paul through Cyprus and Asia Minor, and returned with him to Antioch. Some time after (A.D. 47 or 48) he formed one of the deputation sent up from Antioch to Jerusalem to determine with the Apostles and Elders there the difficult question respecting the necessity of circumcision for the Gentile converts (Acts xv. i. ff.) After his return with St Paul to Antioch a contention arose between them as to taking John Mark, sister's son to Barnabas, with them on a second missionary journey (Acts xv. 36 ff.), and "the contention was so sharp, that they parted assunder," Barnabas taking Mark with him and sailing for Cyprus. After this no further mention is made of him in the New Testament. As to his further labours traditions differ. According to some he preached at Milan and founded the Church there. According to others he preached in Rome and Alexandria, converting in the first of these places Clement of Rome. According to a very generally received tradition he returned to his native Cyprus, where he suffered

martyrdom, and was buried near Salamis. In the fifth century his tomb was opened, when a copy of the Gospel of St Matthew, written with St Barnabas's own hand, was found lying upon his breast. The book was sent in 485, so Theodorus Lector relates, to the Emperor Zeno. There is extant an apocryphal work, probably of the fifth century, styled 'Acta et Passio Barnabæ in Cypro,' in which an account is given of his second missionary journey. Alexander, a Cyprian monk, has written an encomium of him. He says that St Barnabas was brought up with Saul of Tarsus at the feet of Gamaliel, and describes the pretended finding of his body in the reign of Zeno. The so-called Epistle of Barnabas is now generally admitted to have been written by another than the Apostle. See Smith's 'Dict. of the Bible'; Pétin's 'Dict. Hagiog.'; Butler's 'Lives of the Saints.' For the 'Acta and Passio' see the Bollandists' second June volume and Tischendorf's 'Acta Apostol. Apocr.,' p. 64. The Bollandists also give Alexander's *Laudatio*.

The day of St Barnabas is June 11.

In medieval art he is represented as a man of majestic presence (cf. Acts xiv. 12), holding in his hand the Gospel of St Matthew. The tradition is that he carried this about with him continually, laid it on those who were sick, and healed them.

Analysis—Though called an apostle by some, Barnabas was not an apostle, 1-24; but, like Mark and Luke, one of the seventy-two who were sent out to help in Christ's work, 25-44; after the Ascension he was sent with John Mark to preach, and first in "Anemoria," 45-58; they succeed in converting the people there, 59-106; thence they go to Cyprus and meet with two disciples, one of whom falling sick, Barnabas heals him with the Gospel of St Matthew, as was his way, 107-124; Barnabas and John Mark ordain Heraclius bishop, 125-132; they find a man named Rodanus, whom they convert, 133-142; next they meet with the sorcerer Bariene in Paphos—they curse the Temple there, part of which falls and destroys a number of people, 143-162; those who escape flee to the temple of Apollo, where was an assembly of Jews, 163-165; Barnabas and Mark follow, preach the Gospel to them, and convert many, when Bariene raises a sedition in the town and causes Barnabas to be seized, 166-176; as the crowd lead Barnabas to the tribunal they see Eusebius approaching, and drag their captive into a privy place until night, when they convey him out of the town and burn him, 177-200; the Jews, not satisfied with what they have done, wrap his ashes in lead, intending to cast them into the sea, 201-207, but John Mark and Thymon privily take them away and bury them, where they were afterwards found when Zeno was Emperor and Gelasius Pope, 208-220; conclusion, 221-224.

Source—Cf. L.A. cap. lxxxi.; but it is extremely doubtful whether this is the source. Equally uncertain is it whether the author has used

any of the sources at present known. Certainly he has followed none of them closely, though towards the end he seems to have used the 'Acta.'

1-9. See note to VI. 2.

9. *Mathow* instead of *Mathee*, *Matthias*. Acts i. 15-26.

15. *Doctor generale* = universal teacher, *i.e.*, teacher of Jew and Gentile alike.

17. *Ewyne* = even. See Murray, 'Hist. Dict.,' sub *even* adv. ii. 6, a.

18. *Sewyn* = seen. Cf. *ewyne* for *een*, IX. 51 and XL. 301. Perhaps the line should run, "Of it [pat] he had seyne in hewyn."

30. *Suple* = supply.

31-40. Cf. Luke x. 1-3.

35-40. "Messis quidem multa, operarii autem pauci. Rogate ergo dominum messis ut mittat operarios in messem suam. Ite; ecce ego mitto vos sicut agnos inter lupos."—Luke x. 2.

40. Read, *as lammys amaung wolfis*. The mistake is curious. *vnse* = accursed. A.S. *unsāel*. See Bradley, sub *unsāel*.

45. "The son of consolation," so A.V.

54. *Iohnne*—*i.e.*, John Mark.

56. *Anemoria*, called in the Acta "Anemurium."

61. *Quhen* = whence. Cf. XII. 158.

62. *Prad* = *prayit* = prayed, asked.

70. *Ver* = doubt.

98. *Now* = new.

109. *Arysteone & thymonen* = Ariston and Timon.—Acta.

111-124. "And Timon was afflicted by much fever. And having laid our hands upon him, we straightway removed his fever, having called upon the name of the Lord Jesus. And Barnabas had received documents from Matthew, a book of the Word of God, and a narrative of miracles and doctrines. This Barnabas laid upon the sick in each place that we came to, and it immediately made a cure of their sufferings."—Acta. (Translation, Anti-Nicene Library, vol. xvi. 297.)

114. So the Greek 'Acta'; but according to the Latin version the Gospel was written by Barnabas.

125-142. Not in L.A. It is given in the 'Acta.'

126. *Eraclius*. In the 'Acta' he is called Heracleides.

135. *Rodanus*. "Rodon, a temple servant."—Acta.

140. *Son lacht* = soon received.

141. *Howyn vas*. See note to III. 229.

143-152. L.A.: "Cum autem de Cypro exiissent (!) invenerunt *Elymam* magum, quem Paulus lumine oculorum ad tempus privaverat; qui iis restitit et Paphum intrare prohibuit."

145. *Bariene* = Bar-Jesus.

150. *Paphum* = Paphos. The ancient capital of Cyprus, where the

worship of Venus Aphrodite centred. *þar he vald þase*=to which he meant to pass.

153-176. L.A.: "Die igitur quadam vidit B. homines et mulieres nudas currentes et sic sua festa agentes, unde indignatus templo maledixit et subito pars ejus corruens multos oppressit. Tandem Salaminam devenit et ibi contra eum prædictus magus seditionem non modicam excitavit, comprehendentes igitur Judæi Barnabam multis affectum injuriis trahebant et judici civitatis puniendum tradere festinabant." The temple was probably that of Venus Aphrodite.

161. *Ethnykis*=Gentiles.

162. *One-schamely*=unshamefully=without shame.

163. *Chapit*=escapit=escaped.

176. *Pynytt*=tortured.

177-200. L.A.: "Comperto autem quod Eusebius vir magnus et potens, de genere Neronis illuc advenisset, timuerunt Judæi, ne ipsum de manibus eorum eriperet et sic liberum abire permetteret, ligantes igitur funem in collo ejus extra portam eum traxerunt et ibidem eum protinus combusserunt."

178. *To deme*=to judge.

181. *Eusebius*. In the 'Acta' he is described as "a pious Jebusite."

184. *Sib*=kinsman.

188. *Royd*=rude, rough.

189. *Preve*=privy.

190. *Cumynge* for *cumyne*.

191. *Bone*=*boun*=ready.

201-219. L.A.: "Denique nec sic impii Judæi satiati ossa ejus in quodam vase plumbeo recluserunt, in mare eadem præcipitare volentes, Johannes autem discipulus ejus cum duobus aliis de nocte consurgens ea rapuit et in quadam crypta occulte sepelivit, quæ ibidem, ut ait Sigbertus, usque ad tempora Zenonis imperatoris et Gelasii papæ et usque ad a. d. D latuerunt, sed tunc ipso revelante reperta fuerunt."

205. *Al þe fyre left*=all that the fire left, *i.e.* the bones.

206. *Wepyt*=wrapped up. See Bradley, sub *wappen*.

207. *To castit*=to cast it.

210. *Redone*=Rodon. Cf. l. 135.

213. *Gebeseis*=Jebusites. There is a legend that the Jebusites colonised Cyprus after they were driven out of Palestine by King David.

216. According to Alexander the Cyprian monk, Nicephorus Callistus, and others, St Barnabas appeared to Anthemius, the Bishop of Cyprus, and told him where his body was to be found. The bishop went to the spot indicated and found the body, with the original manuscript of the first Gospel written by St Matthew laid upon his breast. Both the relics were taken to Constantinople, and a church was built over the spot where they had lain.

220. L.A. adds: "Beatus autem Dorotheus sic ait: Barnabas in Roma Christum primum prædicavit, episcopus Mediolani factus."

XVI.—MAGDALENA.

ST MARY MAGDALENE, one of the women mentioned in the Gospels as ministering to our Lord, has in the Western Church, since the time of Gregory the Great, and chiefly through his influence, been identified with Mary the sister of Lazarus; but without reason. Apparently she was a Galilean by birth, and derived her name from Magdala, a town near to the Sea of Galilee. With Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, she ministered unto our Lord of her substance, as was then the custom among Jewish women to contribute to the support of rabbis whom they revered. Her chief motive, as that also of her companions, was gratitude. St Luke describes them as having "been healed of evil spirits and infirmities." Of Mary it is said especially that "seven devils (*δαιμόνια*) went out of her" (Luke viii. 2, 3). On our Lord's last journey to Jerusalem she accompanied him, and was thus, if not before, brought into intimate relations with Salome, the mother of James and John, and also with Mary the mother of our Lord. With others she "stood afar off beholding these things," during the closing hours of the Agony on the Cross (Luke xxiii. 49). With Mary the mother of the Lord, and the beloved disciple, she was at one time not far off, but close to the cross and within hearing. She waited by the cross till the body was taken down, wrapped in the linen cloth, and placed in the sepulchre, and then remained close by in the dusk of the evening watching (Matt. xxvii. 61; Mark xv. 47; Luke xxiii. 55). The following day was the Sabbath, but "when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint" the body of the Saviour. "And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun." On their way they had asked each other who should roll away the stone from the door of the sepulchre; but "when they looked, they saw that the stone was rolled away" (Mark xvi. 1-4). They found, too, that the body of Jesus was no longer there. "Then she runneth, and cometh to Simon Peter,

and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him" (John xx. 2). When the two disciples ran to the tomb, and having examined it, "went away home," "Mary stood without at the sepulchre weeping: and as she wept, she stooped down and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him. And when she had thus said, she turned herself and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary! She turned herself, and saith unto Him, Rabboni! which is to say, Master! Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things to her" (John xx. 11-18). After this nothing is certainly known of her. She was in all likelihood among those who assembled in the upper room in Jerusalem, and were numbered with the disciples. According to Modestus, Patriarch of Constantinople ('Hom. in Marias'), she accompanied St John and the Virgin after the Ascension to Ephesus, where she died and was buried. Nicephorus ('Eccl. Hist.,' ii. 10) says that she went to Rome to accuse Pilate for his unrighteous judgment. The Emperor Leo the Philosopher is said to have conveyed her relics thence to Constantinople about the year 890 A.D., and to have deposited them in the Church of St Lazarus there. With the exception of the head, they are believed to be now resting in the Church of St John Lateran at Rome, whither they were translated in 1204. See Smith's 'Dict. of the Bible'; Pétin's 'Dict. Hagiog.'; Migne's 'Dict. Apoc.,' ii. 541; 'Acta Sanctorum,' July 22.

Her day is July 22.

In art her attribute is the alabaster box of ointment, which has a double significance: it may mean the perfume which she poured over the Saviour's feet, or the balm and spices which she had prepared to anoint His body. Her drapery is usually red, to express the fervour of her love; or when represented as a penitent, either violet, the colour of mourning and penitence, or blue, the colour of constancy. As the patron saint of repentant sinners, she is sometimes represented as a thin wasted figure with long dishevelled hair of a pale golden hue, which is not seldom her sole drapery.—Mrs Jameson, 'Sacred and Legendary Art,' i. 351.

Analysis—Christ be praised for His great mercy and forbearance

towards sinners, for whom He waits and suffers till they repent and turn to Him, when He confers upon them great merit, 1-20; of these Mary Magdalene is an example, and her story is here recorded for the encouragement of others, 21-50; her parents, brother and sister, 51-58; after their parents' death the two sisters and brother succeed to their property, each receiving an equal share, 59-69; Lazarus gave himself entirely to arms and Mary to pleasure, but Martha undertakes the management of their estates, which she manages wisely, 70-80; Mary's wantonness, 81-91; her conduct in Simon's house and her conversion, 92-155; Christ's love for her, 155-166; for her sake He restores Lazarus to life, heals Martha, and makes her servant Martilla "worthy the word to say," 167-180; in the persecution which arose after the death of Stephen, she, her brother and sister, and Martilla, with Maximus, a bishop, and Cedonius, are placed by their persecutors in a boat without a rudder and driven to sea, and after being tossed about, land at Marseilles, where they are inhospitably received, 181-222; when she sees the idolatry of the people she preaches the Gospel to them, so that many of them were converted, 223-254; the prince and princess of the country coming, she preaches to them, and afterwards appears to them in a vision by night, and so terrifies them that they take her and her company into their house and tend them, 255-348; the conversion of the prince and princess, 349-374; the prince resolves to go to St Peter to test the truth of Mary's preaching, and against his will consents to let the princess accompany him, 375-412; before starting Mary makes the sign of the cross on their shoulders as a protection against the foe, 413-416; they set out, leaving their possessions in the care of Mary, are caught in a storm, the princess is delivered of a child, and dies, 417-444; the prince's sorrow and regret that he had ever seen Mary, 445-475; the sailors wish to throw the body of the princess into the sea—the prince restrains them, 476-495; and beseeches them to put the body ashore on an island they come in sight of, 496-508; putting out their boat they land on the island, where they leave the body of the princess, and the young child lying close to it, in a cave, and then return to the ship, when the storm ceases and they soon arrive at their port, 509-568; the prince continues his journey to Jerusalem, is met by St Peter, who accosts him, learns his story, bids him be of good comfort, shows him the places in Jerusalem and its neighbourhood connected with the Gospel history, and then bids him return, 569-644; on the return voyage the ship comes in sight of the island where the body of the princess and the young child were left—the prince lands with the sailors—they see a little child at play, follow it, and find the body of the princess—at the prayer of the prince his apparently dead wife rose up, and recounts what has happened to her since they left her—all return to the ship and arrive safely at home, where they find Mary preaching, 645-750; the prince and his wife fall down at her feet and tell her all that has happened,

after which they are baptised by Maximinus, 751-755; the conversion of the city and country, 756-776; Mary retires into the desert, where she is miraculously fed and visited by angels, 777-808; of the priest Hercules, who dwelt near her, and of what he saw and did, 809-880; Mary tells him of her approaching death, and gives him a message for the Bishop Maximinus, which he conveys, 881-918; as instructed by the message, Maximinus enters the chapel, where he sees Mary standing before him accompanied by a band of angels, and at her command goes and calls the priest that they may come and administer the sacrament to her, 919-946; having received the sacrament, Mary dies before the altar, and is buried by Maximinus in the place he has assigned for his own burial, 947-968; Maximinus and all his company go to Egis, but on his death Maximinus is buried beside Mary Magdalene, where many works of healing are still wrought, 969-990.

Source—Cf. L.A., cap. xcvi., and the 'Catalogus Sanctorum' of Peter de Natalibus, vi. 124, fol. 107.

1-50. Author's prologue.

1. Written in two lines in the MS.

3. *Denzet*=condescended.

7, 8. Luke v. 31.

10. Luke v. 32.

13. *Smartly*=pointedly. A.S. *smerte*, smart, sharp, rough.

14, 15. Ez. xviii. 32.

19. *Bidis*=bideest, waitest.

20. See II. 890 ff, and note to II. 897.

23. *Daynte*=esteem. O.Fr. *deinté*.

25. *Thays*=Thais. *palygya*=Pelagia. The legends of both are told further on.

31. Luke xv. 7.

40. *Vanehope*=despair.

51-58. Cf. L.A., xcvi. 1.

54. *Eucare*. L.A., Euchararia.

56. *Wyne*=joy, prosperity.

59-60. Not in L.A. nor C.S.

63. *Delte*=pt. t. of *to deal*. *fe*=possession, property.

68, 69. L.A.: "Maria Magdalena a Magdalo castro cognominata clarissimis est orta natalibus."

76. *Perice*=perish.

77. *Steryt*=ruled, managed.

79. *Remanand*=remaining, remainder.

80. L.A. adds: "Omnia tamen hæc post adscensionem domini vendiderunt et ad pedes apostolorum pretium posuerunt."

84. *Far*=fair.

87-89. L.A.: "Unde jam proprio nomine perduto peccatrix consueverat appellari."

89. *Godspel*=gospel. Cf. Luke vii. 36 ff.; but there is no ground for identifying "the woman which was a sinner" with Mary Magdalene, though the Western tradition does.

93. *Symon leprose*=Simon the Leper, a resident at Bethany. In his house Mary, not Magdalene, anointed Jesus preparatory to His death and burial (Matt. xxvi. 6, &c.; Mark xiv. 3, &c.; John xii. 1, &c.) One tradition has it that he was the father of Lazarus, Martha, and Mary; and another that he was the husband of the last named. This Simon is not the same as is mentioned in Luke vii. 36-50, and in whose house the incident related in the text took place.

96. *Feste*=feast.

99. *Tything*=tidings.

100. *Gadringe*=gathering.

103. *Sare*. The rhyme requires *sere*, which is to be read.

106. L.A.: "Retro secus pedes domini mansit." *Schamfully*—full of shame.

111. *Bouste*=box. O.Fr. *boiste*. Other forms of the word are *boiste* and *buste*. See Bradley, sub *boiste*, and Murray, sub *bouste*. *Vngument*=ointment. See ll. 117 and 129, where are the variants *vneyment* and *vnguymment*.

113. *ȝet*=poured.

"Thar wes na strenth of valeant men to waill
Nor large fludis on ȝet that nicht avail."

—G. Douglas, ii. 265, 2.

A.S. *geotan*.

114. *Fulfillyt*=made full. *odyre*=odour.

115-118. L.A.: "Nam incolæ regionis illius propter vehementissimum solis calorem unguentis et balneis utebantur."

116. *Heit*=heat.

118. *Sawe*=salve, anoint. *schent*=hurt. A.S. *scendan*, to destroy.

119, 120. Not in L.A. nor C.S.

120. *Kneis*, read *fete*. Luke vii. 38.

125. *Tweche*=touch.

127-146. Not in L.A.

129. *Dicht*=provided.

"That he mycht be thre thousand neir,
Armyt and *dicht* in gud maner."

—'Bruce,' viii. 210.

A.S. *dihtan*, to prepare. *cure*=care.

130. *Sawure*=savour.

132. *Forgyffyne*=forgiveness.

134. *Vnleiful*=unlawful.

135. *Wesche*=washed. & *punyse*, read *to punyse*.

136. Read, *at scho had synnyt*, &c. *wyt*=punishment. A.S. *wite*. See Bradley, sub *wite*.

139. *Lat.* The rhyme requires *let*.

144. *Bete*=amend, atone. A.S. *bétan*, to better.

147-158. L.A.: "Hæc est igitur illa Maria Magdalena, cui dominus tam magna beneficia contulit et tanta signa dilectionis ostendit. Nam ab ea septem dæmonia expulit, in suo amore eam totaliter accendit, familiarissimam eam sibi constituit, hospitiam suam fecit et procuratricem suam eam in itinere habere voluit, et eam semper dulciter excusavit."

156. *Familiare*. Cf. n. to VII. 30.

157. *Procurur*=provider.

164. *Lend*=gave. A.S. *laen*. "*Leendyn, præsto concedo*."—'Prompt. Parv.,' 296. See also Bradley, sub *laenen*, and Skeat, sub *lend*.

165. *Gret*=wept. Mod.Sc. *grat*, pt. t. of *to grete*.

169. The Gospel narrative does not mention Martha in this connection.

171-180. L.A.: "Martillam, sororis suæ famulam, ut illud tam beatum et tam dulce verbum exclamans diceret: beatus venter, qui te portavit, dignam fecit. Nam secundum Ambrosium illa fuit Martha et hæc ejus famula." (But cf. Luke xi. 27, 28.) Another sentence follows in L.A. which identifies Mary Magdalene with Mary the sister of Lazarus, who is said to have anointed our Lord's head.

178. *Quhat be þi*=how much the more.

181-224. L.A.: "Post ascensionem domini, sc. anno XIV a passione cum Judæi Stephanum jamdiu occidissent et cæteros discipulos a Judææ finibus ejecissent, diversarum gentium discipuli subeunt regiones, verbum domini ibi seminantes. Erat autem tunc temporis cum apostolis b. Maximinus, unus de LXXII domini discipulis, cui a beato Petro Maria Magdalena fuerat commendata. In hac igitur dispersione beatus Maximinus, Maria Magdalena, Lazarus frater ejus, Martha soror ipsius et Martilla pedissequa Marthæ, necnon et beatus Cedonius, qui cæcus a nativitate exstiterat sed a domino fuerat liberatus, omnes hi insimul et plures alii christiani navi ab infidelibus impositi et pelago sine aliquo gubernatore expositi, ut omnes, sc. simul submergerentur, divino tandem nutu Massiliam advenerunt. Ubi cum nullos qui eos hospitio recipere vellent invenissent, sub quadam porticu, quæ fano gentis illius terræ præerat, morabantur."

187. *Sawit þame*=saved themselves.

188. *Sawand*=sowing.

203. *Fut-madyne*=footmaid. Cf. footman, handmaid.

204. *Cedone*=Cedonius. St Cedonius, a confessor and bishop of Aix, in Provence. His name occurs in 'Martyrologium Gallicanum' and in the Breviary of Aix, but his date and acts are quite uncertain. He is otherwise called Sidonius ('Acta SS. Boll. Aug.,' iv. 591).—Smith's 'Dict. of Christ. Biog.'

205. The which was born blind.

210. *Gouvernale*=rudder.

215. *þar*, read *at*. *Marcel* = Marseilles.

216. *Paianys* = pagans.

217. *Dyspytwise* = unpitying.

219. *Rowte* = company.

"*þan ride to-gedere a gret route* * of rinkes ful nobul."

—'W. of P.,' 1213.

O.Fr. *route*.

223-254. L.A.: "Cum autem b. M. M. videret populum ad fanum confluere, ut ydolis immolaret, assurgens vultu placido, facie serena, lingua discreta eos ab ydolorum cultura revocabat et Christum constantissime prædicabat, et admirati sunt universi præ specie, præ facundia, præ dulcedine eloquentiæ ejus. Nec mirum, si os, quod tam pia et pulchra pedibus salvatoris infixerat oscula, cæteris amplius verbi Dei spiraret odorem."

234. *Assure* = make secure. O.Fr. *aseiirer*, to make secure, assure, warrant. See Skeat.

235. *Hardyment* = boldness.

242. *Mane-kynd* = human or man's nature. *fange* = take.

"I nolde *fange* a ferthynges."

—'P. Plowman,' B. v. 566.

Icel. *fá*, pp. *fenginn*, to fetch, take. Cf. A.S. *fón*, pt. t. *féng*, pp. *fangen*, to receive.

243. *Noys* = evils. O.Fr. *anoier*. See Skeat, sub *annoy*, and Bradley, sub *nui*.

246. *þe wethirwyne* = the devil. Cf. IX. 325.

248. *Sauchnyn* = peace, reconciliation. Cf. A.S. *saht*, peace.

251. *For-wonderyt* = amazed.

255-270. L.A.: "Post hoc autem advenit princeps provinciæ illius cum uxore sua, ut pro habenda prole ydolis immolaret cui M. Christum prædicans sacrificia dissuasit. Interea evolutio aliquot dierum curculis apparuit in visu M. illi matronæ."

260. *Were* = defend, govern. A.S. *werian*, to defend.

264. *For-bedand* = forbidding.

271-281. L.A.: "Quare, cum tot divitiis abundetis, sanctos Dei fame et frigore mori permittitis? Addidit et minas, nisi marito suo persuaderet, ut sanctorum inopiam relevaret, iram Dei omnipotentis incurreret."

271. *To bald* = too bold.

272. *þat* = at.

276. *Solland* = soiling, fouling. A.S. *solian*, to sully, soil, defile.

277. *Fed* = feed [them]. Cf. l. 34.

279. *Eitlise*, read *entise*.

282-284. L.A.: "Ipsa autem viro suo visionem indicare timuit."

285-293. L.A. : "Sequenti igitur nocte eidem similia dicens apparuit, sed adhuc viro suo hoc indicare neglexit."

288. *Tysit*=enticed, persuaded.

294-320. L.A. : "Tertio vero sub intempestæ noctis silentio apparuit *utrique* fremens et irata, vultu igneo ac si tota domus arderet, et ait : Dormisne tyranne, membrum patris tui Satanæ, cum vipera conjuge tua, quæ tibi indicare noluit verba mea? quiescisne crucis Christi inimice, diversis ciborum generibus ventris tui referta (ed. 1501 and Grässe : refecta) ingluvie, et sanctos Dei fame et siti permittis perire? Jacesne in palatio pannis involutus sericis et illos desolatos sine hospitio vides et præteris? Non sic, inique, evades, nec impune feres, quod tantum iis benefacere distulisti."

294. *But langare hone*=without longer delay.

296. *As bles of fyre*=as a blaze of fire.

305. *Fay*=foe.

309. *Reke of powre*=care for the poor.

310. *Threste*=thirst.

311. *Chuchis*=couches. O.Fr. *coucher, colcher*; Lat. *collocare*.

321-342. L.A. tells the story differently : "Cumque matrona evigilans suspiraret et tremere, viro suo eadem de causa suspiranti ait : domine mi, vidistine somnium quod vidi? Vidi, inquit, et admirari et pavere non desino; quid inde faciemus? Cui mulier : utilius, est ei obtemperare, quam iram Dei sui, quem prædicat, incurrere."

323. *Queke*=*quake*=quaked.

328. *þochte I sycht*=though I sigh.

330. *Vris*=troubles. Perhaps from Lat. *urere*.

343. *Awysment*=counsel.

349 ff. L.A. : "Cum autem quadam die M. M. prædicaret, princeps dixit ei : putas posse defendere fidem quam prædicas? Cui illa : equidem illam defendere præsto sum, utpote quotidianis miraculis et prædicatione magistri mei Petri, qui Romæ præsidet, roboratam. Cui princeps cum conjuge dixit : ecce dictis tuis per omnia obtemperare parati sumus, si a Deo, quem prædicas, nobis filium impetrabis. Propter hoc, inquit Magd., non remanebit," &c.

352. *Saydly*=*sadly*=firmly.

369. *At his*=that is.

382-411. L.A. : "Quid est, domine, putasne sine me proficisci? Absit; te enim recedente recedam, te veniente veniam, te quiescente quiescam. Cui vir ait : non sic fiet, domina, etenim cum sis gravida et in mari sint infinita pericula, de facili periclitari posses, domi igitur quiesces et possessionibus nostris curam impendes. Econtra illa instabat, 'femineum nec mutans femina morem,' et cum lacrymis pedibus ejus obvoluta, quod petebat tandem obtinuit."

389. *Wak*=weak.

413-444. L.A. : "Maria ergo humeris eorum signum crucis imposuit, ne eos antiquus hostis in aliquo itinere impediret. Navem igitur om-

nibus necessariis copiose onerantes, cætera, quæ habebant, in Mariæ M. custodia relinquentes, proficisci cœperunt, jamque unius diei et noctis cursu consummato cœpit nimium mare intumescere, ventus flare, ita ut omnes et maxime matrona, gravida et debilis, tam sæva inundatione fluctuum quassati gravissimis angustiis urgerentur, in tantum quod in eam subito dolor partus irruit et inter angustias ventris et pressuras temporis filium parturiens expiravit."

418. *Purwayt*=purveyed.

420. *Fare*=voyage.

430. *Sterit*=stirred.

431. *Hol & hey*=deep and high.

443. *Allane* for *allace*. *thorne*=tharne=lose. Icel. *þarna*, *þarfna*.

445. L.A. is somewhat different: "Natus igitur puerulus palpitabat et mammillarum maternarum quærens solatia lamentabiles dabat vagitus. Proh dolor, et natus est infans vivus est matricida effectus, mori eum convenit, cum non sit, qui vitæ tribuat alimentum. Quid faciet peregrinus, et cum uxorem mortuam videat et puerum vagientem querulis vocibus matris mammam appetentem? Lamentabatur plurimum et dicebat: heu miser, quid facies? filium habere desiderasti et matrem cum filio perdidisti."

445. *Ȝol & Ȝel*=yowl and yell.

449. *We*=while.

450. *Falt*=fault, lack.

459. *Snawil*=snivel, cry. See Bradley, sub *snüvelen*, and Skeat, sub *snivel*. *grape*=grope.

469. *Hyme-se[l]sine*, read *hyme-se[l]fine*.

470. *Werch*=*wrech*?=wretch.

472. *Or þe lafe*=above the rest.

474. *Bale fyre*=consuming fire. Cf. XV. 194.

"In ane *baill fyre* thai brint it all in as."

—Stewart, 'Cron. Scot.,' i. 355.

See Murray, sub *bale-fire*.

475. L.A.: "Nautæ acclamabant dicentes: projiciatur in mare hoc corpus, antequam insimul pereamus, quamdiu enim nobiscum fuerit, hæc quassatio non cessabit. Et cum corpus apprehendissent, ut illud in mare jactarent: parcite, inquit peregrinus, parcite, et si nec mihi nec matri parcere volueritis, misereamini saltem parvuli vagientis, sinite modicum et sustinete, si forte mulier præ dolore in exstasi posita adhuc valeat respirare."

478. *Herbry*=shelter, bury.

484. *Ȝe spare*, read *Ȝet spare*.

486, 487. Between this, one or more verses seem to be wanting.

491. *Swynyge*=swooning. See Skeat, sub *swoon*.

493. *Sparis a tyme*=wait a while.

495-497. An addition.

498-528. L.A.: "Et ecce non procul a mari quidam collis appar-

uit, quo viso utilius esse credidit corpus et puerulum illuc deferri, quam marinis belluis ad devorandum dari, et vix a nautis prece et pretio extorsit, ut illic applicarent, cumque illic præ duritia foveam non potuisset effodere, in secretiori parte collis chlamyde supposita corpus collocavit et puerulum mammis ejus apponens cum lacrymis ait."

498. *Ile*=isle, or more likely hill. Cf. l. 649 & L.A.

502. *Met*=meat. *vnbestis*=monsters. L.A. "marinis belluis."

504. *Mebile*=property.

509. And for such payment as they desired.

513. *To*=till.

514. *Ǵarnige*=*ǵarninge*.

518. *Lomys*=tools. See Bradley, sub *lōme*.

524. *Wappyt*=wrapped. Cf. XV. 206.

529-558. L.A.: "O Maria Magd., ad perditionis meæ cumulum Massiliæ partibus applicuisti: cur infelix admonitione tua hoc iter arripui? petistine Deum, ut mulier mea hac de causa conciperet et periret? Ecce enim concepit et pariendo mortem subiit, conceptusque est natus, ut pereat, cum non sit qui enutriat. Ecce, quod prece tua obtinui, tibi enim omnia mea commendavi Deoque tuo commendo; si potens es, memor sis animæ matris, et prece tua misereatur, ne pereat natus. Tunc chlamyde sua corpus cum puero circumquaque operuit et postmodum navem conscendit."

534. *Admonestine*=admonishing.

535. *For*=because.

536. *Make*=companion, wife.

544. *Græpit*=made ready.

545. *Birthe*=birth, child. *one nede*=of necessity.

555. *Rew*=pity.

558. *Warne*=refuse. A.S. *wearn*, a refusal.

559-568. Not in L.A.

562. *Stynt*=abate. A.S. *styntan*, to shorten.

564. *Etline*=aimed. Icel. *ætla*, to intend.

568-606. L.A.: "Cumque ad *Petrum* venisset, Petrus ei obuius fuit, qui, viso signo crucis in humero suo, qui esset et unde veniret, sciscitatus est. Qui omnia sibi per ordinem narravit, cui Petrus: pax tibi fiat, bene venisti et utili consilio credidisti nec moleste feras si mulier tua dormit, si parvulus cum ea quiescit, potens enim est dominus, cui vult, dona dare, data auferre, ablata restituere, et mœrorem tuum in gaudium commutare."

581. *Quhene*=whence. Cf. XV. 61.

585. *Sekyr*=sure.

590. *Quek*=quick, living.

593. *Helsum*=wholesome.

595. *Throwit*=trowit=trusted. *tacht*=taught. See l. 606 below, *taucht*.

596. *Lacht*=taken. A.S. *læccan*.

"He *laught* leue at his wife • & left hur still
For too liue in hur londe • in liking of hert."

—'Alisaunder,' 250.

599. *But make*=without equal.

603. *Lane*=deceive.

"& sente wiþ hem sondes • to saxoyne þat time,
& nomen omage in his name • nouȝt forto *layne*
Forto riȝtleche þat reaume real • of riche & of pore."

—'W. of Palerne,' 1309.

Icel. *leyna*.

607-644. L.A.: "Petrus autem ipsum in Hierosolymam duxit et omnia loca in quibus Christus prædicavit et miracula fecit, locum etiam in quo passus est et in quo cœlos adscendit, eidem ostendit; cumque de fide fuisset instructus diligenter a Petro, biennii spatio jam elapso navem adscendit repatriare curans."

613. *Flome*=river. Other forms of the word are *flum*, *flem*, *flume*. O.Fr. *flum*.

634. *Welland*=tormenting, lit. boiling. A.S. *weallan*, to boil.

"Ffor it salle be hatter þan ever was
Molten led or *welland* bras,
Als I have herd gret clerkes telle
þat has descryved þe payns of helle."

—'P. of Cons.', 7126.

638. *ȝud*=went.

642. *Nyt*=deny, renounce.

645-698. L.A.: "Cum igitur navigarent, domino disponente juxta collem in quo corpus uxoris cum puero positum fuerat pervenerunt, qui prece et pretio eos ibi ad applicandum induxit. Puerulus autem ibidem a Maria Magd. incolumis conservatus frequentur ad littus maris procedebat et ibidem, ut puerorum moris est, cum lapillis et glareis ludere solitus erat, et, cum applicuisset, vidit puerulum more solito in littore maris cum lapillis ludentem, et quid esset, admirari non desinens, de scapha exsiliit. Quem videns parvulus, cum nunquam tale quid vidisset, expavit et ad solita matris recurrens ubera occulte sub chlamyde latitabat. Peregrinus vero, ut manifestius videret, illuc accessit et puerulum pulcherrimum matris ubera sugentem invenit, et accipiens puerum ait: O beata Maria Magd., quam felix essem, quam mihi cuncta prospera advenissent, si mulier respiraret et mecum repatriare valeret; scio equidem, scio et procul dubio credo, quod tu, qui puerum dedisti et in hac rupe per biennium pavisti, poteris matrem suam prece tua pristinae restituere sanitati."

651. *To wit*=to know. *tyd*=betided. A.S. *tidan*, to betide, happen.

661. *Childir*=children.

662. *Fra*=when.

665. *Crape*=crept.
 670. *Men*=mean.
 677. *Mantil-lape*=fold of the mantle.
 682. *Fyn*=cease. O.Fr. *fin*.
 683. *Brad*=took quickly.

" he *braide* to him þe bagge & · bliue it opened,
 & fond þe bred & þe bouf."

—'W. of Palerne,' 1867.

Icel. *bregða*.

686. "Were I in all that has befallen me." *tyd*, cf. l. 754.

699-742. L.A.: "Ad hæc verba mulier respiravit et quasi a somno evigilans ait: magni meriti es, b. Maria Magd., et gloriosa, quæ in partus mei pressuris obstetricis implevisti officium et in omnibus necessitatibus ancillæ servitium explesti. Quo audito peregrinus admirans ait: vivisne, uxor mea dilecta? Cui illa: vivo equidem et nunc primo de peregrinatione, de qua et tu venisti, venio, et sicut b. Petrus te Hierosolymam duxit et omnia loca, in quibus Christus passus est, mortuus et sepultus, et alia plura loca ostendit, sic et ego una cum b. Maria Magd. duce et comite vobiscum fui et conspecta memoriæ commendavi. Et incipiens loca omnia, in quibus Christus passus est, et miracula quæ viderat, adeo plene explicuit, ut nec in aliquo deviaret."

702. *Cuth*, read *gud*.—Horst.

704. *Mwte*=speak.

706. *Mayne*=strength. Cf. l. 855. A.S. *magen*, strength.

711. *Med-wyf*=midwife.

715. *Fawtis*=faults, deficiencies.

719. *Ferlyand*=wondering.

721. *Lewis*=livest.

731. *For-owt sawete*=without safety. Perhaps we should read *for our sawete*=for our salvation.

743-758. L.A.: "Tunc peregrinus recepta conjuge et puero navim lætus conscendit et paulo post Massillæ portibus applicuerunt et ingressi invenerunt b. Mariam M. cum suis discipulis prædicantem, et ejus pedibus cum lacrymis provoluti omnia, quæ iis acciderant, narraverunt et a b. Maximino sacrum baptismum susceperunt."

745. *þat wil*=at will.

751. *Gret*=greeting, weeping.

759-776. L.A.: "Tunc in civitate Massiliæ omnium ydolorum templa destruentes Christi ecclesias construxerunt et b. Lazarum in eiusdem civitatis episcopum unanimiter elegerunt. Tandem divino nutu ad Aquensem civitatem venerunt et populum illum ad fidem Christi per multa miracula adduxerunt, ubi etiam b. Maximinus in episcopum est ordinatus."

765. *Marchil*=Marseilles. Cf. l. 759, *marcille*.

768. *Akis*=Aquensis Vicus, identified with Bagnères de Bigarre, the inhabitants of which were called Aquenses. See Smith's 'Dict. Gr. and Rom. Geography,' sub *Aquæ Convenarum*.

772. *Subditis*=subjects, flock.

777-808. L.A.: "Interea b. M. M. supernæ contemplationis avida asperrimum eremum petiit et in loco angelicis manibus præparato per XXX annos incognita mansit. In quo quidem loco nec aquarum fluentia nec arborum nec herbarum erant solatia, ut ex hoc manifestaretur, quod redemptor noster ipsam non terrenis refectionibus, sed tantum cœlestibus epulis disposuerat satiare. Qualibet autem die *septem horis canonicis* ab angelis in æthera elevebatur et cœlestium agminum gloriosos concentus etiam corporalibus auribus audiebat, unde diebus singulis his suavissimis dapibus satiata et inde per eosdem angelos ad locum proprium revocata corporalibus alimentis nullatenus indigebat."

780. *Ȝarnful*=earnest.

782. *Derne*=secret. A.S. *derne*.

783. *Angil wark*=angels' work.

784. *Hyr mark*=direct herself. See Bradley, sub *mearkien*, and Dunbar—

"Till cum ws till, or ȝit till *merk* us neir," 237, 20.

"Scho *markit* to the land with mirth," 317, 77.

Also 'Tayis Bank,' l. 90—

"And *merkit* furth on mold."

785. *Roche*=rock.

791. *Gers*=grass.

809-816. L.A.: "Sacerdos autem quidam solitariam vitam agere desiderans ad duodecim stadia loco eidem vicinam sibi cellam locavit."

813. *Hey & stay*=high and steep.

"On athir syde thar wes ane hicht
Till the vattir doune, sum deill *stay*."

—'Bruce,' xix. 319.

Cf. Icel. *stigi*, a steep ascent; A.S. *stigan*, to climb. See Bradley, sub *stiȝen*.

817-824. An addition.

817. *Depart*=divide.

818. *Auchtand*=eighth.

822. *Pes*=?

823. *Rese*=race.

824. *Ryne*=run. *anedyt*=ayndit=winded. Icel. *anda*, to breathe.

825-837. L.A.: "Die quadam dominus prædicti sacerdotis oculos aperuit et corporeis oculis evidenter adspexit, qualiter angeli ad præ-

dictum locum, in quo b. Maria morabatur, discedebant et eam in æthera sublevabant et post horæ spatium ad eundem locum cum divinis laudibus revocabant."

830. *Lich[t]yd*=lighted, came down to.

831. *Dyspare*=despair.

838. L.A. : "Volens autem sacerdos tam admirabilis visionis veritatem agnoscere, creatori suo precibus se commendans ad prædictum locum audaci devotione properabat, cumque ad unius jactum lapidis appropinquaret, cœperunt ejus crura resolvi et timore valido ipsius præcordia medullitus anhelare, cumque retro rediret, ambulandi usum crura cum pedibus simul præbebant, sed si verso tramite ad prædictum locum accedere conaretur, totiens eum languor corporis et hebetudo mentis prohibebant."

851. *Mat* & *mate* seem to be variants of the same word *mat*, from O.Fr. *mat*, dejected, faint. Cf. D. *mat*, tired, exhausted. The 'York Plays,' 480/4, have

"ƿat makes me to mourne nowe full mate and full madde,"

and it is a question whether we should not here read "wox mad & mate."

852. *Nakine gat*=no kind of way.

855. *Mud*=courage.

" 'Schir,' said he, ' we haf drawyn blude.'

The Erll, that wes of mekill *mude*,

Said, ' And we had all thiddir gane

We had discumfit thame ilkane.' "

—' Bruce,' xix. 622.

A.S. *mód*.

857. L.A. : "Intellexit igitur vir Dei illud procul dubio cœleste esse sacramentum, ad quod accedere humanum non poterat experimentum."

859. *But god*=without God.

861-866. An addition.

863. *Na*=than.

867-909. L.A. : "Invocato igitur salvatoris nomine exclamavit : adjuro te per dominum, ut, si homo es vel aliqua rationalis creatura, quæ in illa spelunca habitas, mihi respondeas et tui edisseras veritatem. Cumque hoc tertio repetiisset, b. M. M. ei respondit : accede proprius et omnium quæ desiderat anima tua, scire poteris veritatem. Cumque ille tremens usque ad medii spatii terminum appropinquasset, ait ad eum : Meministi ex evangelio de Maria illa famosa peccatrice, quæ pedes salvatoris lacrymis lavit, capillis tersit et suorum delictorum veniam promeruit? Cui sacerdos : meministi et plus quam XXX annorum evolata sunt curricula quod hoc factum etiam sancta credit et confitetur ecclesia. Ego, inquit, sum illa quæ per XXX annorum spatium omnibus hominibus ignota permansi et sicut tibi heri cernere permissum est, sic singulis diebus angelicis manibus in æthera sub-

levata cœlestium agminum dulcissimam jubilationem septenis vicibus per singulos dies corporeis auribus audire promerui. Quia igitur mihi a domino revelatum est, quod ex hoc migratura sum sæculo, b. Maximinum adeas et ei hoc studeas intimare, proximo die resurrectionis dominicæ tempore, quo ad matutinum surgere consuevit, oratorium solus ingrediatur et me illic per angelorum ministerium inveniet consistentem."

869. *Wyfe*=woman.

872. *þat*=at.

877. *Tremaland*=trembling.

881. *Menis*=mindest, rememberest.

890. *þe* for *þire*=these.

895. *Vpraysit*=upraised.

903. *Say*=tell. *þask day*=Easter-day.

905. *Matyne*=matin.

906. *Be ony wyse*=by all means.

907. *But ma*=without more, alone. *oratoure*=oratory. See also l. 923, *oratore*.

909. *Yddir*=thither. Cf. l. 784.

910-930. L.A.: "Sacerdos autem vocem ejus velut vocem angeli audiebat, neminem autem videbat. Concitus igitur b. Maximinum adiit et ei omnia per ordinem enarravit, s. autem Maximinus nimio repletus gaudio salvatori gratias immensas retulit et illa die ac hora, ut sibi jussum fuerat, oratorium solus ingressus videt b. Mariam Magd., in choro adhuc stantem eorum, qui eam adduxerant, angelorum. Erat autem spatio duorum *cubitorum* elevata a terra, stans in medio angelorum et extensis manibus Deum exorans."

921. *Selfe oure*=very hour.

926. *He heywit*=high heaved, lifted.

931-942. L.A.: "Cum autem b. Maximinus ad eam accedere trepidaret, conversa dixit ad eum: accede huc propius nec fugias filiam tuam, pater. Appropinquante autem eo, sicut in ipsius b. Maximini legitur libris, ita vultus dominæ ex continua et diuturna visione angelorum radiabat, ut facilius solis radios quam faciem suam intueri quis posset."

932. *Narrere*=nearer.

939. *Grewē*=grieve, pain.

940. *In maste vertu*=in greatest strength.

943-946. Addition.

947-956. L.A.: "Convocato igitur universo clero et sacerdote prædicto corpus et sanguinem domini ab episcopo b. Maria Magd. cum multa lacrymarum inundatione suscepit, deinde toto corpore ante altaris prostrato crepidinem sanctissima illa anima migravit ad dominum."

952. *Ded*=deeds.

954. *Strekyt*=stretched.

957-968. L.A.: "Post cuius exitum tantus odor suavitatis ibidem remansit ut per *septem* dies fere ab ingredientibus oratorium sentiretur. Cuius sanctissimum corpus b. Maximinus diversis conditum aromatibus honorifice sepelivit et post mortem suam juxta se sepeliri praecepit."

960. *Hyt*=it.

965. *Bawme*=balm. O.Fr. *basme*; Lat. *balsamum*.

968. The story of Mary Magdalene ends here, but in the MS. the title of the following legend follows l. 990. This and the legend of Martha form one. In the L.A. eight of Mary Magdalene's miracles are narrated. Here they are omitted, with the exception of one, which is given at the conclusion of the Martha legend.

976. *Egis*. See l. 768, and the note to it.

988. *Baume*=balm, joy.

989. *Schore*=steep, sheer. Cf. l. 813, *hey and stay*.

XVII.—MARTHA.

ST MARTHA, the sister of Lazarus and Mary, lived with them at Bethany, a small town about two miles distant from Jerusalem, and lying just beyond the Mount of Olives. Of the two sisters and their brother nothing is known beyond what is recorded of them in the Gospels. As is well known, Jesus was a frequent guest at their home, and showed His attachment to them by His tears at the grave of Lazarus and by the miracle He there performed. As Mary has been taken as the type of the contemplative life, so Martha has been regarded as the type of the active. In all probability she was present at our Lord's crucifixion, and was one of those who met with the Apostles in the upper room in Jerusalem. Tradition having identified her sister with Mary Magdalene, she has been regarded, at least since the time of St Ambrose, as the sister of Mary Magdalene. The same authority represents her as being driven along with the last-named and Lazarus and others, in a small boat in which they had been put by their persecutors without oars or sails, to Marseilles, where they landed. It is said that she ended her life in Provence, and that her body was found in the thirteenth century at Tarascon. Her relics now lie in a magnificent subterranean chapel of the Collegiate Church at Tarascon. Her head is preserved in a golden bust, presented for the purpose by Louis XI. of France. See Smith's 'Dict. of the Bible'; Butler's 'Lives of the Saints'; and Pétin's 'Dict. of Hagiog.'

Her day is July 29.

In art she is often represented with a skimmer or ladle in her hand, or a large bunch of keys is attached to her girdle. She is the especial patroness of female discretion and good housekeeping. In general her dress is homely, and her usual attributes as patron saint are the pot of holy water, the asperge in her hand, and a dragon bound at her feet. St Margaret is also attended by a dragon, but she bears a crucifix or palms, and is thus distinguished from St Martha.

Analysis—Travelling about preaching, she came to Tarascon, 1-22; where she is told of a dragon and the destruction it is working, 23-59;

she overcomes it, and it is afterwards slain by the people, 60-78; she resides at Tarascon, and founds two religious houses, one for men and the other for women, and devotes herself to an ascetic life, 79-98; preaching at Avignon, a young man, desiring to hear her, attempts to swim across the Rhône and is drowned, 99-110; his body is found, and being brought to Martha, she through prayer restores him to life, and causes him to be baptised, 111-136; she is taken with a fever, and is told the day of her death, 137-140; she sees Mary borne up on angels' hands, sends for the inmates of her two houses and addresses them, as her end is near, 141-152; she then bids her maidens prepare her as for her funeral, light candles, and keep watch about her: as they watch they fall asleep, and a sudden wind blows the candles out, and a company of fiends appear to her, 153-166; she prays, her sister appears to her and relights the candles, 167-177; Christ appears and bids her come to Him, 178-184; her death, 185-197; her burial, and how Frontus the bishop was present at it and left his gloves and his ring, 198-254; the cure which the King of France obtained at her tomb, and his gratitude, 255-268; how Martilla wrote her life, and of her preaching and death, 269-276; a miracle wrought by Mary Magdalene, 277-344.

Source—Cf. L.A., cap. cv., and C.SS., fol. 111.

1. The L.A. and C.SS. begin with an account of the parentage of Martha, and a brief summary of what has already been said in the previous legend, vv. 51-80, 181-222.

7-46. L.A.: "Erat autem b. Martha valde facunda et omnibus gratioſa." Then follows a description of the dragon: "Erat autem tunc temporis super Rhodanum in nemore quodam inter Arelatem et Avenionem draco quidam, medius animal medius piscis, grossior bove, longior equo, habens dentes ut spata, acutos ut cornua, binis parmis ex utraque parte munitus, qui latens in flumine omnes transeuntes perimebat et naves submergebat; venerat autem per mare de Galatia Asiæ, generatus a Leviathan qui est serpens aquosus et ferocissimus, et ab Onacho animali quod Galatiæ regio gignit, quod in sectatores suos per spatium jugeris stercus suum velut spiculum dirigit et quidquid tetigerit, velut ignis exurit."

7. *Fax*=hair. A.S. *feax*, hair. See Bradley.

8. *Tent*, read *lent*. Cf. l. 145.

9. *Far schawynge*=fair showing, persuasiveness.

10. *Hauld or 3inge*=old or young. Cf. X. 120.

13. *Schawand*=sowing. *drev*=drew.

14. *Arle*=Arles, a city of Provence, situated on the left bank of the Rhône where the river divides into two branches. It was in the country of the Salyes, which was conquered by the Romans in B.C. 123. Apparently Arles became a Roman colony in the time of Augustus, with the name of Sextani attached to it, in consequence of

some soldiers of the Sixth Legion being settled there. It had also the cognomen Iulia. The Roman remains at Arles are numerous. In the time of Honorius it was the residence of the præfect of Gallia.

15. *Rone*=Rhône.

16. *Sownd*=deep. *wod*=wood.

17. *Avynone*=Avignon; the ancient Avenio, situated at the junction of the Durance and the Rhône, called by Stephanus "a city of Mas-salia," from which it would seem that there is some authority for supposing it to be a Greek foundation, or to have come under the dominion of the Greeks of Marseilles. In later times it became famous in the annals of the Church. In the text (l. 19) it is described as "a place now of gret renovne."

21. *Vaste*=waste, wilderness.

22. *Terrascone*=Tarascon. Like Arles and Avignon, between which it lay, Tarascon was in Provence, on the east side of the Rhône. For the derivation of the name see M. H. d'Arbois de Jubainville's 'Recherches sur l'origine de la Propriété Foncière et des noms de lieux habités en France.'

25. *Dragone*=dragon. Some curious information about these mythical creatures or monsters may be found in Dr Brewer's 'Dictionary of Miracles.' *Fers and fel*=fierce and cruel.

29, 30. In L. A. the only beast mentioned is the Onacho, by some called Honacho and Bonacho, and is probably the onager or wild ass, of which many fabulous things are told.

33. *Our-tyrwit*=overturned. Cf. note to VI. 629.

44. *Foylze*=foulness. Cf. A.S. *fūlian*, *fȳlan*, to foul, defile.

46. *Gregois*=Greek. O.Fr. "*Gregois*, Grecian, Greekish, of Greece. *Feu Gregois*, wild-fire, or the best kinde thereof; such as will burne within the water, &c."—Cot. See also Rochefort, sub *grègis* and *gréce*.

49. *Oxgange*=the measure of land proportioned to one ox of a plough—C. Innes, 'Early Scotch Hist.,' p. 559. As defined in the text, 220 feet by 140.

50-52. An addition.

53-78. L.A.: "Ad quem Martha a populis rogata accedens ipsumque in nemore quendam hominem manducantem reperiens aquam benedictam super eum jecit et crucem quandam ostendit. Qui protinus victus ut ovis stans a sancta M. proprio cingulo alligatur et illico a populo lanceis et lapidibus perimitur. Vocabatur autem draco ab incolis Tarasconus, unde in huius memoriam locus ille adhuc vocatur Tarascona, qui antea vocabatur Nerluc, id est, niger lacus, eo quod ibi erant nemora nigra et umbrosa."

54. *Fut & hand*=with all speed.

61. *Voud*=wood. *or*=until.

66. *S[ch]awyt*=showed, and so in XVIII. 1122.

67. *Sconfyste*=discomfited.

70. *Hyre* read *his*. *hals*=neck.

76. *Vapynis*=weapons.

79-98. L.A. : "Ibi igitur beata Martha licentia magistri sui Maximini et sororis suæ deinceps remansit et orationibus et jejuniis indescinenter vacabat, deinde congregato ibi magno sororum conventu et ad honorem b. Mariæ semper virginis magna ædificata basilica, satis ibi asperam duxit vitam, carnem et omnem pinguedinem, ova, caseum, et vinum vitans, semel tantum in die edebat, centies in die, toties in nocte genua flectebat."

87. *Kyrke*, either a church, or a convent which would include a church. She is supposed to have been the first to introduce the monastic life into Gaul. According to l. 146 below, she built two convents.

89. *Strate*=strait, strict, ascetic.

92. *Leyse*=lose.

93. *Bot anis*=but once.

99-136. L.A. : "Quadam vice dum apud Avenionem inter urbem et fluvium Rhodani prædicaret, juvenis quidam ultra fluvium consistens ejus verba audire desiderans, cum navigio careret, nudatus natare cœpit, sed subito vi fluminis rapitur et protinus suffocatur. Cuius corpus vix secunda die inventum ante pedes s. Marthæ resuscitandum præsentatur, illa vero in modum crucis sola prostrata taliter oravit: Adonay domine Jesu Christe, qui fratrem meum Lazarum dilectum tuum olim resuscitasti, respice, mi hospes care, ad fidem circumstantium et resuscita puerum istum, et apprehensa ejus manu mox juvenis surrexit et sacrum baptismum suscepit." Then follows in L.A. the story of the woman who had the issue of blood (Luke viii. 43-48), with whom Martha was identified.

104. *Wald hafe beñ at*. Still a common phrase for "would have gone to."

106. *Vyscele*=vessel=boat.

108. *Til and mycht leste*=while breath might last.

109. Delete the inverted commas.

110. *Doñ bar*=bore down.

111. *Scantly*=hardly, with difficulty. Icel. *skamt*. *todir*=t'other, second.

113. *To ryvine*=*to-ryvine*=rent in pieces. *schald*=shallow place. See Jamieson.

118. *A voyce*=one voice.

119. *Enchesone*=reason.

120. *Vrysone*=orison.

122. *Quek*=quick, living.

124. *Stovnd*=a short time.

137-152. L.A. : "Obitum suum sibi dominus ante per annum revelavit, in quo toto anno febribus elaborans ante octavum diem sui exitus angelicos choros sororis suæ in cœlum animam deferentes audivit, quæ

mox fratrum et sororum conventu congregato ait: mei comites et dulcissimi alumni, mihi, quæso, congratulamini, quoniam angelicos choros sororis meæ animam ad sedes pollicitas ferentes ovanter cerno. O pulcherrima et mi dilecta soror vivas cum magistro tuo et hospite meo in sede beata."

137. *But les*=without deceit, *i.e.* truly.

138. *Cese*=cease, die.

141. *Auchtand*=eighth. Cf. XVI. 818.

143. *Mary, hyr cystyre, sawle*=the soul of her sister Mary. Cf. *cystyre sawle*, l. 150.

146. *Cysterys & bruthyre convent*. *Cysterys* is the possessive form. For *bruthyre* cf. *cystyre sawle*, ll. 143 and 150, and *angil wark*, XVI. 783. Probably for *bruthyre* we should read *brethyre*.

152. *Me byrd*=it behoves me. Cf. notes to II. 1106 and IV. 183.

153. L.A.: "Statimque b. M. exitum suum vicinum præsentiens suos admonuit, ut luminaribus accensis circa se usque ad obitum vigilarent, nocte vero media ante transitus sui diem custodibus somno gravatis ventus vehemens irruit et luminaria cuncta exstinxit, illa vero malignorum spirituum turbam cernens orare cœpit: mi pater ely, mi hospes care, congregati sunt ad devorandum me seductores mei, scripta tenentes mala, quæ gessi. Ely ne elongeris a me, sed in adjutorium meum intende."

155. *Dycht*=prepare.

164. *Slokyt*=quenched, blew out. *halely*=entirely.

169. *Geste*=guest.

171. *Hely*=Ely. *Defere*=delay. O.Fr. "*différer*, to delay, prolong, procrastinate"—Cot.

172. *In myn*=to my.

173-184. L.A.: "Et ecce sororem ad se venientem vidit, quæ manu facem tenens cereos et lampades inde accendit, dumque altera alteram proprio nomine vocaret, ecce Christus advenit dicens: veni dilecta hospita, et ubi ego sum, illuc mecum eris: tu me suscepisti in hospitio tuo, ego te recipiam in cœlo meo et invocantes te exaudiam amore tuo."

175. *Sergis*=candles. See Jamieson.

185-197. L.A.: "Appropinquante vero hora sui transitus foras deferri se fecit, ut cœlum posset videre, jussitque se in terra super cinerem poni et signum crucis coram se teneri et in hæc verba oravit: hospes mi care, hanc pauperculam tuam custodi, et sicut mecum dignatus es hospitari, sic me suscipe in hospitio tuo cœlesti. Jussitque, ut *passio* secundum Lucam coram se legeretur, et cum diceretur: Pater, in manus tuas commendo spiritum meum, illa emisit spiritum."

187. *Askis*=ashes.

197. *Swelt*=died. A.S. *sweltan*, to die, perish.

198-254. L.A.: "Sequenti vero die, sc. dominica, dum circa corpus ejus laudes exsolverent, circa horam tertiam apud Petrogoricas b.

Frontoni missam celebranti et post epistolam in cathedra dormitanti dominus apparuit dicens ei : dilecte mi Fronto, si vis adimplere, quod olim hospitæ nostræ pollicitus es, surge velociter et sequere me. Quo jussa complente subito ambo Tarasconam venerunt et circa corpus ejus psallentes totum officium ambo cæteris respondentibus peregerunt et corpus ejus in sepulchro suis manibus collocaverunt. Verum dum apud Petrogoricas finitis cantibus dyaconus evangelium lecturus benedictionem petens episcopum excitaret, ille vix excitatus respondit : fratres mei, cur me excitastis? Dominus J. Chr. ad corpus Marthæ hospitæ suæ me duxit et ipsam tradidimus sepulturæ, dirigite igitur illuc velociter nuntios qui nobis annulum nostrum, aurum et cyrothecas criseas deferant, quæ, dum ad corpus sepeliendum me aptarem, sacristæ commendavi et ex oblivione dimisi, quia me tam cito excistatis. Missi nuntii et hoc, ut episcopus dixerat, invenientes annulum solamque cyrothecam attulerunt, aliam vero in huius rei testimonium sacrista retinuit." L.A. then adds that a certain brother skilled in letters spoke to the Lord and inquired His name, to whom He made no reply, but showed him a book which He held open in His hand, on one of the pages of which there was written simply the words : "In memoria æterna erit justa hospita mea, ab auditione mala non timebit in die novissimo."

203. At the third hour of the day this was.

204. *Petragorycas*, the modern Perigord.

206. *Mes*=Mass.

207. *Collet*=collect.

214. *Bov*=obey.

239. *Gluwis*=gloves.

255-276. L.A. : "Cum autem ad ejus sepulchrum crebra miracula fierent, Clodoveus rex Francorum christianus effectus a s. Remigio baptizatus, cum gravem renum pateretur dolorem, ad ejus tumulum veniens sanitatem integram reportavit, quapropter illum locum ditavit et trium milliariorum spatio in giro ex utraque parte Rhodani terram, villas et castra dedit locumque illum liberum fecit. Martilla vero ejus famula vitam conscripsit ipsius, quæ postmodum in Sclavoniam pergens et ibi evangelium Dei prædicans post X annum a dormitione Marthæ in pace quievit."

257. *Glowdowe*=Clovis. His name is variously spelled. In the chroniclers it is Cludvecus, Clodoveus, Chlodovechus. In modern German it is Ludwig; in modern French, Louis. He was born in 466, succeeded Childeric his father in 481, married Clotilda in 492, and died in 511. For a good account of him see Smith's 'Dict. of Christ. Bio.'

260. *Neris*=kidneys. Icel. *nyra*, kidney.

264. *Dowit*=endowed.

265, 266. Exempted it from all taxes and burdens.

271. *Towne of clavony*. L.A., Slavonia.

277-288. An addition.

277. *There* = *þire* = there.

278. *Þis* = thus. Of frequent occurrence.

289. *Flavndris* = Flanders.

289-344. This miracle is taken from L.A.'s account of St Mary Magdalene (cap. 96, 10): "Clericus quidam de Flandria, Stephanus nomine, in tantam scelerum immanitatem ceciderat quod, omnia exercens flagitia ea, quæ salutis erant, non solum non facere, sed nec audire volebat. In b. tamen Mariam M. devotionem magnam habens ejus vigiliis jejunabat et festum colebat. Dum igitur ejus tumultum visitasset, Maria M. nec ex toto dormienti nec ex toto vigilantem tanquam mulier formosa lugubres gerens oculos et duorum angelorum dextra lævaque sustentata præsidio apparuit eique dixit: cur quæso, Stephane, indigna meis meritis facta rependis, cur labiorum meorum instantia nulla compunctione moveris? Ex quo enim devotionem in me habere cœpisti, pro te dominum semper instanter exoravi: surge igitur et pœniteas, neque enim ego te deseram donec Deo fueris reconciliatus. Ille igitur mox in se infundi tantam gratiam sensit quod sæculo abrenuntians religionem introivit et perfectissimæ vitæ fuit. In cuius morte visa est Maria M. juxta feretrum cum angelis adstitisse et ejus animam quasi columbam candidam cum laudibus in cœlum sustulisse."

290. *Tyrand* = tyrannical.

292. *Vlewyne* = unkind (?).

310. *Vakkand* = waking.

315. *Ene* = eyes. *vete* = wet.

342. *Dow* = dove. *in* = amid. As a white dove amid angels' song.

XVIII.—EGIPCIANE.

ST MARY of Egypt, so called from the country of her birth, has had her life written by Sophronius, bishop of Jerusalem, in the seventh century. It embodies a tradition of the fifth century, but is not historical. It is given by Migne, 'Patro. Lat.,' lxxiii. 671 *et seq.*; by the Bollandists, 'Acta SS.,' April 2, i. 68-90; by Surius, April 2; and in Rosweydi's 'Vitæ Patrum,' 381 *et seq.* There are brief accounts of it in the L.A., cap. 56, and in the C.SS., iv. 24, fol. 58. In the text the life written by Sophronius is very closely followed, and is evidently the source used by the author. Briefly told, the story of her life is as follows:—Born in Egypt, in her youth she devoted herself to a life of infamy. But going to Jerusalem with a company who intended to celebrate there the feast of the Holy Cross, she was converted, and retired into solitude beyond the Jordan, where she was found by Zozimas, who subsequently administered to her the last sacrament, and buried her in the wilds where she had lived. Her date, as given in Migne, is A.D. 521, under Justin I.; in Fleury, A.D. 421; and in the Boll., A.D. 321.

Her day is April 2 or 9.

In single figures and devotional pictures Mary of Egypt is portrayed as a meagre, wasted, aged woman, with long hair, and holding in her hand three small loaves. Sometimes she is united with Mary Magdalene as joint emblems of female penitence. Mrs Jameson, 'Sacred and Leg. Art,' i. 389.

Analysis—Introduction, touching on the necessity for writing such stories as the following, 1-24; a monk, Zozimas, lived in an abbey in Palestine, and was of great piety, 25-50; he had believed that no man could do more than he had done, and was directed to leave his country and seek an abbey near the river Jordan, which he did, 51-68; arrived at the monastery he tells the reason of his coming, and is welcomed by the abbot, 69-94; a description of the abbey and Zozimas's life there, 95-116; the Lenten custom of the abbey, 117-186; on the first Sunday of Lent Zozimas goes to the river Jordan, and crossed over it

into a wild and deep forest, 187-200; for many days he continued to pass farther and farther into the forest, when, on the sixth hour of the twentieth, as he knelt on the ground towards the east in prayer, he saw a shadow on his right hand in the form of a man: believing it to be a spirit he was afraid, but crossing himself and turning to the left, he beheld a woman bare and black, who immediately fled as he went towards her, 201-242; he comes near enough to her to be heard by her, and bids her wait for him and bless him, but she continues her way to the other side of a vale, and beseeches him not to follow her, but to lend her part of his clothing to cover her nakedness, which he does, when the two ask each other's blessing, 243-294; after a time she addresses him by name, and he, amazed, asks her to tell him who she is, 295-320; they both rise up from the earth, and she requests him to tell her how Christendom fares, who is Pope and who is Emperor, which he does, and requests her to pray for the whole world, lest his coming to her be in vain, 321-343; she prays, and while in the act of so doing is raised a cubit and more from the earth and so remains, 344-360; Zozimas falls to the earth in terror and imagines she is a spirit, when she gently chides him, makes the sign of the cross upon herself, and prays for their mutual deliverance from the enemy, 361-384; Zozimas again asks her to tell him who and whence she is, and for what cause she has so long dwelt there, and to answer all his questioning, 385-413; she replies by saying that she fears he will flee away when he hears how defiled she has been, but promises, and begins to tell him of her life, 414-440; she was born in Egypt, and when twelve years of age went to Alexandria, and there gave herself up to wickedness, 441-470; one day she saw men preparing a ship for sea in order to proceed to Jerusalem, and entreated them to let her accompany them, which at length they did, 471-550; arrived at Jerusalem, Mary goes with the ship's company and attempts with them to enter the Temple in order to keep the feast of the Holy Cross, but each time she attempts to force her way in she is thrust back, 551-605; at last, from weariness, she lay down in a corner of the court, sobbing with grief and sorrow because of her sins, when, looking up, she suddenly saw an image of Our Lady, and prayed her to have mercy upon her and to purify her, so that she may have entrance into the Temple and sight of the joyful tree, promising to leave her sins and go wherever she may lead her, 606-688; her prayer was heard, she entered the holy house, and remained there long in an ecstasy, 689-704; recovering herself, she was filled with joy, and throwing herself on her knees she prayed to the Virgin, when, hearing a voice commanding her to pass the Jordan if she would find rest, she immediately obeys it, and receives on her way three pennies from a good man, who sees her haste, to buy food, 705-768; next follows a passage from the author in praise of the Virgin, 769-834; with the three pennies Mary purchased three loaves, and on the third day came to a church near the Jordan, and was there baptised:

having washed in the river, she returned to the church, where she confessed, and received the sacrament, and on the following day crossed to the wilderness on the other side of the river, where she has since dwelt, 835-886; in answer to his questions, she tells Zozimas of the food by which she has been sustained, 887-908; of her temptations, 909-988; of her clothing and privations, 989-1048; when he has heard all, Zozimas runs to kiss her feet, and asks her blessing; she adjures him to keep secret all she has told him, and bids him return to his abbey, and to come to the Jordan in the Lent of the following year, bringing with him the sacred elements, that she may receive the Communion at his hands, but forbids him to cross the river when he comes, and bids him come alone: at the same time she bids him warn the abbot of his convent that they have need of amendment: after this she leaves him, and he returns home, 1049-1134; next Lent the fever took Zozimas, but on Holy Thursday he recovered, and taking the holy sacrament with him and food, he came to the river-side and sat down waiting the coming of Mary, and waits so long that he fears she is not coming, but he suddenly sees her on the other side, and immediately afterwards making her way across, walking on the water, 1135-1224; he administers to her the Communion, when she bids him return to his abbey and come again on the same day of the following year, and crossing the river, go to the place where he had first seen her: he gives her of the food he has brought, and she passes away beyond the river in spite of his tears, 1225-1286; the following year he obeys her command, and proceeding to the place of their first meeting, finds her dead and prepares to bury her body, when he finds a letter written by Mary and addressed to himself, 1287-1374; a lion assists him to bury her, and he returns home and tells the abbot and his brethren what he has seen and Mary's warning, 1375-1466; conclusion, 1467-1490.

The source used by the author is not the short chapter (56) in L.A., but the Life by Sophronius, for which see above.

4. *Sauchtnyn*=reconciliation. Cf. l. 1485. See Bradley, sub *sāhten*.
14. *Dysparyt*=hopeless.
26. *Forsit*=forced.
32. *3ozamas*=3ozimas. The name is spelled in different ways.
40. *Illustracione*=enlightenment.
48. *Parfytar*=more perfect.
55. *Strewine*=striven.
56. *O[u]r-dryvine*=completed. Cf. l. 117.
57. As to thee is possible.
61. *Vyt*=wit, know.
62. *Hele*=salvation.
63. *Kithe*. Cf. kith and kin.
65. *Flume*=river. O.Fr. *flum*; Lat. *flumen*, a river.

69. *Fut-hate*=in all haste. Cf. note to II. 1164, and to IV. 160.
 77. *Ryfe*=abundantly. Icel. *rífr*, munificent, abundant.
 81. *Coplyt*=coupled.
 84. *Mays*=makes.
 98. *Schaldand*=ardent. V.P. "spiritu ferventes."
 110. *Stekyt*=shut.
 114. *Þayire*=their.
 121. *Clenge*=cleanse. *entent*=intent=mind.
 126. *Oyse*=use.
 127. *Oratore*=oratory. See XVI. 907 and note.
 137. *Reherse*=repetition.
 138. *Nocturne*. V.P.: "et psallentes consona voce; Dominus illuminatio mea et salus mea, quem timebo?" &c.
 143. *Bot þat ne was*=but that was not.
 151. *To hele his corce*=to cover his body.
 152. *Mad na forse*=made no account.

" For veriour na *fors* suld ma,
 Quhethir he mycht ourcum his fa,
 Throu strynth, or throu sutelte."

—'Bruce,' v. 85.

158. *Be hyme ane*=by himself, alone.
 162. *Lufyt*=*lifyt*=lived.
 164. *Al-sat*=although. More usually *set*, as in l. 797.
 166. *Declyne*=turn.
 170. *Deand*=dying.
 173. *Nowne*=noon.
 174. *But ony hone*=without any delay. See XIX. 436.
 184. *Vathe*=*wath*=harm.
 190. *Vane*=won, reached.
 191. *Hole*=hollow. Cf. *depe*, l. 403.
 192. *Areste*=delay. O.Fr. *arest*.
 193. *Think*=thing. A frequent spelling.
 194. This line seems to give the opposite of what is meant, which ought to be, "just as a man seeking something which he *wanted very much* to find"; so that *he* should perhaps be omitted and *mekyll* read instead of *nocht*.
 197. *Acht*=ought. M.E. *aghten*, to owe.
 201. *Dawynge*=dawning.
 203. *Syse*=*sithis*, pl. of *sith*, a time.

" And hap him fell, that he did swa;
 That gert him victor haue feill suß."

—'Bruce,' xv. 393.

205. *3erd*=earth, ground.
 212. He saw a shadow.
 217. *Sanyt*. See note to I. 521.
 225. *Streke*=straight, lank.

226. *Rekand*=reaching. *na*=than. See Murray's 'Dialects of the S. Counties of Scotland,' p. 169.

233. *Nothyre fule*=neither fowl.

234. *Fra*=since.

236. *Grathly*=well. Icel. *greiðligr*, suitable.

240. *Very*=weary.

248. *Abyd*=await.

249. *Suppos at*=although that, although.

260. *Mycht he na had*=he had no strength.

261. *Sychit*=sighed. *sar*=sore.

268. *Rek*=reach.

269. *Dene*=dean. The office of *decanus monasticus* is almost as ancient as cenobitism. The duties of the holder of the office in the East was to superintend the younger brethren, to drill them in self-denial, to encourage them to confess their most secret thoughts. The novices whose first year of probation was just passed were his especial care. Augustine speaks of the dean as having ten monks under his care; but Jerome speaks of him being over nine. See Smith's 'Dict. of Christ. Antiq.'

274. *A lytil we*=a little while.

278. *Schenys*=shines. *lest*=list, impers. *vast*=waste.

280. *Haikis*=cloths. A *háik* among the Arabs is a large piece of woollen or cotton cloth, worn over the tunic but under the burnoose. The word occurs in Scotch as the name for a piece of a woman's clothing. See Jamieson, sub *haik*.

295-304. V.P.: "Post multarum horarum spatia dixit mulier ad Zosimam: Abba Z. tibi competit benedicere et orare: tu enim presbyterii honore fultus es, et plurimis jam annis sancto assistis altari, et donis divinitatis Christi secreta rimaris. Hæc verba Zosimam in magnum timorem et certamen magis inducebant."

299. *Seyre priueteis*=various secrets, or mysteries.

300. *Sacryt*. See note to XIII. 113. The reference is to the sacrifice of the Mass. [*pat*] *al mad of nocht*=Christ.

324. *Mele*=say.

326. *Ald*=old man; so in ll. 385, 437.

337. *God*=good.

348. *Bede*=pray. A.S. *biddan*, to pray, pt. t. *bæd*.

353. *But lippis stering*=her lips not moving.

358. *Blenkyt*=looked. Du. *blinken*; Swed. *blinka*; Dan. *blinke*, to shine, look at; Mod. Engl. and Scot. *blink*.

"Qvenne þe balefulle birde *blenked* on his blod."

—'Aut. Art.,' xlii.

359. *Cowte*=cubit.

365, 366. V.P.: "Putans ne spiritus esset qui se fingeret orare."

366. *A spyrit*, evidently an evil spirit.

367. *Yt*=it.

370. *Sclanderis*=slanders.

375. *But fantasy*=without deceit.

378. As a proof that she was not an evil spirit—the sign of the cross being all-powerful to put all such to flight.

381. *Wethyrwyne*=enemy, *i.e.* Satan.

383. *Purches*=endeavour, contrivance, snare.

“ For scho tald haly to the king
Thair purpos and thair ordanyng
And how that he suld haf beyn ded,
And sowlis ryng in-till his sted ;
And tald him werray takynnyng
That this *purches* wes suthfast thing.
And quhen the king wist it wes swa,
Sa sutill *purches* can he ma,
That he gert tak thame euirilkane.”

—‘ Bruce,’ xix. 30, 32.

384. *Buschment*=ambush. Cf. O.Fr. *embuschement*, an ambushade.

385. *Grete*=tears. Cf. XVI. 751.

391. *Hele*=conceal. Cf. ll. 151, 503.

393. *Quhyne*=whence.

397. *Franynge*=question.

404. *Vet*=know.

405. *Lef*=leave, keep back.

408. *Dreyt*=endured.

“ Sall na man say, quhill I may *dre*,
That strynth of men sall ger me fle !”

—‘ Bruce,’ xviii. 33.

A.S. *dreogan*, to endure, suffer.

418. *Vlatsum*=loathsome. “ Thai ere brokyn fra oyse and strenght of reson, and *wlathsum* thai ere mayd in thair wickidnessis : that is, in thaire vile lustis and ill dedis, swa mykill that nane is of thaim that goed dos.”—Hampole, Psalter 190, Ps. lii. 2.

438. *Dunynge*=*dungine*=beaten, whipped.

454. *Vylte*=filth, vileness. Cf. *vilte*, l. 525.

“ Bot neuer 3et in no boke breued I herde
þat euer he wreke so wyþerly on werk þat he made
Ne venged for no *vilté* of vice ne synne.”

—‘ E. E. Allit. Poems,’ c. 199.

O.Fr. *vilté*.

459. *Ser*=several, many.

463. *Thygand*=begging. “ þe King forbiddis þat ony cumpanyss pass in the cuntree apone þe Kingis liegis to thige or sorne.”—Records of Parl., 1474. “ Sall thige þar meit in somer.”—Ibid., 1240.

See also Jamieson. Icel. *þiggja*, A.S. *þicgan*, to receive. Still in use.

465. *Seldyne*=seldom.

“Quha wyll abyd, and be nocht bet
 Quhill ded haf done his certan det,
 Is *seldin* lord of his delyte,
 Bot tynis tyme, ef and profyt.”

—‘Ratis Raving,’ 1921.

See Skeat, sub *seldom*. *spane*=span. A.S. *spinnan*, to spin. V.P.:

“Multoties stuppam filando.”

466. *3ed wod*=went mad.

467. *Valouand*=wallowing.

468. *Medyng*=midden.

471. *Sowne*=*synne*=sin.

473. *Luby*=Libya.

488. *pat* for *at*.

493. *Are*=mercy. A.S. *ār*; Icel. *ær*, honour, mercy. See Bradley.

510. *Rok*=spindle. Still in use.

518. *Schipfare*=voyage.

520. *Thrange*=pressed. A.S. *þringan*, to throng, press.

524. *Laucht*=laugh.

525. *Vilte*. See note to l. 454.

527. *Eris ere*=ears hear.

528. *Vlatsum*. See note to l. 418.

534. *Mysknew*=did not know.

536. *As*=has.

542. *Swelyt*=swallowed. A.S. *swelgan*, *sweolgan*; Icel. *svelga*, to swallow.

543. *Gyrne*=snare. “I considerit the gret differens, betuex wisdom and foly, eroure and rychtwisnes, and amang al thir I fand the woman mar bitter na the ded, quhilk is the *gyrne* of the hunter to tak the wild bestis.”—Ratis Raving, 695. Icel. *görn*, gut from which snares were made. *Mak*=maik, the like, equal. “And gif euer scho dois the *maik* in tyme cumyng.”—Burgh Rec. of Aberd., 12th March 1539. The word is still in use both in Scotland and in the north of England.

544. *Vrak*=vengeance, torment. Cf. XIX. 356.

546. *Peryst*=perished.

550. *Schawit*=*savit*=saved.

553. *Bad*=abode.

560. *Cane me to ga*=did go to me.

564. *Fer*=far, much.

566. *Schauyt*=shown.

568. *Tysand*=enticing.

572. *I ne spard*=I did not spare.

574. *Wonnyng*=brought (lit., *won* or *got*).

579. *Thryswald*=threshold. See Skeat.

581. *Thrustyne*=thrust, pressed. Cf. 607.

586. *Sowit*, read *sollit*=soiled, defiled. A.S. *solian*, to sully.

593. *Treswald*=*threshwald*. See above, l. 579. *Falze*=fail.
 596. *Late*=hindrance. See l. 615. Cf. "let or hindrance."
 598. *Ythandly*=steadily.
 606. *Of ned me wörthit*=I had of necessity.
 607. *Thrungyne*=thrust.
 609. *Nuke*=nook. Mod.Sc. *neuk*.
 610. *Aynd*=breath.
 611. *Sobyne*=sobbing.
 613. *Bannand*=banning, cursing.
 615. *Let*. See above, l. 596.
 619. *Vilte*. See note to l. 454.
 624. *Wed*=pledge.
 627. *Angusne*=*anguise*=anguish. O.Fr. *anguisse*. *quowke*=
 quaked. See *quok*, l. 702.
 632. *At al*=with all.
 636. *Warlo*=warlock, deceiver. A.S. *wárloga*—*wár*, truth, and
loga, a liar.
 642. *Laydis* for *lady*.
 645. That am so foul within and without.
 655. *Clerte*=purity. *Clarté*, *clerté*, *cleernesse*, light; *brightnesse*,
 lustre, transparency.—Cot.
 657. *Lake*=reproach.

"Thai sper nocht quhat men sais of thaim
 Quheper *lak* or honor, lof or scham
 Thai wyll nocht tak in hart & see."

—'Ratis Raving,' 3092.

663. *Wil of wane*=devoid of refuge.
 673. *Alsa wittirly*=as certainly. Cf. XIX. 171.
 677. *Borcht*=pledge. A.S. *borh*, a surety.
 680. *Mel*=meddle. See 'Cath. Anglic.,' p. 233, n. 5.
 682. *Sowne*=son.
 689. *Bone*=prayer.
 692. *Bar*=bore. *Ferme*=decreed. O.Fr. "*Ferme*, stable, sure,
 settled; also decreed, ratified," &c.—Cot. *Floure*=flower.
 694. *Ekand*=urging.
 701. *Redure*=fear.

"Forwhi þan, als þe buke bers witness,
 Sal noght be shewed bot rightwysnes,
 And grete *reddure*, with-uten mercy,
 Until alle synful men namely."

—Hampole, P.C., 6091.

Icel. *hrædr*; Swed. *rädd*.

704. *Extasy*=trance. O.Fr. *ecstase*, "an ecstasie, swooning, trance"
 Cot.—Low Lat. *ecstasis*, a trance; Gr. *ἔκστασις*.

706. *Bowte*=boot, remedy, help. Cf. Laurence Minot—

"And unto thee I bid a bone
 For þu ert *bute* of all my *bale*."—i. 4.

707. *Berch*=*borch*. See l. 677 and l. 942.

717. *Schryft*=confession.

719. *Paythment*=pavement. O.Fr. *pavement*; Lat. *pavimentum*, a hard floor.

723. *Thraw*=a throw, a little space of time.

“ Quhen the marschall the letteris saw,
He vmbethocht him than a *thraw*.”

—‘Bruce,’ xvii. 40.

724. *Borrowgange*=suretyship. See Murray, sub *borrowgang*.

733. *Wrak*=punish. A.S. *wrecan*, to avenge.

746. “In the way of salvation.”

752. *Increly*=earnestly.

760. *þus* for *þis*. Of frequent occurrence.

769-834. An addition.

770. *þis*=*þus*. The two words are often interchanged.

771. *Sowit*, read *sollit*. See note to l. 586, and cf. XIX. 644.

777. *Pece hyr sowne*=reconcile her son.

784. *Halouys*=saints.

788. *Mysterful*=needful.

794. *Trowne*=*throwne*, throne.

“Trew King, þat sittes in *trone*.”

—L. Minot, i. 1.

795. *Warne*=refuse.

797. *Set*=although.

“Set this my werk full feble be of rent,
At the request of ane lorde of renowne,
Of ancistry noble and illuster barowne.
.
.
.
.
.
Quhilk with grete instance diuers tymes seir,
Prayit me translait Virgill or Omeir.”

—G. Douglas, ‘Virgil,’ ii. 5. 30.

839. *Lawis*=loaves.

851. *þe thred our*=the third hour.

852. *þe 3at wane*=got to the door.

861. *Bywiste*=abode. See Murray, sub *bewiste*.

865. *Stond*=a while. A.S. *stund*, a period.

866. *Fond*=go. A.S. *fundian*, to go forward.

870. *Tyfte*=meet, fit. O.Fr. *tiffer*, to deck. See Cotgrave, sub *tiffer* and *attiffer*.

885. *Wastrone*=desert.

886. *Cotynualy*=*contynualy*=continually.

888. *To þat fre: fre* (cf. 773) is used substantively and =woman. So again in l. 1260. Cf. *þat auld*, l. 326, &c.

905. *Thoctis* for *thochtis*.

938. *Mayne*=moan.

948. *Corce*=body. Cf. *corse* of l. 960.
 951. *Nefis*=fists. *downynge*=*dungyn*, beaten. Cf. l. 438.
 961. *Schald*=burn. Cf. l. 98.
 962. *Sal*, read *sar*.
 967. *Borowgane*=suretyship. Cf. l. 724.
 978. *Ful*=foul.
 980. *Hartly*=mental, spiritual.
 981. *Wastyrn*=*wastine*=desert. Cf. ll. 885, 998, and 1298. See note to II. 838.
 983. *Fawndinge*=*fanding* (1014)=temptation.
 984. *Ourdryvyn*=past. Cf. l. 56.
 988. *Dressis*. Cf. Minot—

“ And *dresce* my dedes in þis dale.”—i. 8.

992. *Sene syne*=since then. Still common.
 996. *Gres*=grass, herbs.
 998. *Þus waste*=this waste.
 1002. *Elde*=age.
 1011. *But spret*=without spirit—*i.e.*, life. *steringe*=motion.
 1044. *To doctrine*=to indoctrinate, to teach.
 1045. *Þus is þe hend*=this is the end.
 1053. *Hyme ane*=himself alone.
 1061. *Fond*. See note to l. 866.
 1062. *To*=on.
 1069. *Fare*=go. Icel. *fara*, to go. *gat*=way.
 1075. *Trawale*=task.
 1078. *Haly faste*=Lent.
 1080. *War wone*=were wont.
 1089. *And*=if.
 1099. *Commond*=communed, communicated.
 1115. *Þat ald*=that old man. Cf. l. 326.
 1118. *Hol*=depth, hollow. Cf. l. 191.
 1147. *Tholmoudly*=patiently.
 1149. *Feris thur[s]day*=Holy Maundy or Thursday. This may be the right reading; but *Fuirsdai* is still common for Thursday, and *feris fursday* may perhaps be better.
 1167. *Teynd*=tenth part.
 1171. *Gowand*=gazing.

“ This tyme, quod sche, to stair and to devise
Gowand on figuris, is nocht necessary.”

—G. Douglas, iii. 11. 1.

1179. *For fawt of bat*=for want of boat.
 1182. *Alienit*=alienated.
 1187. *Ferrare*=farther, opposite.
 1195. *Kyde*=showed herself.

1209. *Dry*=dry land.
 1230. *Commonyt*=communicated. Cf. l. 1099.
 1254. *Deyngze*=deign.
 1257. *Skepe*=skep, a small basket.
 1282. *Raklase*=reckless, thoughtless.
 1298. *Westerne*=waste, wilderness. Cf. l. 981 and note.
 1312. *Peryd*=paired, compared.
 1331. *Nycht*=approach.
 1334. *Feryt*=*afferyt*=was fitting.
 1344. *Ȝeld*=tribute, debt. A.S. *geld*, *giel*.
 1366. *Spad*=sped.
 1372. *Wreche*=wretch. *wark*=sufferer. Cf. A.S. *wærc*, and Icel. *verkr*, pain, which still survive in North E. *wark*, pain, as in *head-wark*, *tooth-wark*, &c. Cf. Bradley, sub *werk*.
 1374. *Spad na schule*=spade nor shovel.
 1381. *Fore-fastit*=spent with fasting.
 1389. *Auchful*=awful. Cf. XIX. 27.
 1392. *One mene*=remember.
 1411. *Lome*=tool. A.S. *gelóma*, a tool, instrument.
 1414. *Clukis*=claws.
 1419. Read, Depe *and* ful.
 1423. *Wysche*=washed.
 1427. Naked, except that old clout.
 1431. *Cled*=clad, covered.
 1442. *Forwunderit*=amazed.
 1446. *Wreyt*=disclosed.
 1471. *Lawit*=unlearned.

XIX.—CRISTOFORE.

ST CHRISTOPHER was baptised by St Babylas, the martyr-bishop of Antioch, and suffered martyrdom during the persecution under Decius, about the year 230, in Lycia. Beyond this nothing certain is known about him. Both in the East and in the West he has always been had in great veneration, and has been made the subject of a great number of legends, most of which are collected together in the story given by Voragine, which is in parts followed in the text. According to this he was of Canaanitish origin. Before his conversion he bore the name of Reprobus, according to one account, and according to another that of Oferus. He is said to have been of great height and immense strength. One legend bore that he had the head of a dog, and M. Didron says that he has seen him so represented in the East. In the Menology of Basil II. the story of his cynocephalism is set aside and treated as an idle tale. Having resolved to serve only the strongest of all, he entered the service of the king, and finding that the king feared the devil, he went in search of the latter and served him. But seeing the devil take fright at the Cross, he left him and went in search of Christ. After long search a hermit taught him the Gospel, and having no taste for fasting or praying, the hermit showed him that he might serve Christ by carrying travellers across a river which ran broad and deep near his hermitage, and over which there was neither bridge nor ferry. On one of the banks of this river Christopher built his lodging, and carried passengers across for the love of Christ. One night he was awakened by the cry of a child imploring him to carry him across the stream. Entering the water with the child on his shoulders, Christopher found his burden growing heavier and the water deeper and stronger with every step, so that it was with the utmost difficulty that he reached the opposite side. Here, in the person of the little child, Christ was revealed to him. After this he is said to have gone from place to place preaching the Gospel. Among his converts, which were numerous, were Aquilina and Nicæa, who also suffered martyrdom during the Decian persecution. His relics

were conveyed to Toledo in Spain, and afterwards to France, in both of which countries are many dedications to him. See Smith's 'Dict. of Christ. Biogr.,' and the references at the end of the article.

His day is July 25 in the West, and May 9 in the East.

In art he is always represented as of gigantic stature, carrying our Saviour as a little child on his shoulders, as described in the text. "Since," remarks Mrs Jameson, "the very sight of St Christopher is supposed to bring an accession of strength, fortitude, and confidence in the divine aid, it is fortunate that there can be no mistake about him, and that it is so peculiar as to be instantly recognised. He stands above the ankles in water; his proportions are those of a Hercules. According to Greek formula he should be beardless, and some of the Italian pictures so represent him, or with very little beard; but the Germans give him a strong black beard and a quantity of black bushy hair, the better to express the idea of physical strength and manliness. The infant Christ is seated on his shoulders, and bears in His hand the globe as Sovereign and Creator of the world; more rarely it is a cross, as Redeemer: but the former, considering the significance of the subject, is the more proper emblem. In general he is looking up to the divine infant, but sometimes also he is looking down and making his way painfully and anxiously through the rising waters; he seems bending under the miraculous burden, and supports his steps with a staff, which is often an entire palm-tree with the leaves and branches. In the background is a hermit bearing a lamp or torch, to light him on his way."—Mrs Jameson, 'Sacred and Legend. Art,' ii. 444.

Analysis—Since Christopher is had by many in great devotion and affection, the author will tell his story as he finds it in the legend, 1-22; his birth and great size and strength, 23-30; he seeks for the most mighty, and believing that the king is, serves him, 31-54; a minstrel appears at the court and sings, when Christopher notices that the king crosses himself whenever he hears the name of the devil, 55-66; he inquires of the king why he does this, and learning that it is from fear of the devil, he quits him and goes in search of the latter as the strongest, 67-100; in a wilderness he meets the devil and serves him, but finding that the devil is at great pains to avoid a cross, and learning the reason, he leaves him to go in search of Christ, 101-150; he meets with a hermit, who tells him of Christ, and urges him, in order to find Him, to give himself to abstinence and prayer, but he refuses, 151-192; he then tells him that if he will carry men across a river hard by, where there is neither bridge nor boat, and where many are drowned when attempting to cross, Christ will appear to him, 193-205; to this Christopher agrees, 206-210; he carries many over, and at last a Child, who gives him a token that he is Christ, 211-276; thence he passes to a town where the inhabitants speak a language with which he is unacquainted, and prays for power to

speak to the people in their own tongue, and his prayer being heard, he preaches, 277-308; a judge smites him, when, planting his staff into the ground, he prays that it may bear flower and fruit, so that the people may see and believe, 309-336; the staff is clad with leaves and bark and bears fruit, and eight thousand are converted, 337-346; when the king hears of this he sends two hundred knights and more to seize him, but finding Christopher in the act of praying, they fear to touch or speak to him: others also are sent for the same purpose, but in vain, 347-360; Christopher afterwards accosts them and converts them, after which he goes with them to the king, 361-389; he is questioned by the king, who threatens him unless he consents to sacrifice to his gods, 390-432; Christopher is then cast into prison, when the king sends two women, named Nicæa and Aquilina, to tempt him, 433-460; the two women are converted by Christopher, 461-484; the king, hearing of this, causes the women to be brought before him—Christopher also is sent for,—and the three, after being tormented, suffer martyrdom, 485-630; a gloss of St Ambrose, 631-686; conclusion, 686-694.

Source—Cf. L.A., cap. 100, and C.SS., vi. 135.

1-22. Introduction.

1. The cultus of the saint was extremely popular during the thirteenth and following centuries throughout almost the whole of Western Christendom. It was the custom to place his image in conspicuous places, and to paint it of colossal size on the walls of churches and houses. His effigy was usually accompanied by an inscription to the effect that on what day soever the face of St Christopher was seen, the beholder should not fail or faint or die. See Mrs Jameson's 'Sacred and Legendary Art,' ii. 443, 444.

6. *Quhene* = whence.

9. "The earliest woodcut which exists, and of which it is possible to fix the date, is a rude figure of St Christopher, of German design and execution, represented in the usual manner, except that there is a water-mill and a miller in the foreground. It is inscribed—

'Cristofori faciem die quacunque tueris
 Illa nempe die morte mala non morieris.'

Literally, 'On whatsoever day thou shalt behold the face of St Christopher, surely on that day thou shalt not die an evil death.' It was evidently intended to circulate among the labouring poor, as an emblem of strength and consolation, and quite as intelligible then as Bunyan's 'Christian in the Slough of Despond' would be now.—Ibid., 447, 448.

15. *Blyne*. See note to I. 514.

17-22. L.A.: "Christophorus ante baptismum dicebatur Reprobis, sed postmodum Christophorus dictus est, quasi Christum ferens, eo

scilicet, quod Christum *quatuor* modis portavit, scilicet in humeris per traductionem, in corpore . . . in mente . . . in ore."

23-30. L.A.: "Christophorus gente Cananæus, procerissimæ staturæ vultuque terribili erat et xii. cubitos in longitudine possidebat."

26. *Fasone*=appearance. He is thus described in the 'Liturgi Mozarabica':—

" Elegansque statura,
Mente elegantior,
Visu fulgens, corde vibrans,
Et capillis rutilans."

—Migne, ii. 1167.

30. *Cubitis*. So L.A. C.SS. has *pedes*.

31-54. L.A.: "Qui ut in quibusdam gestis suis legitur, cum staret cum quodam rege Cananæorum, venit sibi in mente, ut majorem principem, qui in mundo esset, quæreretur et ad eundem secum moraturus accederet. Venit igitur ad quendam maximum regem de quo generalis fama habebatur quod majorem mundus principem non haberet. Quem rex videns libenter recepit et in sua curia manere fecit."

45. *Wittis*=know: imperat. mood, plu.

47-50. Not in L.A.

55-94. L.A.: "Quodam autem die joculator quidam cantionem coram rege cantabat, in qua frequenter dyabolum nominabat. Rex autem cum fidem Christi haberet, quemcumque dyabolum nominari audiebat, protinus in faciem suam crucis signaculum imprimebat, quod videns Christophorus plurimum admirabatur, cur hoc rex ageret et quidnam hujusmodi signum sibi vellet. Cum autem de hac re regem interrogaret, et ille hoc sibi manifestare nollet, respondit Christophorus: nisi hoc mihi dixeris, tecum ulterius non manebo. Quapropter coactus rex dixit ei: quemcumque dyabolum nominari audio, hoc signo me munio timens, ne in me potestatem accipiat mihi que noceat. Cui Christophorus: si dyabolum, ne tibi noceat, metuis, ergo ille major et potentior te esse convincitur quem in tantum formidare probaris; frustratus igitur sum spe mea putans quod majorem et potentiorum mundi dominum invenissem; sed jam nunc valeas, quia ipsum dyabolum quærere volo, ut ipsum mihi in dominum assumam et ejus servus efficiar."

57. *Cheste*=gest, story.

65. *He* for *Christofore*; but the sentence is confused.

78. *Vaittis*=watches with evil intent—

" Bot neuer þe les ay er þai boune
To wait England with sorow and schame."

—Minot, i. 64.

" His lufers he desayves and fayles;
His despisers he waytes ay,
Als shadow to tak to his pray."

—Hampole, P.C., 1186.

“ And giff ony thar-at war wrath,
 Thai *watyt* hym wele with gret scaith ;
 For thai suld fynd sone enchesone
 To put hym to destructione.”

—‘ Bruce,’ i. 202.

O.Fr. *waiter*, *gaiter*, to watch, observe.

79. *Wryk*=*wyrk*, work.

95-114. L.A.: “ Discessit igitur ab illo rege et dyabolum quærere properabat. Cum autem per quandam solitudinem pergeret, vidit magnam multitudinem militum; quorum quidam miles ferus et terribilis veniebat ad eum et quonam pergeret, requisivit. Cui C. respondit: vado quærere dominum dyabolum, ut ipsum in dominum mihi assumam. Cui ille: ego sum ille quem quæris. Gavisus C. se sibi in servum perpetuum obligavit et ipsum pro domino accepit.”

96. *Roydly*=hurriedly.

97. *Avysment*=heed. O.Fr. *avisement*, advisement.

98. *Pluyk*=staff. Gael. *ploc*, a block of wood, stump of a tree.

99. *But lese*=without deceit, *i.e.* in truth. Cf. XVII. 137 and note.

105. *Auful*=*auchful*=awful.

114. *Aythe*=oath.

115-150. L.A.: “ Cum ergo ambo pergerent et in quadam via comuni crucem erectam invenissent, mox ut dyabolus ipsam crucem vidit, territus fugit et viam deserens per asperam solitudinem Christophorum duxit et postmodum ipsum ad viam reduxit. Quod videns C. et admirans interrogavit illum, cur in tantum timens viam planam reliquerit et tantum devians per tam asperam solitudinem ierit. Quod cum ille nullatenus indicare vellet, dixit C.: nisi mihi hoc indicaveris, statim a te discedam. Quapropter compulsus dyabolus dixit ei: quidam homo, qui dicitur Christus, in cruce fixus fuit, cuius crucis signum cum video, plurimum pertimesco et territus fugio. Cui C.: ergo ille Christus major et potentior te est, cuius signum in tantum formidas? In vanum igitur laboravi nec adhuc majorem mundi principem inveni. Jam nunc valeas, quia te volo deserere et ipsum Christum inquirere.”

120. *Affray*=alarm. O.Fr. *esfrei*, attack, alarm.

134. *Fowt*=foot.

151-185. L.A. is shorter: “ Cum igitur diu quæsivisset, qui sibi Christi notitiam indicaret, tandem ad quendam eremitam devenit, qui sibi Christum prædicavit et in ejus fide ipsum diligenter instruxit, dixitque eremita Christophoro: rex iste cui servire desideras, istud requirit obsequium quia frequenter jejunare oportebit.”

158, 159. *pat*=at.

171. *Witterly*=surely. Cf. XVIII. 673.

173. *Lacht*=took.

174. *Fath*=faith.

186-210. L.A.: “ Cui C.: aliud requirat obsequium, quia istam rem

nequaquam agere valeo. Rursus eremita: multas quoque orationes te sibi facere oportebit. Cui C.: nescio, quid sit hoc, nec huiusmodi obsequium perficere possum. Cui eremita: nosti talem fluvium in quo multi transeuntes periclitantur et pereunt? Cui C.: novi. Et ille: cum proceræ staturæ sis et fortis viribus, si juxta fluvium illum residues et cunctos traduceres, regi Christo, cui servire desideras, plurimum gratum esset, et spero quod ibidem se manifestaret. Cui C.: utique istud obsequium agere valeo et me sibi in hoc servitutum promitto."

185. *Wordis þe*=te oportet.

192. *Dyses*=discomfort, labour, trouble.

204. *þe latand*, &c.=thee letting, or causing, to know without any doubt.

211-216. L.A.: "Ad prædictum igitur fluvium accessit et ibidem sibi habitaculum fabricavit, portansque loco baculi quandam *perticam* in manibus, qua se in aqua sustentabat et omnes sine cessatione transferebat."

211. *Flud*=river. A Breton makes this the stream which runs through Dol.

212. *Luge*=lodge, hut. O.Fr. *loge*.

215. *Ployk*. See note to l. 98.

216. *Perktre*=a perch measure, a pole five and a half yards long.

217-238. L.A.: "Evolutis multis diebus cum in domuncula sua quiesceret, audivit vocem cuiusdam pueri se vocantis et dicentis: Christophore, veni foras et me ipsum traducas. Concitus C. exsiliit, sed neminem reperit, rediensque in domunculam suam iterum vocem se acclamantis audivit. Qui rursus foras cucurrit et neminem invenit. Tertia vice ab eodem ut prius vocatus exiit et puerum quendam juxta ripam fluminis invenit, qui Christophorum, ut se traduceret, obnixe rogavit."

224. *Store*=pole.

"And at ane other syde with felloun feyr,
Mezenthus the grim, apon a speyr,
Or heich sting or *stour* of the fyr tre,
The blak fyre blesis of reik inswakkis he."

—G. Douglas, iii. 248. 27.

Dan. *stoer*.

228. *Lenyt*=leaned, reclined.

"Of drefling and dremis quhat dow it to endyt?
For, as I *lenyt* in a ley in Lent this last nicht,
I slaid on a swevynnyng, slummerand a lite."

—G. Douglas, iii. 142. 2.

A.S. *hlānan*, to lean, incline.

239-276. L.A.: "Christophorus igitur puerum sibi in humeris elevans et baculum accipiens flumen transiturus intravit. Et ecce aqua fluminis paulatim intumescebat et puer instar plumbi gravissime ponderabat, quantoque magis procedebat, tanto amplius unda crescebat

et puer magis ac magis Christophori humeros pondere intolerabili deprimebat, adeo ut C. in angustia multa positus esset et se periclitari formidaret. Sed cum vix evasisset et fluvium transfretasset, puerum in ripa deposuit eique dixit: in magno periculo puer me posuisti et adeo ponderasti quod, si totum mundum super me habuissem, vix majora pondera præsensissem. Ad quem puer respondit: ne mireris, Christophore, quia non solum super te totum mundum habuisti, sed etiam illum qui creavit mundum, tuis humeris bajulasti; ego enim sum rex Christus tuus, cui in hoc opere ipse deservis; et ut me verum dicere comprobes, cum pertransieris, baculum tuum juxta domunculam tuam in terra fige et mane ipsum floruisse et fructificasse videbis, statimque ab oculis ejus evanuit. Veniens igitur C. cum baculum suum in terram fixisset, mane surgens invenit ipsum ad modum palmæ frondes et dactylos pertulisse."

243. *Wod*=waded. A.S. *wadan*; pret. *wod*.

246. *Euiare*=heavier.

247. *Vnese*=uneasily, with difficulty.

251. *Dises*=distress.

255. *Þu ne bare*=thou baredst not.

260. *Kink*=king. The change of *g* into *k* is frequent.

262. *Sane*=say. See Bradley, sub *seggen*.

268. *Bewist*=dwelling. Cf. note to XVIII. 861.

269. *Longart*=lodging. O.Fr. *longard*.

274. *Fluryst*=flourished.

The Breton legend referred to above is extremely quaint. According to this, Christ and the Twelve Apostles come to the ford and request to be carried over. One by one Christopher takes them up in his brawny arms and conveys them across, when he is asked by the Saviour to name his reward. St Peter whispers to him to ask for Paradise, and is told to mind his own business by the saint, who asks that whatsoever he wishes for may come into his sack. The prayer is granted, but he is warned never to wish for money or for anything he does not really need. Time went on, and Christopher observes the warning, filling his bag only with bread, fruit, and vegetables, most of which he gives to the poor. At last, however, he falls into temptation. One day, passing along the main street of Dol, he stops before the window of a money-changer, where he sees piles of gold and silver. The Evil One is at hand; Christopher yields; his sack is soon filled with money; and from one sin he falls into others. One day he has eaten a luxurious dinner, and lain down on the grass in the shade. The Evil One appears and begins to mock and gibe at him. Before long the two are fighting out their dispute, when, sorely pressed, Christopher wishes the Evil One were in his sack. The wish is no sooner uttered than it is fulfilled, and tying the string round the mouth of the sack, Christopher throws it over his shoulder and carries it away with him. As he approaches a blacksmith's shop a

happy thought strikes him. He enters the smithy and promises the smith a crown if he will beat the dangerous beast he has in the bag as thin as a penny-piece. The smith accepts the bargain, and he and his assistants hammer away notwithstanding the howls and contortions of the inmate of the bag. At length a feeble voice is heard from the bag, saying, "Christopher, Christopher, I give in; on what terms will you let me out?" Christopher's terms are that he shall be left in peace for evermore. The devil swears, and is allowed to depart. From this time forth Christopher's life is entirely changed; and when he can no longer from failing strength do duty at the ford, he takes refuge in a little cell, on the ruins of which a church is afterwards built. But notwithstanding his prayers and penance, when he presents himself at the gates of Paradise, St Peter, remembering how his advice had been slighted, refuses him admission. The poor saint goes sadly away, and not taking heed where he treads, goes by mistake down the broad way that leads to hell. At last he comes to a door, and is invited by a pleasant-looking youth to enter. But just as he is crossing the threshold his old adversary catches sight of him, and cries, "No, no, we will have none of him; I know who he is. Turn him out; he is more than a match for me." Forced to retrace his steps, Christopher again finds himself at the gates of Paradise. Strains of lovely music come from within, and he prays St Peter out of charity to let the gates stand ajar a little that he may hear it better. St Peter is touched, and opens the gates just a little, when Christopher dexterously flings his sack inside the gates, and following it, seats himself on it. "I am on my own ground now," he says; "you cannot turn me out." And St Christopher has stayed in heaven ever since.—T. & K. Macquoid, 'Pictures and Legends from Normandy and Brittany,' pp. 184-190.

277-282. L.A.: "Post hoc autem Samon civitatem Lyciæ venit, ubi, dum eorum linguam non intelligeret, oravit Dominum, ut illius linguæ sibi concederet intellectum."

283-308. L.A.: "Dum autem in prece consisteret, iudices eum insanum putantes reliquerunt; assecutus Christophorus, quod petebat, vultum operiens, ad locum certaminis venit et Christianos et qui torquebantur in Domino, confortabat."

284. *Ayre*=early.

289. Delete the colon.

290. *Spekine*=spekinge. The *g* is often omitted.

295. *Reny*=deny.

303. *Sted*=placed, bestead.

309-314. L.A.: "Tunc unus ex iudicibus in faciem eum percussit; cui Christophorus vultum discooperiens dixit: nisi Christianus essem, meam protinus injuriam vindicasset."

312. *Vnhelyt*=uncovered.

314. *By*=buy.

315-336. L.A. : "Tunc Christophorus virgam suam in terra fixit et ut propter conversionem populi fronderet, Dominum exoravit."

316. *Hyne* for *quhyne*=few.

337-346. "Quod dum protinus factum fuisset, octo millia hominum crediderunt."

339. *Sture*=stout. A.S. *stór*; Icel. *stórr*, great, vast. *stark*=strong. A.S. *stearc*; Icel. *sterkr*, strong.

342. *Vnlele*=unleal.

347-389. L.A. : "Rex autem CC milites qui eum ad se adducerent, misit, et cum eum orantem invenissent et sibi hoc intimare timerent, iterum totidem misit, qui et ipsi cum eo orante protinus oraverunt. Surgens C. dixit iis : quem quæritis? Qui ejus vultum videntes dixerunt : rex misit nos, ut te ad ipsum vinctum ducamus. Quibus C. : si ego voluero, nec solutus nec ligatus a vobis duci potero. Dicunt ei : si ergo non vis, vade liber quocumque volueris, et nos regi dicemus, quod te nequaquam invenimus. Non ita, inquit, sed ego vobiscum vadam. Ipse autem eos ad fidem convertit et ab iis manus sibi tergo ligari fecit et se regi vinctum præsentari."

357. *Dwellinge mad*=tarried.

361. *Sobyre*=sober, steadfast. Fr. *sobre*; Lat. *sobrium*, *sobrius*, sober, not drunken.

365. *Sobirnes*=moderation.

366. *Hil*=ill.

390-396. L.A. : "Quem rex videns territus est et de sede sua protinus corruit. Deinde a servis levatus, de nomine suo et patriæ eum interrogavit."

393. *Cheyre*=chair.

397-412. L.A. : "Cui C. : ante baptismum Reprobis dicebar, nunc autem Christophorus vocor. Cui rex : stultum tibi nomen imposuisti, sc. Christi crucifixi, qui nec sibi profuit nec tibi prodesse poterit. Nunc ergo, Cananæe malefice, quare non sacrificas Diis nostris?"

412. *A*=aye, for ever.

413-432. L.A. : "Cui C. : recte vocaris Dagnus, quia tu es mors mundi, socius dyaboli, Dii autem tui sunt opera manuum hominum. Cui rex : inter feras nutritus es et tu non potes nisi opera feralia et hominibus incognita loqui? Nunc ergo si sacrificaveris, magnos honores a me consequeris, si non autem, suppliciis consumeris."

415. *Dagarus*. L.A. "Dagnus."

417. *Of fend falow*=fellow of the fiend.

433-471. L.A. : "Nolentem ergo sacrificare in carcerem mitti jussit ac illos milites, qui ad C. missi fuerant, pro Christi nomine decollari fecit. Deinde duas formosas puellas, quarum una dicebatur Nicæa et altera Aquilina, secum in carcerem recludi fecit, promittens iis multa munera si eum ad peccandum secum allicerent. Quod videns C. protinus in orationem se dedit. Sed cum a puellis plausu manuum et

amplexibus urgeretur, surrexit et ait illis : quid quæritis et ob quam causam huc introductæ estis?"

444. *Fald*=fold, bend.

447. *Demycelis*=damsels. O.Fr. *damoisele*, a girl, damsel, fem. of *damoisel*, a young man; Low Lat. *domicellus*, a page.

448. *Pare*=peer, equal. Cf. *peryd*, XVIII. 1312.

449. *Vycena*. L.A. Nicæa. She is also known as S. Galonica, Gelonica, Gallenia, and Calinice. Her day in the Roman Martyrology is July 24.

450. *Aquila*. L.A. Aquilina. The two are thus mentioned in the hymn in the Gothic Breviary—

“Aquilinam tunc deinde
Sanctamque Galleniam
Vehementer pœnis actis
Litat Christo Martyres
Pugione consecravit
Memoratos Milites.”

—Migne, ‘Lit. Mozarabica,’ ii. 1167, with which cf. I. 759 n.

456. *Bordalouris*=harlots, prostitutes. See Murray, sub *bordel* and *bordeller*.

469. *Stut*=stern.

473-502. L.A. : “At illæ claritate vultus ejus perterritæ dixerunt : miserere nostri, sancte Dei, ut in Deum quem prædicas, credere valeamus. Quod audiens rex eas ad se duci fecit dicens : ergo et vos seductæ estis? per deos juro, quod, nisi Diis sacrificaveritis, mala morte peribitis.”

494. *Wechit*=bewitched.

503-518. L.A. : “Quæ responderunt : si vis, ut sacrificemus, jube plateas mundari et omnes ad templum congregari. Quo facto cum illæ introissent templum, solventes cingulum suum posuerunt in colla Deorum et ad terram trahentes in pulverem confregerunt dixeruntque adstantibus : ite et vocate medicos, ut curent Deos vestros.”

505. *Streitis*=streets.

519-530. L.A. : “Tunc jussu regis Aquilina suspenditur et ligato ad ejus pedes ingenti saxo membra ejus omnia dirumpuntur.”

527. *þir tyrandis*, an error for *þir tyranis* (see next line)=these tyrants.

531-542. “Quæ cum migrasset ad Dominum, soror ejus Nicæa in ignem projicitur, sed inde illæsa exiens protinus decollatur.”

537. *Deryt*=injured. A.S. *derian*, to harm.

538. *Weryt*=defended.

543-558. L.A. : “Post ergo C. regi præsentatur, qui jussit eum virgis ferreis cædi et cassidem ferream et igneam in caput ejus poni, deinde scamnum ferreum fieri fecit et C. ibidem ligari et ignem injecta pice succendi.”

545. *Yrne schorgis*=iron scourges.

547. *Hyd*=hide, skin. *at anys*=at once.

549. *Helme*=helmet.

555. *A-bone*=above, upon.

558. *Pyk*=pitch.

559-564. L.A. : "Sed instar ceræ scamnum confringitur et Christophorus illæsus egreditur."

561. *Selkuth*=wonderful. This seems to be the right reading.

562. *Deryt*. See note to l. 537.

565-582. L.A. : "Deinde jussit eum ad stipitem ligari et a CCCC militibus sagittari. Sagittæ autem omnes in aëre suspendebantur nec ipsum aliqua contingere potuit. Rex autem putans ipsum a militibus sagittatum cum eidem insultaret, subito una de sagittis ab aëre veniens et retro se vertens regem in oculo percussit et ipsum protinus excæcavit."

569. *Wicht*=strong.

571. *Al*, read *at*.

572. *Arrois*=arrowis.

576. *Ovtane anerly*=except only.

581. *Quytly*=quite.

583-592. L.A. : "Cui C. : crastina die consummandus sum, tu igitur tyranne, lutum de sanguine meo facies et oculum inunges et sanitatem recipies."

586. *Slan*=slain. *ma*=make.

593-610. L.A. : "Tunc jussu regis ad decollandum ducitur et ibi fusa oratione decollatur, rex autem modicum de sanguine ejus accipiens et super oculum suum ponens ait: in nomine Dei et Sancti Christophori, et continuo sanus effectus est."

594. *Heding stade*=place of beheading, scaffold.

599-601. Not in L.A.

605. *We*=a small quantity.

611-624. L.A. : "Tunc rex credidit, dans præceptum, ut, si quis Deum et S. Christophorum blasphemaret, continuo gladio feriretur."

617. *Werray*=true.

621. *Gef strat*=gave strait.

625-630. Not in L.A.

631-684. L.A. : "Ambrosius autem in præfatione sic ait de hoc martire : Christophoro tantæ virtutis cumulum et doctrinæ gratiam, domine, contulisti, ut XLVIII.M. hominum de gentilitatis errore ad christiani dogmatis cultum coruscantibus miraculis revocares, quique Nicæam et Aquilinam publico lupanari longo tempore sub meretricia sorde famulantes ad castitatis habitum provocavit easdemque coronam percipere edocuit, propterea inter igneum rogam ferreo scamno constrictus nimium calorem non timuit atque per diem integrum omnium militum sagittis transfigi non potuit; cæterum una ex his carnificis oculum collisit; cui tamen b. martiris cruor, mixtus cum terra, lumen

restituit et corporis cæcitatem tollendo illuminavit et mentem ; nam apud te veniam impetravit, atque, ut morbos et infirmitates repellat, suppliciter obtinuit."

634. *Vertuyse lare*=virtuous learning.

644. *Sollit*=defiled. See note to XVIII. 771.

647. *Forow*=before.

650. Read *grayt* (which elsewhere rhymes with *made*) for *grahit*.

651. *Wellande*=boiling. M.E. *wellen*, to well up, flow, melt, weld.

661-667. Appears to be borrowed from the legend of St Longinus.

671-676. See the Introduction.

685-694. Addition by the author.

690. *De cite*=probably for "a" city.

691. The day on which he is honoured in the Latin Church.

XX.—BLASIUS.

ST BLASIUS, St Blaise, or St Blase, was bishop of Sebaste in Armenia. In the Acts of St Eustratius, who suffered martyrdom under Diocletian, he is said to have collected the remains of that saint, and to have deposited them as he desired with those of St Orestes. He himself suffered martyrdom in the time of Licinius, in 316, by the command of Agricolaus, governor of Cappadocia and Lesser Armenia. His flesh was scored with iron combs, and he was finally beheaded along with two boys. During the Crusades, his relics were scattered over the West, where he was held in great veneration. Many miraculous cures are said to have been wrought through his intercession, particularly of sore throats. He is the patron saint of the city of Ragusa, and of the Guild of Woolcombers, probably because of the combs mentioned above. In Scotland he is known as St Blaise, and is the patron saint of the island of Pladda, on the south coast of Arran. He had an altar in the nave of Glasgow Cathedral, and another in the south part of the choir of St Giles', Edinburgh. Besides being mentioned in the Scottish Calendars, there is a special office for his day in the Aberdeen Breviary. For his Acta, see Surius and Baronius, Feb. 3. Cf. 'Registr. Glas.,' 414; Maitland, 'Hist. Edinb.,' 271; Lees, 'St Giles', Edinb.,' 92; Fordun, 'Scot.,' i. 6, ii. 10; 'Brev. Aber.,' fol. 1, pars hyem.; 'Orig. Par. Scot.,' i. 3, 138, ii. 254; Smith's 'Dict. Christ. Biogr.'; Pétin's 'Dict. Hagiogr.'; and Butler's 'Lives.'

His day is Feb. 3 in the West; in the Greek Church, Feb. 11.

"Pictures of St Blaise are not frequent. In single figures and devotional pictures he is represented as an old man with a white beard, attired as a bishop with the planeta and mitre, holding in one hand a crosier, in the other an iron comb, such as is used by woolcombers, the instrument of his torture: this is his peculiar attribute. He is thus represented on the coins of Ragusa."—Mrs Jameson, 'Sacred and Legendary Art,' ii. 698.

Analysis—Because many men have St Blaise in great reverence, the author proposes to tell who and what he was as he has found him in

the 'Golden Legend,' 1-21; St Blaise was made bishop of Sebaste against his will during the reign of Diocletian, who slew many because of their Christian faith, and to escape whom St Blaise withdrew into the wilderness, where he dwelt for some time, and where the wild beasts of the forest came to comfort him, 22-58; he is found by a hunting-party, who report their discovery to the governor of the country, 59-74; the governor sends them to the hunt again with instructions to bring St Blaise to him, 75-79; they find him, he goes with them, and on his way cures a child who is on the point of being choked by a bone in his throat, and causes a wolf to restore its prey, 80-126; he is brought before the governor, by whose commands he is subjected to various cruelties and cast into prison, 127-155; the woman whose pig he had caused the wolf to restore, brings food and light to him, 156-176; the President orders him to be tortured, and as he is led back to prison seven women gather his blood as a great relic, 177-196; the women are commanded by the President to sacrifice to the gods, but to show their contempt for them, as soon as they are brought down to them to the side of the lake near the town, they each fling one into the water, after which they are tortured and finally put to death, 197-299; St Blaise is then brought before the President, and refusing to honour the gods, is cast into a lake: he walks on the water as on dry land, when a number of the people, attempting to reach him in the belief that their gods will aid them, are drowned, 300-323; St Blaise is comforted by an angel, 324-328; returning to the land he is put to death, 329-363; conclusion, 364-371.

Source—L.A., cap. 38. See l. 17.

1-21. Introduction by the author. The etymological introduction of L.A. is omitted.

3. *Awne*—from Icel. *ögn*, chaff, a husk; hence any hard, sharp thing. See Skeat *sub voce*.

4. *Hals*=throat.

5. *Parele*=peril.

9. *Opunyhne*=opinion.

17. "*Goldine legende*." See the Introduction to the volumes.

19. *Vndo*=disclose.

22-58. L.A.: "Blasius cum omni mansuetudine et sanctitate polleret, christiani eum in Sebaste civitate Cappadociæ in episcopum elegerunt, qui episcopatu suscepto ob Dyocletiani persecutionem speluncam petiit et ibi eremiticam vitam duxit; cui aves pabulum afferebant ac feræ (Gr. fere) ad eum unanimiter confluebant, et dum usque imponeret manum iis benedicens, non recedebant ab eo. Denique si quæ infirmabantur, ad eum continuo veniebant et sanitatem ad integrum reportabant."

24. *Sebast*=Sebasteia, a town in the south of Pontus, on the north bank of the Upper Halys. As it was near the frontier, Pliny regards

it as not belonging to Pontus, but to Colopene in Cappadocia. In the time of the Byzantine empire it is spoken of as a large town in Cappadocia, but by several ecclesiastical writers it is referred to Armenia. It is identified with the modern Sirdas. A small stream flowed through the town, and fell into a neighbouring lake which communicated with the Halys.—Smith's 'Dict. of Gr. and Rom. Geography.'

37. *Wasty stede*=desert place.

42. *Þat*=for what. *lent*=provided. A.S. *lénan*; Icel. *lána*, to lend, grant.

43. *Kryk*=cleft, cave.

48. *Da & ra*=doe and roe.

50. *Hole*=cave. A.S. *hol*, hollow, hole, cave.

59-80. L.A.: "Præses igitur illius regionis dum milites suos ad venandum misisset et illi in vanum alibi laborantes ad antrum s. Blasii casu pervenissent, magnam ibidem bestiarum multitudinem ante ipsum stantium reppererunt; quas dum nullatenus capere possent, attoniti suo domino nuntiarunt, qui statim milites plures misit et ut ipsum cum omnibus christianis ad se adducerent, præcepit."

61. *A*=one.

63. *To* for *til*. *to of chans*=till by chance.

72. *Farly*=ferly.

76. *Fyrth*=forest. A.S. *frið*, game-preserve, forest.

81-90. L.A.: "In ipsa autem nocte ter Christus ei apparuit dicens: Surge et offer mihi sacrificium. Ecce autem advenerunt milites dicentes: egredere, vocat te præses."

91-97. L.A.: "Quibus respondit s. B.: Bene venistis, filii, nunc video quod Deus non est oblitus mei. Pergens vero cum iis nunquam a prædicatione cessavit et coram iis mirabilia multa fecit."

97. *Fa* for *fay*=faith.

98-114. L.A.: "Tunc mulier quædam filium suum morientem, in cuius gutture os piscis transversum erat, ad pedes ejus attulit et, ut sanaretur, eum lacrymis postulabat. S. vero B. super eum manus imponens oravit ut puer ille et omnes qui in ejus nomine aliquid peterent, sanitatis beneficium obtinerent et statim sanatus est."

101. *Fesch*=fish. Still so pronounced in some parts.

115-126. L.A.: "Mulier quædam paupercula unum solum porcum habens, quem tamen violenter lupus rapuerat, s. Blasium deprecabatur ut sibi reddi faceret suum porcum, qui subridens dixit: mulier, noli contristari, reddetur tibi porcus tuus. Continuo lupus venit et porcum viduæ reddidit."

119. *Gryse*=pig. Icel. *griss*, pl. *grisir*, a young pig.

126. *Owcht*=ought.

127-155. L.A.: "Ingrediens B. civitatem jussu principis carceri mancipatur, alia vero die jussit præses ipsum sibi præsentari; quem videns blandis sermonibus salutavit dicens: gaude Blasi, amice deorum. Cui B.: gaude et tu optime præses, sed ne dicas eos Deos

sed dæmones, quia æterno igni cum his qui eos honorant, traduntur. Iratus præses eum fustibus cædi iussit et in carcerem retrudi fecit; cui B. dixit: insensate speras per pœnas tuas Dei mei a me auferre amorem, qui ipsum in me habeo corroboratorem?"

135. *Mot*=may.

140. For that name belongs to One alone.

147. *Starwis*=staves.

149. *Stur* (? stut) *chere*=bold air.

152. *Bow*=bend, turn.

156-176. L.A.: "Audiens hæc vidua illa cui porcum reddiderat, porcum ipsum occidit et caput cum pedibus, candela et pane, ad s. B. deportavit; ille gratias agens comedit sibi que dixit: singulis annis candelam in ecclesia nominis mei offeras, et tibi et quicumque hoc fecerit, bene erit. Quod semper egit et sibi prosperitas multa fuit."

157. *Ferd*=dealt.

177-191. L.A.: "Post hoc cum eductum præses a carcere ad deos inclinare non posset, iussit eum in ligno suspendi et carnes ejus cum ferreis pectinibus laniari, et sic iterum in carcerem reportari."

179. *Flesche*=flatter. O.Fr. *flechir*, to bend, ply, flatter.

188. *Camys*=combs.

192-220. L.A.: "Septem mulieres sequentes guttas sanguinis colligebant, quæ mox tenentur et ad deorum sacrificium compelluntur. Quæ dixerunt: si vis ut Deos tuos adoremus cum reverentia, mitte eos ad stagnum, ut faciebus ablutis mundius adorare possimus. Lætus præses efficitur et citius quod dixerat adimpletur. Illi vero Deos arripuerunt et eos in stagni medium projecerunt dicentes: si Dei sunt, videbimus."

200. *Strenze*=compel.

205. *Locht*=loch, lake.

221-235. L.A.: "Quod præses audiens et præ ira insaniens et se ipsum percutiens dixit ministris: cur non tenuistis Deos nostros, ut non mitterentur in profundum laci? Cui dixerunt: dolose tecum locutæ sunt mulieres et eos in stagnum projecerunt. Cui mulieres: Deus verus dolos non patitur, sed et si dii fuissent, præscivissent utique, quid iis facere volebamus."

222. *Ferde*=behaved. A.S. *féran*, deriv. of *faran*, to go.

226. *Þis* for *þus*.

228. *Falset*=falsehood. *gyne*=stratagem. Fr. *engin*; Lat. *ingenium*.

236-242. L.A.: "Et iratus præses iussit plumbum liquefactum et pectines ferreos et vii. loricas igne candentes ex una parte parari et ex alia vii. camisias afferri lineas."

238. *Clammys* for *cammys*. L.A., "pectines."

239. *Hawbrekis*=hauberks, coats of ringed mail. Originally the hauberk was a piece of defensive armour for the neck, as the name implies. O.Fr. *haubere*, *halbere*. See Skeat, *sub voce*.

240. *Sarkis*=shirts. A.S. *serce*; Icel. *serkr*.

243-255. L.A.: "Quo dicente, ut ex his quod mallent eligerent, una illarum duos parvulos habens audacter cucurrit et lineas camisias accipiens in caminum projecit, pueri vero matri dixerunt: non nos mater dulcissima post te relinquant, sed sicut nos replesti dulcedine lactis, sic nos reple dulcedine regni cœlestis."

242. *Awysis*=advise, consider: imp. mood.

247. *Clammys* for *cammys* or *kamys*. Cf. l. 260.

250. *Slang*=slung, threw.

256-262. L.A.: "Tunc præses jussit eas suspendi et carnes earum pectinibus ferreis laniari, quarum carnes ut nix albissimæ erant et pro sanguine lac fluebat."

262. Milk is also said to have flowed from the wounds of SS. Catherine and Secundina.

263. *Noyt*=annoyed, tortured.

263-271. L.A.: "Cum autem supplicia invitæ ferrent, angelus domini ad eas venit et eas viriliter confortavit dicens: nolite timere, bonus enim operarius qui bene incepit et bene perficit, et a conducente se benedictionem meretur pro completo opere et mercedem accipit pro labore et gaudium possidet pro mercede."

272-286. L.A.: "Tunc præses jussit eas deponi et in caminum mitti, quæ divinitus extincto igne exierunt illæsæ. Quibus præses: jam nunc magicam artem dimittite et deos nostros adore. Quæ responderunt: perfice quod cœpisti, quia jam ad regnum cœleste vocatæ sumus."

286. *Be-one*=above.

287-299. L.A.: "Tunc ille data sententia eas decollari mandavit; quæ dum decollari deberent, flexis genibus adoraverunt dicentes: Deus qui nos a tenebris separasti et in lucem dulcissimam adduxisti, qui nos sacrificium tuum fecisti, animas nostras suscipe et ad vitam æternam facias nos pervenire. Et sic truncatis capitibus ad dominum migraverunt."

290. *Set done*=sat down, knelt down.

300-307. L.A.: "Post hoc jussit præses Blasium sibi præsentari et dixit ei: vel nunc adora Deos vel non. Cui B.: impie non timeo minas tuas, age ut vis, corpus enim meum penitus tibi trado."

308-323. L.A.: "Tunc jussit eum mitti in stagnum. Ipse vero aquam signavit et mox sicut terra arida fixa permansit; dixitque: si veri sunt Dei vestri, ostendite virtutem eorum et ingredimini huc. Ingressique lxxv. viri stagnum continuo sunt submersi."

312. *Cowrs*=cross, sign of.

324-328. L.A.: "Angelus autem domini descendens dixit ei: egredere Blasi et coronam tibi a Deo paratam suscipe."

326. *Þine*=thence.

329-337. L.A.: "Cumque exiisset, dixit ad eum præses: omnino

decrevisti non adorare Deos? Cui B.: cognosce, miser, quia Christi servus sum nec dæmones adoro.”

338-369. L.A.: “Et statim jussit eum decollari, ipse autem oravit ad dominum: ut, quicumque per infirmitatem gutturis vel alia quacunque infirmitate ejus patrocinia postularet, exaudiretur et continuo liberaretur. Et ecce vox de cœlis ad eum venit, quod sic fieret, ut oravit, sicque cum duobus puerulis decollatus est circa A.D. CCLXXXIII.”

345. *Mot*=mote, a particle; here, anything irritating to the throat.

350. *Menskis*=honours.

354. *Goldinck*=(?)

356. *Erand* for *herand*=hearing, *i.e.*, all hearing.

359. *Tyd*=granted.

365. *Chyldir*=children. See l. 251.

XXI.—CLEMENT.

ST CLEMENT, pope and martyr, was a Roman by birth, and a Jew by extraction. His father's name was Faustinianus ; his mother's Macriana. According to some he was converted to the faith by St Peter and St Paul. By others his conversion is attributed to St Peter, whom he met at Cæsarea with St Barnabas. He is said to have accompanied St Paul to Philippi in the year 62, and to have shared his sufferings there. So constant was his attendance upon the Apostle to the Gentiles, and so great the assistance he rendered him in his ministry, that St Jerome and others call him an apostolic man, St Clement of Alexandria an apostle, and Rufinus almost an apostle. If he be the same Clement who is mentioned in Phil. iv. 3, he is there called by St Paul his fellow-labourer, and ranked among those whose names are written in the book of life. Tertullian says that St Peter ordained him bishop. According to some historians he succeeded Anacletus as bishop of Rome in the year 91 ; according to others he succeeded Linus in 68. Those who hold to the latter opinion say that he was banished for the faith to the Crimea during the persecution under Domitian, and that he had Anacletus for his substitute in the chair of St Peter. The chronology of the first three popes, however, is very uncertain. Still all agree that St Clement was one of them. All agree, too, that he suffered martyrdom in the year 100, during the persecution under Trajan. According to Gregory of Tours (*De Gloria Martyrum*, c. 35), he was precipitated into the sea with an anchor fastened about his neck. Under Pope Nicholas I. his body was conveyed to Rome, and there deposited in the church which had some time previously been built in his honour. When Louis Debonnair founded the great abbey of Cava in Abruzzo, four miles from Salerno, in 872, Adrian II. sent him some of the relics of St Clement wherewith to enrich it. The ancient church of St Clement in Rome, in which St Gregory the Great preached many of his homilies, still retains part of his relics. This church was repaired by Clement XI., but still shows entire the old structure of Christian churches, divided into three parts—the narthex, the ambo,

and the sanctuary. Numerous writings have been attributed to St Clement. Chief among them is the Epistle to the Church of Corinth, which during the first ages of Christianity was held in great esteem, and placed next to the canonical Scriptures, and with them was read in the churches. Smith's 'Dict. Christ. Biogr.,' art. "Clemens Romanus"; Butler's 'Lives of the Saints'; and Pétin's 'Dict. Hagiogr.' In the first is a full account of the writings attributed to the saint.

His day is Nov. 23.

In devotional pictures St Clement is habited as a pope, sometimes with the tiara, but generally without it; an anchor is at his side, or a small anchor is suspended from his neck, or he holds one in his hand. The church of St Clement in the Strand is dedicated to this saint. Hence the device of the parish is an anchor, which the beadles and other officials wear on their buttons. Hence also the anchor which surmounts the weathercock on the steeple. Mrs Jameson, 'Sacred and Legendary Art,' ii. 628.

Analysis—The intention of the author is to translate the story of Clement, who bore that name worthily, being full of mercy, wise, meek, &c., 1-8; and because he was, all who sail upon the sea should honour him, 9-12; his kindred and birth, 13-20; his mother's beauty, and its effect on her husband's brother, 21-27; in order to escape from him, under pretence of having in a dream been warned to flee with her children lest they should perish, she obtains her husband's permission to take two of her children to Athens for the purpose of educating them there, 28-66; she departs, leaving Clement at home with his father—on the way the ship is wrecked, she is cast alone upon the land, as are also her children, but unknown to her, and discovering her loss, for a time refuses to be comforted, but is at last consoled by the sympathy of a sailor's widow, 67-114; having in her grief bitten her hands she becomes unable to work, and the widow who has comforted and maintained her being taken with palsy, she is forced to beg, 115-124; meantime the messengers whom her husband has sent to Athens to seek tidings of her, return—others also whom he subsequently sends returning tidingless, he leaves Clement in good keeping, and goes in quest of her himself, 125-142; Clement dwells at home twenty years without hearing of either his father or mother, 143-146; in the meantime he gives himself to study, and excels therein, 147-154; his contention with Barnabas, who leads him to St Peter, 155-178; of the two brothers of Clement, 179-186; Clement tells the apostle about his father and mother, who goes with him in quest of them, 187-200; the finding of Macidiana, and her recognition by Clement's two brothers, who have hitherto been known to him only as disciples of St Peter, 201-322; the finding of Faustinianus, 323-456; Faustinianus is summoned away from them, and while away Simon Magus, fearing to be found, impresses his own countenance upon him, and flees, 457-484; Faustinianus, unconscious of

what has happened to him, returns, and is not recognised except by St Peter, 485-492; the sorrow caused by Simon's trickery, 493-518; they are comforted by the apostle, 519-522; Simon Magus in Antioch, 523-536; St Peter sends Faustinianus thither to defend him against Simon, and to preach the contrary of Simon's preaching, 537-556; how Simon was worsted by means of the preaching of Faustinianus, 557-620; Clement remains with St Peter, and is appointed his successor to govern the Church, 621-634; after the apostle's death he gives place first to Linus and then to Cletus, 635-644; the question as to whether there were two popes at once: the honour in which Clement was held, 645-660; the conversion of Sisinnius, 661-756; a division of opinion arises among the people as to Clement, 757-770; he is banished by order of the Emperor Trajan, and is accompanied by a large company of disciples, 771-808; there being no water in the place, at the prayer of Clement Christ appears under the form of a lamb, and shows them where it is to be found, and the water being found many are converted, and the idol temples destroyed, 809-852; Trajan hearing of this sends an officer, who condemns Clement to death, 853-866; an anchor was consequently tied to his neck, and after being rowed out some six miles he was thrown into the sea, 867-874; at the prayer of Phebus and Cornelius the sea opened, and they found a marble church built by angels where the body of Clement fell, and an anchor in a tomb—afterwards they are told that every year in the same way the relic will be shown for seven days, 875-902; a miracle that happened at the place where Clement was drowned, 903-972; how the miracle of the ebbing of the water on the festival of St Clement came to cease, 973-1004; the translation of the relics, 1005-1012.

Source—L.A., cap. 170. Cf. 'Clem. Hom.,' xii. *et seq.*, and 'Recog.'

1-8. L.A. treats the derivation of the name in greater detail.

3-8. Cf. L.A.: "Vel, sicut in glossario, Clemens dicitur dulcis, justus, maturus, pius; justus in actione, dulcis in sermone, maturus in conversatione, pius in intentione."

9-12. Not in L.A.

10. *Wedyr*=weather. *in wald*=under control.

12. *To* for *in*.

13-20. L.A.: "Clemens episcopus ex nobili Romanorum prosapia ortus est. Pater ejus Faustinianus, mater vero Macidiana nuncupata est, habuitque duos fratres, quorum unus Faustinus, alter Faustus dicebatur."

19. *A nycht*=the same night.

21-24. L.A.: "Cumque Macidiana mater ejus mira corporis pulchritudine polleret, frater viri sui libidinoso amore in eam vehementer exarsit."

25-32. L.A.: "Cum autem eam quotidie molestaret et ipsa sibi nullatenus assentire vellet viroque suo hoc revelare timeret, ne inter duos fratres inimicitias suscitarer, cogitavit per aliquod tempus se a patria absentare, donec illicitus amor conquiesceret, quem aspectus præsentiæ inflammaret."

25. *Ne wald*=would not.

27. *Fede*=feud. A.S. *féhd*, enmity.

28. *Scho hyre awysit*=she resolved.

31. *Mach*. See note to VI. 596.

32. *Is*=his.

33-38. An addition.

34. *Slokit*=slaked.

36. *Plesand*=pleasant. *wantôn*=licentious. A.S. *wan*, lacking, and *togen*, pt. p. of *téon*, to draw, educate.

39-54. L.A.: "Ut autem hoc a viro suo obtinere posset, somnium valde confinxit callide, quod in hunc modum viro retulit dicens: ecce quidam mihi per visum adstitit mihi præcipiens ut confestim cum duobus geminis, sc. Faustino et Fausto, ex urbe discederem et tamdiu abessem, donec ipse mihi reditum imperaret; quod si non facerem, simul cum duobus liberis interirem."

40. *Hyre man*=her husband. The phrase is still common. *Content* for *consent*.

42. *Disesit*=troubled.

52. *Lewit*=gave leave or permission.

53. *Bot*=unless.

55-72. L.A.: "Quod vir audiens expavit ac uxorem cum duobus liberis et familia multa Athenas misit, ut et ibi maneret et filios faceret erudiri, minorem autem filium, scilicet Clementem, cum esset annorum quinque, sibi pater in solatium retinuit."

65. *Layre*=study, school.

72. *Mystere*=need, hardship.

73-90. L.A.: "Cum autem mater cum filiis navigaret, nocte quadam navis naufragium pertulit et mater sine filiis a fluctibus ejecta super quoddam saxum evasit, quæ duos natos periisse considerans præ nimio dolore in maris fundum se præcipitasset, nisi quia eorum cadavera se reperturam sperabat."

77. *Grak* for *crag*. W. *craig*; Gael. *creag*, a rock.

82. *Fletand*=floating. A.S. *fleótan*.

88. *Na-ware*=were it not.

90. *Grawe*=bury.

91-124. L.A.: "At vero, ubi nec vivos nec mortuos se reperire posse cognovit, clamores et ululatus maximos dabat, manus suas morsibus lacerabat nec ullam consolationem ab aliquo recipere volebat. Cumque multæ mulieres adstarent quæ sua infortunia eidem narrarent et illa ex hoc consolationem non reciperet, affuit quædam mulier inter cæteras, quæ virum suum adolescentem et nautam in mari periisse

asseruit et ob sui amorem postmodum nubere recusavit. Recepta igitur qualicumque consolatione, apud ipsam manebat et quotidianum victum suis manibus acquirebat, sed non multo post manus ejus, quas crebris morsibus laceraverat, sine sensu et motu adeo sunt effectæ ut cum ipsis nullatenus operari posset. Illa autem quæ eam susceperat, paralysin incurrit et de lecto surgere non valebat, sicque M. mendicare compellitur et ipsa cum hospita ex his, quæ invenire poterat, pascebatur."

93. *Goulyt*=*ȝoulyt*=yowled, howled. *rawe*=rave.

95. *Bat*=bit.

96. *Rewth*=pity.

99. *A-mese*=lessen. Cf. l. 519.

102. *Keyle*=cool, abate. *care*=grief.

113. *Wane*=earned.

117. *Vnhelful*=unhealthy. *swynk*=work. A.S. *swincan*, labour.

118. *Wyne*=win, earn.

120. *Parlesy*=palsy.

121. *Worthit*=must needs.

125-142. L.A. : "Completo anno, quo M. cum liberis discessit e patria, misit Athenas nuntios vir ejus, ut ipsos requirerent et quid agerent intimarent. Sed illi qui missi fuerant, nullatenus redierunt. Denique cum alios misisset et illi revertentes se nullum inde vestigium reperisse narrarent, Clementem filium sub tutoribus dereliquit et ipse ad quærendum uxorem cum filiis navem conscendit, sed minime rediit."

127. *Wend*, read *send*=sent. Cf. l. 137.

128. *Eftyre hend*=after. See Murray, sub *afterhand* B.

129. *Wend*=weened.

130. *Sonnoys* for *Sonnys*.

142. *Is went*=is gone. Still common.

143-170. L.A. : "Viginti igitur annis Clemens orbatus stetit nec de patre vel matre vel de fratribus aliquod indicium invenire potuit. Ipse autem C. studio litterarum se contulit et summum philosophiæ apicem apprehendit. Desiderabat autem vehementer et studiose quærebat qualiter sibi animæ immortalitas persuaderi posset. Ob hoc philosophorum scholas semper adibat et siquidem, quod immortalis esset obtinebatur, gaudebat, si quando vero, quod mortalis esset, concludebatur, tristis discedebat. Denique cum Barnabas Romam venisset et fidem Christi prædicaret, philosophi eum tamquam insanum et amentem deridebant. Unde et quidam, qui secundum quosdam fuit Clemens philosophus, qui eum primo sicut alii deridebat et ejus prædicationem contemnebat, talem quæstionem pro derisu Barnabæ fecit dicens: cum culex animal sit exiguum, quid est, quod sex pedes habet et insuper alas possidet, elephas autem, cum sit immane animal, nec alas possidet et tantum quatuor pedes habet? Cui Barnabas: stulte, tuæ quæstioni respondere perfacile possem, si veritatis causa discendæ quærere videreris, sed

nunc de creaturis vobis dicere aliquid absurdum est, cum a vobis creaturarum conditor ignoretur; quia enim creatorem non cognoscitis, justum est ut in creaturis erretis. Hoc verbum cordi Clementis philosophi valde inhæsit, ita quod fidem Christi instructus a Barnaba recepit et in Judæam ad Petrum postmodum properavit, quem ille de fide Christi instruxit et animæ immortalitatem evidenter edocuit."

146. *Be-come*=had gone to.

148. *Oure þe lawe*=beyond others.

149. *Sa hale*=so completely.

150. *Wane*=won. *locht*=place. A.S. *lōh*; O.Fris. *loch*, place.

151. *Wyt*=know.

152. *Vndedly*=immortal.

154. Some verses are wanting here.

159. *Fla*=flea.

170. *Ere*=err.

179-186. L.A.: "Eo tempore Symon magus duos discipulos habebat, sc. Aquilam et Nicetam, qui ejus fallacias agnoscentes eum reliquerunt et ad Petrum confugerunt et ejus discipuli sunt effecti."

182. Viseta . . . and Aquila were Faustus and Faustinus, the twin brothers of Clement under assumed names given to them by their fosterer. See l. 309.

184. *Sene*=*syne*=then, afterwards.

187-200. L.A.: "Cum autem Petrus Clementem de sua interrogasset progenie, ille, quid matri et fratribus et patri acciderit, per ordinem enarravit, addens quod credebatur quod mater cum fratribus in mari periissent, pater vero aut mœrore aut similiter naufragio interiisset. Quod audiens Petrus lacrymas continere non potuit."

193. *Hope*=fear.

"Freindlie affectioun causit thame to greit,
In *hoip* again that thai suld nevir meit."

—Stewart, 'M. Chron.'

Tyrwhitt, note to Chaucer 4027, observes that *hopen* signifies the mere expectation of a future event, whether good or evil.

"Our manciple, I *hope* he wol be deed."

—Chaucer, C. T., 4027.

In this sense *hope* as a verb frequently occurs. See the note to *hopen*, Skeat's 'Piers P. C. Passus,' xviii. 313.

197. *Mysferde*=misfared, came by some misfortune.

201-224. L.A.: "Quadam autem vice Petrus cum discipulis Antardum et inde ad insulam per VI milliaria distantem, in qua Macidiana mater Clementis morabatur, venit, ubi quædam columnæ vitreæ miræ magnitudinis erant. Quas cum P. cum cæteris miraretur, videns ipsam mendicantem, cur non potius suis manibus operaretur increpavit. Quæ respondit: speciem tantum, domine, habeo manuum quæ meis

sic sunt debilitatæ morsibus ut omnino sint insensibiles effectæ, atque utinam me in mare præcipitasset, ut ultra non viverem! Cui Petrus: Quid est quod loqueris? nescis, quia animæ eorum qui se interimunt graviter puniuntur? Cui illa: Utinam hoc mihi certum fieret quod animæ post mortem vivant, libenter enim me ipsam occiderem, ut saltem una hora dulces meos natos videre possem."

201. *Amarabis*=Antaradus (cf. 'Clem. Hom.,' xii. 1), a town of Phœnicia, situated at its northern extremity and on the mainland over against the island of Aradus, whence its name. It has also been placed two miles north of Aradus, and identified with Carne or Carnos. Constantine rebuilt it, and called it Constantia. Its bishops were known under both titles. In the time of the Crusades it was a populous and fortified town, and was known as Tortosa. Its walls still remain, and are said to be the most imposing specimen of Phœnician fortification in Syria. Smith, 'Dict. Gr. and Rom. Geogr.' Its modern name is Tartus.

203. *Ane Ile*=the island of Aradus, the Old Testament Arvad. The island is said to be of oblong shape, with a slight rise towards the centre, and steep on every side. In ancient times it was extremely populous. According to Strabo, it owed its foundation to Sidonian exiles. See the article under "Aradus" in Smith, 'Dict. Gr. and Rom. Geogr.'

206. *Glas*. The 'Clem. Hom.,' xii. 12, has "duas columnas *viteas*." The change to *vitreas* in the L.A. was easy.

215. *Of*=because of. *knawine*=gnawing. Cf. ll. 95 and 115-118. A.S. *gnagan*; Dut. *knagen*; Icel. *gnaga*, to bite, devour.

217. *Deyd*=died.

225-240. L.A.: "Cumque P. ab ea causam tantæ tristitiæ interrogasset et illa ei ordinem gestæ rei narrasset, ait P.: Est quidam adolescens apud nos, nomine Clemens, qui hæc quæ refers, matri et fratri asserit accidisse. Quod illa audiens, nimio stupore percussa corruit, cumque ad semetipsam rediisset, cum lacrymis ait: Ego sum adolescentis mater; et procidens ad pedes Petri, rogare eum cœpit ut sibi filium suum festinanter ostendere dignaretur."

226. *Cawit*=caused. *bere*=noise, complaining. See Bradley, sub *bēre*.

229. *Is lent*=stays.

241-248. L.A.: "Cui P.: cum adolescentem videris, paullulum dissimula, quousque ab insula cum navi egrediamur. Quod cum illa se facturam promisisset, tenens P. manum ejus ipsam ad navem, ubi erat Clemens, ducebat."

242. *Dysimle*=dissemble.

249-265. L.A.: "Videns vero Clemens Petrum manu mulierem ducentem ridere cœpit. Mox autem, ut mulier juxta Clementem fuit, se continere non potuit, sed statim in amplexus ejus ruit et crebro osculari cœpit. Quam ille tanquam insanientem mulierem cum indignatione

repellebat et adversus Petrum indignatione non modica movebatur. Cui P. : quid agis, o fili Clemens ! noli repellere matrem tuam. Quod cum audisset Clemens, lacrymis infusus super matrem jacentem concidit et eam recognoscere cœpit. Tunc ad præceptum Petri hospita sua, quæ paralytica jacebat, adducitur et ab eo continuo liberatur."

254. *Tene*=anger. A.S. *teon*, anger.

266-274. L.A. : "Tunc mater Clementem de patre interrogavit. Cui ille : ad te quærendum ivit et ultra non rediit. At illa audiens solummodo suspiravit, grande enim pro filio invento gaudium habens, reliquos consolabatur mœrores."

275-322. L.A. : "Interea cum Nicetas et Aquila deessent et redeuntes mulierem cum Petro vidissent, quænam sit hæc mulier percunctantur. Quibus Clemens ait : mater mea est, quam mihi Deus redonavit per dominum meum Petrum. Post hæc Petrus omnia iis per ordinem enarravit. Quæ cum audivissent Nicetas et Aquila, subito surrexerunt et obstupefacti conturbari cœperunt dicentes : dominator domine Deus, verane sunt hæc an somnium est quod audivimus? Tunc Petrus : fili, non, inquit, nos insanimus, sed hæc vera sunt. At illi faciem confricantes ajunt : nos sumus Faustinus et Faustus, quos mater nostra æstimat in mari interiisse. Et accurrentes in complexus matris ruunt et eam crebrius osculantur. At illa : quid vult hoc esse? Ad quam Petrus : isti sunt filii tui Faustinus et Faustus, quos in mari periisse putabas. Hæc audiens mater præ nimio gaudio velut amens effecta corruit et post ad se reversa ait : obsecro vos, dulcissimi filii, narrate mihi quomodo evasistis. Qui responderunt : Cum navis fuisset resoluta et nos super quandam tabulam veheremur, quidam piratæ nos invenientes in suam naviculam posuerunt ac mutatis nominibus cuidam nos honestæ viduæ, Justinæ nomine, vendiderunt, quæ tamquam filios nos habuit et liberalibus artibus nos erudiri fecit ; tandem philosophiæ operam dedimus et Symoni cuidam mago nobiscum educato adhæsimus, cumque ejus fallaciam cognovissemus, ipsum omnino deseruimus et Petri discipuli per Zachæum effecti sumus."

275. *Vyceta*=Nicetas.

283. *Fretyt*=rubbed.

300. *Chapyt*=escaped.

302. *Are . . . lopyne*=are, or have, leaped.

303. *Ways*=waves.

305. *Reueris*=reivers, thieves ; but here sea thieves—*i.e.*, pirates.

319. *Zache*=Zacchæus.

323-346. L.A. : "Sequenti autem die assumtis Petrus tribus fratribus, sc. Clemente, Aquila et Niceta, ad quendam secretiorem locum orationis gratia descendit. Quos venerandus quidam senex, sed tamen pauper alloqui cœpit dicens : Misereor vestri, fratres, quia sub specie pietatis vos graviter errare considero, neque enim Deus est neque cultus hic aliquis est nec providentia in mundo, sed fortuitus casus et genesis omnia agunt, sicut et ego ex me ipso manifeste comperi, in

disciplina mathesis præ cæteris eruditus : nolite ergo errare, sive enim oretis sive non, quod vestra genesis continet, vobis erit."

336. *Purwiance*=Providence. Cf. *pwruiance*, l. 354, *powruiance*, l. 378, and *pourwiance*, l. 379. O.Fr. *porveance*.

337. *Affy*=trust. O.Fr. *affier*. "*Affier*, to affie, assure, affirm on his word, to pawn his faith and credit on . . ."—Cotgrave.

342. *Metaphesy*=metaphysics.

346. *Talzet*=agreed upon, determined. O.Fr. *tailler*. "*Taillé d'avoir du mal*, destined or born to be miserable"—Cotgrave.

347-422. L.A.: "Clemens autem in eum respiciens animo pulsabatur et sibi se eum alias vidisse videbatur. Cumque de mandato Petri Clemens, Aquila et Niceta cum eo diutius disputassent et providentiam apertis rationibus ostendissent eumque ob reverentiam crebro patrem vocarent, dixit Aquila: quid necesse est ut eum patrem vocemus, cum in mandatis habeamus neminem super terram patrem vocare? Et post hoc respiciens ad senem ait: non injuriose accipias, pater, quod fratrem meum culpavi, quia te patrem vocavit; habemus enim tale mandatum, ne aliquem nomine isto vocemus. Cumque Aquila hoc dixisset, risit omnium adstantium cætus una cum sene et Petro, et cum ille causam risis inquireret, dixit ad eum Clemens: quia facis id, de quo alios culpas, senem patrem vocando. At ille negabat dicens: vere nescio si eum patrem vocaverim. Verum cum satis de providentia disputatum esset, dixit senex: Crederem utique providentiam esse, sed a propria conscientia prohibeor, huic fidei accommodare consensum; novi enim meam et conjugis meæ genesin et scio ea quæ unicuique nostrum dictabat genesis, accidisse; audite igitur conjugis meæ thema et invenietis schema, cuius exitus accidit. Habuit namque Martem cum Venere super centrum, lunam vero in occasu in domo Martis et finibus Saturni; quod sc. schema adulteras facit et servos proprios amare et peregre proficisci et in aquis defungi, quod et factum est. Incidit namque in amorem servi et periculum atque opprobrium metuens cum ipso aufugit et in mari periit. Nam, sicut frater meus retulit, ipsum primo adamavit, sed cum ipse assentire sibi nollet, in servum suæ libidinis amorem retorsit, nec tamen ei imputandum est, quia eam genesis hoc facere compulit. Narravitque quomodo somnium finxerit et cum liberis Athenas vadens naufragio perierit."

360. *Mawndement*=commandment.

363. *Dysesfully*=offensively.

368. *Lucht*=laughed. *Pai* seems to be wanting from the beginning of the verse.

369. *pat auld*. Cf. *pat ald*, l. 352, and *ane ald man* in l. 330.

373. *Nemand*=naming.

380. *Inwit*=conscience.

390. *Hyre worthit*=she must needs, or behoved.

397. *Heldyne*=inclination.

415. *Sere*=sore, sorely, greatly. A.S. *sār*, sore, grievous.

423-437. L.A. : "Cumque filii vellent in eum irruere et rem aperire, prohibuit Petrus dicens : quiescite quoadusque mihi placuerit. Dixitque ei Petrus : si hodie conjugem tuam castissimam cum tribus filiis tuis consignavero, credes, quia genesis nihil sit? Cui ille : sicut impossibile est te exhibere quod promisisti, ita et impossibile est, extra genesin aliquod fieri. Dixitque ei Petrus : ecce iste est filius tuus Clemens et hi duo gemini tui Faustinus et Faustus."

429. *Myse*=sin.

437. *Faustinus*, instead of *Faustus*.

438-456. L.A. : "Tunc senex resolutis membris cecidit et exanimis factus est. Filii autem irruentes in eum osculabantur, verentes ne spiritum revocare posset. Tandem ad se rediens omnia ut acciderant per ordinem audivit. Tunc subito uxor advenit et cum lacrymis clamare cœpit : ubi est vir meus et dominus meus? Hæc cum illa quasi amens clamaret, senex cucurrit et cum multis lacrymis amplecti et stringere eam cœpit."

447. *Spel one hend*=straight on.

"Seth him sette *spel on ende*
And talde him of his fader care."

—'C. M.,' 1295.

453. *Racht*=taken.

455. *In-twyne*, read *in twyne*=at variance, separated.

457-474. L.A. : "Dum igitur simul manerent, advenit quidam nuntians Apionem et Ambionem Faustiniani amicissimos cum Symone mago hospitari. De quorum adventu Faustinianus valde gavisus ad eos visitandos ivit et ecce nuntius venit qui diceret ministrum Cæsaris Antiochiam advenisse, ut magos omnes quæreret et morte puniret."

459. *Apyenene*=Apion.

460. *Aunbione*=Ambion or Anubion. Apion and Anubion (for so the name is given in the 'Clementine Homilies') were two of the disciples of Simon Magus, or at least two of his reputed disciples. Both of them appear to have been of Egyptian origin. The first succeeded in concealing his origin and passed for a Greek. His literary triumphs won for him the epithet Pleistonikes. But he is best known as the opponent of Josephus, and for his hostility to the Jews. He was the son of Poseidonius, a grammarian of Alexandria in the first century, and is described in the 'Clem. Hom.' (iv. 6), where he is mentioned along with "a certain astrologer, Anubion the Dospolitan," as a man of Alexandria, a grammarian by profession. It is doubtful whether he ever came in contact with the members of the Christian Church, but in the 'Clementine Homilies' and the traditional accounts of Clement he figures very largely. Cf. 'Clem. Hom.,' iv. v. vi., &c., and the article "Apion" in Smith's 'Dict. Christ. Biogr.'

468. *Come*=arrival.

475-484. L.A. : "Tunc Symon in odium filiorum qui ipsum relique-

rant, vultus sui similitudinem in Faustinianum impressit, ut non Faustinianus, sed Symon Magus ab omnibus putaretur. Hoc autem fecit ut a ministris Cæsaris loco sui teneretur et occideretur. Ipse autem Symon de partibus illis abscessit."

485-504. L.A.: "Cum autem Faustinianus ad Petrum et filios rediisset, expaverunt filii vultum Symonis, in eum intuentes, vocem autem patris sui audientes. Solus autem Petrus erat qui vultum ejus naturalem videbat, cumque filii ejus et uxor eum refugerent et exsecrarentur, dicebat illis: cur exsecramini et refugitis patrem vestrum? Qui responderunt, quod ideo eum fugerent quia in eo vultus Symonis magi appareret. Confecerat enim Symon quoddam unguentum et faciem ejus perunxerat et vultum suum arte magica impresserat in eum."

490. Who knew him to be Faustinianus.

491. *Tryget*=trickery.

494. *Resawit*=received.

495. *Gud semland*=good semblance, cheer.

500. *Wary*=curse.

505-518. L.A.: "Ipse igitur lamentabatur et dicebat: quid mihi misero accidit ut una die recognitus ab uxore et filiis lætari non poterim cum iis? Uxor vero ejus sparsis crinibus et filii plurimum flebant."

519-522. Not in L.A.; but see 'Clem. Hom.,' xx. 12 *et seq.*

523-536. L.A.: "Symon autem magus, dum adhuc esset Antiochiæ, Petrum plurimum infamaverat, magum, maleficum et homicidam eum dicendo, denique in tantum adversus Petrum populum concitaverat ut ipsum invenire plurimum affectarent, ut carnes ejus dentibus laniarent."

527. *Bedene*=forthwith. See note to III. 1064.

529. *Lakyt*=blamed. "And that consciens aghe noght to trow til man, *lackand* or louand, for he sees it noght."—'Hampole Psalter,' 20 5, *q.c.*

"Thanne Scripture scorned me • and a skile tolde,
And *lakked* me in Latyne • and lizte by me she sette,
And seyde, *multi multa sciunt, et seipsos nesciunt.*"

—'Piers P.,' B. xi. 2.

O.Fries. *lakia*; Dut. *laken*, to blame.

532. *Trigetouyre*=deceiver. Cf. *tryget* in l. 491.

537-556. L.A.: "Dixit ergo Petrus Faustiniano: Quoniam quidem Symon magus esse videris, perge Antiochiam, coram omni populo me excusa ac ea quæ de me dixit Symon, ex persona sui retracta; post hæc ego Antiochiam veniam et alienum hunc vultum a te effugabo et proprium vultum coram omnibus reddam."

To this Voragine adds: "Hoc tamen nullo modo credendum est, quod beatus Petrus mentiri mandaverit, cum Deus non indigeat nostro mendacio."

547. *Leyt*=lied.

548. *Wreyt*=accused. M.E. *wrezen*, to accuse.

557-574. L.A.: "Perrexit ergo Faustinianus Antiochiam et populum convocans dixit: ego, Symon, annuntio vobis et confiteor omnia fefelisse de Petro, nequaquam enim est seductor vel magus, sed ad salutem mundi missus. Quapropter, si de cætero aliquid contra ipsum dixero, tamquam seductorem et maleficum repellatis; nunc enim pœnitentiam ago, quia male me dixisse cognosco. Moneo igitur vos, ut ipsi credatis, ne vos, et civitas vestra insimul pereatis."

573. *Mones*=admonish. L. *moneo*.

575-584. L.A.: "Cumque hæc omnia, quæ Petrus jusserat, complevisset et jam in amorem Petri populum incitasset, Petrus ad eum venit et oratione facta effigiem vultus Symonis ab eo penitus effugavit, populus autem Antiochenus Petrum benigne et cum multo honore recepit et ipsum in cathedra sublimavit."

585-594. Not in L.A.; but see 'The Clementine Recognitions,' x. 68-72.

594. *Care*=turn. Cf. note to XXV. 289.

595-620. L.A.: "Quod audiens Symon illuc perrexit et populum convocans ait: miror, quod, cum vos salubribus præceptis instruxerim et a seductore Petro vos cavere monuerim, vos ipsum non solum audivistis, sed etiam episcopali cathedra sublimastis. Tunc omnes cum furore adversus eum dixerunt: monstro nobis similis es, nudius tertius te pœnituisse dicebas et nunc te et nos præcipitare conaris, et impetum in eum facientes cum ignominia eum protinus expulerunt. (Hæc omnia Clemens in libro suo de se ipso narrat.)"

607. *Bysnyng*=monstrous.

"Thus sayand, with all his strinth ane greit speir
At the syde of that *bysning* best threw he."

—'G. Douglas,' ii. 70. 17.

Icel. *bysn*, a prodigy.

620. *Gyrne*=snare. A.S. *grin*, *gryn*, a snare, trap.

622. *Sel*=*sal*=shall.

625-644. L.A.: "Post hæc Petrus, cum Roman venisset et suam passionem imminere videret, Clementem post se episcopum ordinavit. Mortuo igitur principe apostolorum Petro, Clemens vir providus, præcavens in futurum, ne sc. per hoc exemplum quilibet vellet sibi in ecclesia successorem statuere et hereditate sanctuarium domini possidere, Lino cessit et postmodum Cleto."

640. *Harytage*=heritage, inheritance.

645-650. L.A.: "Nonnulli asserunt, quod Linus et Cletus non fuerunt summi pontifices, sed tantum Petri coadjutores, propter quod in catalogo pontificum meruerunt annumerari."

646. Whether Linus and Anacleto were popes, or simply coadjutors of St Peter.

651-681. L.A.: "Post hos autem Clemens eligitur et præsidere compellitur, qui ita morum ornamento pollebat ut Judæis et gentilibus et

omnibus christianis populis complaceret. Singularum inopes provinciarum nominatim scriptos habebat, et quos baptismi sanctificatione mundaverat, non sinebat publicæ fieri mendicitati subjectos. Cum itaque Domicillam virginem, neptem Domitiani imperatoris, sacro velamine consecrasset et Theodoram uxorem Sisinnii amici imperatoris ad fidem convertisset et in castitatis proposito manere promitteret, Sisinnius zelo ductus ecclesiam post uxorem suam occulte intravit, scire volens, propter quod illa sic ecclesiam frequentaret. At vero a s. Clemente oratio fusa est et a populo responsum est. Tum Sisinnius cæcus et surdus penitus effectus est, qui statim pueris suis dixit: cito me tollite et foras educite. Pueri autem per totam ecclesiam eum girabant, sed et ad januas pervenire non poterant."

662. Flavia Domitilla, the niece of the Emperor Domitian. She was married to her cousin, Flavius Clemens. Both of them suffered for the faith, he being put to death, and Domitilla being banished to the island of Pandateria, or, as some say, to the neighbouring island of Pontia. It is after her that the Cœmeterium Domitillæ at Rome is named. Smith's 'Dict. of Christ. Biogr.' For an account of the Cœmeterium see Northcote and Brownlow's 'Roma Sotterranea,' vol. i. 120-125, and vol. ii. 120 *et seq.* *domycyane*=Domitian (81-96 A.D.)

663. *Syssine*=Sisinnius.

674. *Fa*=*fay*=faith.

682-697. L.A.: "Quos cum vidisset Theodora sic errantes, primo quidem ab iis declinavit, putans, quod vir suus eam cognoscere posset, postmodum autem, quidnam hoc esset, eos interrogavit, qui dixerunt: dominus noster, dum vult videre et audire quæ non licet, cæcus et surdus factus est. Tunc illa in orationem se dedit deprecans, ut vir suus inde exire posset, et post orationem dixit pueris: ite modo et perducite dominum vestrum ad domum. Cumque abiissent, s. Clementi Theodora, quid acciderit, indicavit."

682. *Fure*=fared.

"And how scho furth suld caryit be,
Or euir he *fure*, than ordanit he."

—'The Bruce,' xvi. 288.

683. *Wil*=wandering. Icel. *villa*, to lead astray. See *wyl* in the Glossary to 'Alliterative Poems,' by Dr Morris.

688. *Lelful*=lawful.

698-713. L.A.: "Tunc s. rogatu Theodoræ ad eam venit et ipsum invenit apertis oculis nil videntem et nihil penitus audientem; cumque Clemens pro eo orasset et ille auditum et lumen recepisset, videns Clementem juxta uxorem suam stantem, amens efficitur et se illum magicis artibus suspicatur præcepitque servis suis ut tenerent Clementem, dicens: ut ingrederetur ad uxorem meam, magicis artibus me excæcavit; præcepitque ministris ut Clementem ligarent et ligatum traherent. At illi ligantes columnas jacentes et saxa, putabant, sicut

etiam Sisinnio videbatur, quod s. Clementem cum suis clericis traherent et ligarent."

704. *Begabbit*=mocked. Swed. *begabba*, to mock, deceive.

714-756. L.A.: "Tunc C. Sisinnio ait: quia saxa deos dicis, saxa trahere meruisti. Ille autem vere eum ligatum existimans ait: ego te interfici faciam. C. autem inde abscedens Theodoram rogavit, ne ab oratione cessaret, donec virum suum dominus visitaret. Oranti igitur Theodoræ Petrus ap. apparuit dicens: per te vir tuus salvabitur, ut impleatur, quod dixit frater meus Paulus, salvabitur vir infidelis per mulierem fidelem; et hoc dicens abscessit. Statimque Sisinnius uxorem suam ad se vocavit obsecrans, ut pro se oraret et s. Clementem ad se vocaret. Qui cum venisset, ipsum in fide instruxit et eum cum CCCXIII de domo sua baptizavit."

725. *Lase*=leash. O.Fr. "*lesse*, a leash to hold a dog"—Cot., who also gives *laisse*, "the same as *lesse*, with the same meaning."

742. *Sauchtnyng*=reconciliation. So in XVIII. 4. Cf. A.S. *sehtian* and *sahltian*, to make peace.

753. L.A.: "Per hunc autem Sisinnium multi nobiles et amici Nervæ imperatoris Domino crediderunt."

757-780. L.A.: "Tunc comes sacrorum pecuniam multis dedit et contra s. Clementem seditionem maximam excitavit. Tunc Mamertinus, urbis præfectus, populi seditionem maximam non ferens ad se Clementem adduci fecit. Quem cum redargueret et ad se inclinare attentaret, ille ait: optarem te ad rationem accedere; nam si canes multi contra nos latraverint et morsibus attrectaverint, nunquam hoc nobis auferre possunt, quod nos sumus rationabiles homines et ipsi sunt irrationabiles canes, seditio autem ab imperitis exorta ostendit se nihil habere certum vel verum."

757. *Halorbis*, read *halowis*.

758. *Here-pat*=here-at.

772. *Schoyre*=threatening. See Jamieson and the Glossary to 'The Bruce.'

781-798. L.A.: "Tunc Mamertinus de eo Trajano imperatori scribens responsum accepit, quod aut sacrificaret aut trans pontum maris in eremo, quod adjacet civitati Tersonæ, ipsum in exilium mitteret. Tunc præfectus Clementi cum lacrymis ait: Deus tuus, quem pure colis, ipse te adjuvet. Præfectus autem ei navem tribuit et omnia necessaria ministravit, multi autem clerici et laici ipsum in exilium sunt secuti."

784. *Fouryd*=ferried.

786. *Tresone*=the Crimea, to which St Clement is said to have been exiled. The *editio princeps* of L.A. reads "Crisonæ" in place of "Tersonæ."

793. *Ordand* for *ordane*.

799-808. L.A.: "Profectus autem in insulam invenit ibi plus quam duo millia christianorum ibidem jamdudum ad secanda marmora

damnatorum, qui s. Clementem videntes statim in fletum et lacrymas proruperunt. Quos ille consolans ait : non meis meritis ad vos misit me dominus vestrae coronae principem me fieri."

802. *Leyd*=led.

803. And were deputed to hew marble.

806. *De cert*=the desert. L.A., "meritis." Cf. XXII. 397.

809-822. L.A. : "Et cum ab iis didicisset quod a sexto milliaro aquam suis humeris deportarent, dixit iis : oremus omnes dominum n. J. Chr., ut confessoribus suis fontem in isto loco ac venas aquae aperiat, et qui percussit petram in deserto Syna et fluxerunt aquae in abundantia, ipse nobis laticem affluentem impertiatur ut de ejus beneficiis gratulemur."

811. *Grewand*=grieving, serious.

823-834. L.A. : "Cumque oratione facta hinc inde circumspiceret, vidit agnum stantem, qui pede erecto quasi locum episcopo ostendebat. Et intelligens dominum J. Chr. esse quem solus ipse videbat, perrexit ad locum et dixit : in nomine patris et filii et spiritus s. in isto loco percutite."

825. *Bute*=boot, help. A.S. *bót*.

827. *Kend*=directed.

" And I sall ger the erll Thomas,
And the lord alsua of Dowglaß,
Athir with ane quheyne of men,
Be thair till do as thou sall *ken*."

—'The Bruce,' xvii. 68.

Icel. *kenna*, to know, teach.

828. *Wonnyn*=won, obtained.

835-842. L.A. : "Sed cum nullus in isto loco, in quo agnus steterat, contingeret, ipse accepto brevi sarculo levi ictu locum sub pede agni percussit et statim maximus fons erupit et in fluvium crevit. Tunc universis gaudentibus s. C. ait : fluminis impetus lætificat civitatem dei."

837. *Lome*=tool. Cf. XVIII. 1411. *smat*=smote.

838. *Wat*=wet.

840. *Mud*=mood.

841. *Wele*=well.

843-852. L.A. : "Ad hanc famam multi confluxerunt et una die quingenti et amplius ab eo baptisma susceperunt et ydolorum templa destruentes per totam provinciam intra annum unum LXXV ecclesias ædificaverunt."

843. *Name*=fame.

853-874. L.A. : "Post tres autem annos Trajanus imp., qui cœperat a. d. CVI, hoc audiens quendam ducem illuc misit, qui, cum omnes libenter mori conspiceret, multitudini cessit et solum Clementem ligata ad collum ejus ancora in mare præcipitavit dicens : jam non poterunt ipsum pro Deo colere christiani."

854. *Ferd*=fared.

866. *Demyt*=doomed, condemned.

873. *Cors-sancte*=a holy body. Fr. *corps saint*.

875-902. L.A.: "Stante autem omni multitudine ad littus maris Cornelius et Phœbus discipuli ejus omnes orare præceperunt ut dominus corpus sui martiris iis monstraret; statimque mari per tria milliaria recedente omnes per siccum ingressi invenerunt in modum templi marmorei habitaculum a Deo paratum et ibi in archa corpus s. Clementis et ancoram juxta eum. Revelatum est autem discipulis ejus ne inde tollerent corpus ejus. Omni autem anno tempore passionis ejus per VII dies ad tria milliaria mare recedit et siccum iter advenientibus tribuit."

877. *Craft*, read *trast*=faithful. *cornely*=Cornelius.

903-916. An addition.

912. *Rekine*=reckon, relate.

917-972. L.A.: "In una autem solemnitate mulier cum filio suo parvulo ad locum accessit. Completis autem festivitatis sollempniis cum puer obdormiret, sonus inundantium aquarum subito factus est, mulier autem territa et filii sui oblita cum reliqua multitudine ad ripam aufugit. Quæ postmodum filii memor cum ejulatu maximo flebat et usque ad cœlum lamentabiles voces dabat ac per littora clamans et ejulans discurrebat, si forte filii corpus a littoribus ejectum videret, sed cum in ea spes omnis deficeret, ad domum rediit et totum illum annum in fletu et mœrore duxit. Post annum igitur aperto mari omnes anticipans ad locum concita venit, si de filio forte aliquod vestigium invenire posset. Cum ergo ante tumultum s. Clementis se in orationem dedisset, surgens vidit infantem in loco ubi eum reliquerat dormientem. Æstimans autem eum esse defunctum, accessit propius, quasi collectura corpus exanime, sed cum eum dormientem cognovisset, excitatum velociter spectantibus populis incolumem in ulnis levavit et ubinam per illum annum fuerit requisivit. Ille autem se nescire respondit si annus integer præterierat, sed tantum unius noctis spatio se suaviter dormivisse putabat." L.A. then cites one or two passages from the Prefatio of St Ambrose.

919. *Fertyre*=shrine. O.Fr. *fiertre*; Lat. *feretrum*, bier, shrine, tomb.

920. *Havit*=lifted. A.S. *hebban*, to raise, lift, force up.

926. *Rut*=roar.

944. *Oure-draw*=passed.

973-1012. L.A.: "Refert Leo Ostiensis episcopus, quod tempore, quo Michael imperator novæ Romæ regebat imperium, sacerdos quidam nomine Philosophus, qui ob summum ingenium a pueritia fuerat sic vocatus, cum Tersonam pervenisset et de his quæ narrantur in hystoria Clementis, habitatores interrogasset, quia advenæ potius quam indigenæ erant, se nescire professi sunt. Siquidem miraculum marini recessus ob culpam inhabitantium jamdiu cessaverat et ob incursum

barbarorum tempore marini recessus venientium templum destructum fuerat et archa cum corpore marinis fluctibus obruta erat, exigentibus culpis inhabitantium. Super quo miratus Philosophus et accedens ad civitaculam nomine Georgiam, cum episcopo et clero et populo accessit ad quærendum sacras reliquias ad insulam, in qua aestimabant esse corpus martiris. Cum hymnis et orationibus fodientes divina revelatione invenerunt corpus et ancoram, cum qua fuerat in mare projectum, et deportaverunt Tersanam. Deinde prædictus Philosophus cum corpore s. Clementis Romam venit et multis ostensis miraculis in ecclesia, quæ nunc dicitur s. Clementis, honorifice corpus collocatum fuit. In quadam chronica autem legitur quod mari ab illo loco exsiccato a b. Cyrillo Moravorum episcopo Romam translatum est."

978. *Twyne* = separate.

986. Of the cruel Emperor Martin. Probably Michael Phangabe is intended, 813-820 A.D.

XXII.—LAURENTIUS.

ST LAURENTIUS or LAWRENCE, deacon and martyr, though one of the most celebrated of the saints, is one about whom least is known. No mention is made by the Fathers of his birth or education, but he is claimed by the Spaniards as their countryman, and held by them in the greatest honour. Coming while yet young to Rome, his extraordinary virtues soon won for him the affection of St Sixtus, then archdeacon of the imperial city, who took him under his protection, and was in all probability his instructor in the study of the Scriptures and in the way of Christian perfection. Being elected Pope in the year 257, after the martyrdom of St Stephen, the archdeacon, now Sixtus II., ordained Laurentius deacon, and, notwithstanding his youth, appointed him the first among the seven deacons who served in the Roman Church, on which account Laurentius is sometimes called the Pope's archdeacon. As the first of the deacons, Sixtus intrusted him with the care of the treasury and riches of the Church, and charged him with the distribution of its revenues to the poor. In the following year, in consequence of an edict issued by Valerian at the instigation of Macrian, and commanding all bishops, priests, and deacons to be put to death, Sixtus was seized, and led to execution. On his way Laurentius, in great sorrow because he was not to share his martyrdom, followed him, and said with tears, "Father, whither goest thou without thy son? Whither, O holy priest, art thou going without thy deacon?" Sixtus, moved with compassion at his grief, replied, "I do not leave thee, my son, for long. In three days thou shalt follow me. In the meantime distribute among the poor the treasures of the Church, lest they fall into the hands of persecutors." Rejoicing that God was about to call him to Himself and to bestow upon him so shortly the crown of martyrdom, Laurentius immediately began to distribute to the widows and orphans whatever money he had been intrusted with, as well as the price of the sacred vessels of the Church. At that time the Church at Rome was in possession of considerable wealth, being able not only to maintain its

ministers, but also to support large numbers of widows and orphans and other poor, both in the city itself and in the neighbouring provinces. It had also many rich ornaments and consecrated vessels of gold and silver set with precious stones. The prefect, imagining that its treasures were much greater than they really were, resolved to obtain possession of them, and having caused Laurentius to appear before him, commanded him to surrender without delay whatever gold or silver or precious objects had been intrusted to his care. To this St Lawrence replied that the Church had many treasures, more even than those of the Emperor, and requested that three days might be given so as to enable him to set them in order before finally placing them in the prefect's hands. These three days Laurentius employed in gathering together all who were in receipt of the alms of the Church. On the third day he assembled them in the church, the infirm, blind, lame, deaf, dumb, leprous, widows and orphans, and poor virgins, placed them in rows, and then invited the prefect to come and see the treasures of the Church. The prefect, not understanding this strange spectacle, and astonished to see so vast a number who only filled him with disgust, turned to the deacon, and with threats demanded that he should deliver up the treasures he had promised. "The treasures," replied Lawrence, "are before you ; you see in the poor the riches of the Church, and in those who are consecrated to its service its pearls and precious stones." Imagining he was being mocked, the prefect became furious. He ordered a gridiron to be prepared, and a slow fire to be kindled beneath it. St Lawrence was then stripped of his robes and bound upon the iron, where he was slowly roasted. While his torment lasted the Christians who stood by saw his face lighted up with an unearthly splendour, and believed that a sweet agreeable odour was exhaled from his body, but the pagans who were present neither saw the light which illumined his countenance nor perceived the odour issuing from his body. Having suffered for a long time, the martyr turned to the judge and with great calmness said, "Let my body be turned ; one side is broiled enough." When, by the judge's order, the executioner had turned his body, he said, "It is dressed enough ; you may now eat." During the whole of this horrible scene St Lawrence continued to pray for the conversion of Rome, and his prayer being ended, he raised his eyes to heaven and passed away. According to Prudentius, the effect of his prayers was the conversion of the entire city. His remains were buried in the Veran field, near the road to Tibur, on the 10th of August in 258. In the reign of Constantine the Great a church was erected on the spot, which is known as St Lawrence without the Walls. Within the walls of the city there are eight other churches bearing his name, one of them being one of the five patriarchal churches of the city. Pope Adrian I. is said to have sent a part of the martyr's relics to the Emperor Charlemagne, who presented them

to the church of Strasburg. Pétin's 'Dict. Hagiogr.'; Butler's 'Lives'; Smith's 'Dict. Christ. Biogr.'; Mrs Jameson's 'Sacred and Legendary Art,' vol. ii.; Surius.

His day is August 10.

In art St Lawrence wears the deacon's dress, bears the palm as martyr, and generally, but not always, is accompanied by his familiar attribute, the gridiron. When the gridiron is omitted, he carries a dish full of gold and silver money in his hand, the treasures of the Church confided to his keeping; or he swings a censer or carries a cross.

Analysis—St Lawrence derives his name from the laurel, 1-4; the uses and virtues of the laurel, 5-16; why St Lawrence was crowned with it, 17-27; of the Emperor Philip and Decius, and of the treasure which Philip confided to St Sixtus, 70-107; St Sixtus being arrested, Lawrence follows, and being grieved that he is not to suffer with him, is assured that he will follow him in three days, and directed in the meantime to distribute the treasures of the Church to the poor, 108-147; Lawrence does this, 148-155; the martyrdom of Sixtus, 156-168; Lawrence is seized, and converts and heals Lucillus, 169-202; Hippollitus, to whom he has been delivered for safe keeping, inquires for the treasures of the Church, and is converted with nineteen of his men, 203-220; Valerian next sends for Lawrence, and demands the treasures of the Church, 221-226; Lawrence asks for three days' delay, during which he distributes the possessions of the Church to the poor, 227-254; he heals the infirmity of Cyriaca, and then passes to a gathering of poor Christians, where he washes the feet of the brethren, distributes alms, gives sight to Trecentius, 255-282; thence he passes to where sixty-three disciples are assembled, and washes their feet, 283-298; on the third day he appears in the palace of Sallust, where he finds Valerian and Decius, 299-302; Decius asks him for the treasure, and in answer he causes all the poor whom he has hid in the house of Hippollitus to be brought in, 303-313; he is commanded to sacrifice, and refusing, is stripped and scourged and bound, and being carried into the temple of Jupiter, is beaten with staves and otherwise tortured, 314-352; the conversion and execution of a knight who sees an angel healing the wounds of Lawrence, and the public confession of Hippollitus, 353-370; Decius renews the tortures of Lawrence, but seeing that he cannot overcome the faith of the martyr dismisses him, that he may have time to invent some new method of torture, 371-410; on the morrow Lawrence is again brought before him, and refusing to sacrifice, is placed upon a gridiron over a slow fire, 411-446; his prayer, 447-458; Decius causes the fire to be increased, and forks to be used for the purpose of holding Lawrence down, 459-470; Lawrence avows that he is refreshed by the cruelties to which he is subjected, and asks that his body may be turned, and the roasted part eaten, after which he dies, 471-496; Hippollitus and Justine bury the body of the

saint on the following day near the Via Tiburtina, after hiding it until night with the widow Cyriaca, 497-522; a miracle related by Gregory of Tours, 523-572; another miracle related by the same writer, 573-600; a miracle recorded by Vincentius, 601-622; a miracle which befell Stephen, a false judge, 623-690; a story of the Emperor St Henry, 691-770; a story recorded by Gregory of Tours respecting the finding of the Emperor's body, 771-788; the three privileges of St Lawrence, 789-806; conclusion, 807-810.

Sources—Cf. L.A., cap. 117; V.B., xi. 37; and Ado's 'Martyrology.'

1-8. L.A.: "Laurentius dicitur quasi lauream tenens, quæ est corona de lauro facta, quia olim de huiusmodi ramis victores coronabantur. Hæc autem arbor est victoriæ ostensiva, continua viriditate amœna, odore grata et efficacia virtuosa." It is then shown how Laurentius proved himself in possession of these virtues.

3. *Lawrane*=laurel.

6. The leaves of the laurel were used for the crowns with which the victors in the Pythian games were crowned, as well as to laureate scholars with.

9-27. L.A.: "Huiusmodi autem arboris efficacia est quia calculum frangit, surditati subvenit, fulmen non metuit; sic L. frangit cor durum, spiritualement reddit auditum, protegit a fulmine sc. sententiæ reproborum."

9. *Wertuise*=virtue. The leaves of the laurel have long been noted for their health-giving efficacy. People used to present them to their rulers on the first day of every year, in order to ensure the health of the princes. According to Suidas, "I carry a laurel staff" was a saying used by those who suspected a plot, since the laurel was supposed to act as an antidote against poison. In England a laurel leaf with certain words written upon it, laid under a person's head, used to be regarded as a preventive of fever; and at the present day many persons in Constantinople are in the habit of burning the leaves of the laurel, and drinking a decoction of the ashes as a safeguard against intermittent fevers.

12. *Nere*=kidney. Iecl. *nyra*.

16. *Fyre-slacht*. See note to III. 223.

19. *Decyum*=Decius. He succeeded Philip the Arabian A.D. 249, and reigned for about thirty months. During his brief reign one of the fiercest persecutions broke out against the Christians.

24. *Cnaw*=know. A.S. *cnawan*, to know.

In the transcript of the four missing folios here, 149a is missing. The text of L.A. for the missing passage is:—

"Laurentius martir et levita genere Hispanus a b. Sixto Romam deductus est. Nam, sicut dicit magister Johannes Belet, cum idem b. Sixtus in Hispaniam profectus esset, duos juvenes ibidem reperiens, sc. Laurentium et Vincentium ejus cognatum, morum honestate composi-

tos et in omni actione præclaros, ipsos secum Romam abduxit, quorum alter, sc. Laurentius, secum Romæ mansit, Vincentius vero in Hispaniam rediit et ibi glorioso martirio vitam finivit. Huic autem opinioni Johannis Beletii repugnat tempus martirii utriusque, nam Laur. sub Decio, Vinc. autem in juvenili ætate sub Dyocletiano et Daciano passus est; sed inter Decium et Dyocletianum fluxerunt anni circiter XL et imperatores septem medii fuerunt, ut tunc b. Vinc. non potuerit juvenis exstis- se. Beatus autem Sixtus Laurentium suum archidiaconum ordinavit. Eodem tempore Philippus imperator et filius suus nomine Philippus fidem Christi receperant et christiani effecti ecclesiam sublimare plurimum nitebantur. Iste Philippus primus imperator fuit qui fidem Christi recepit, quem Origenes, ut dicitur, ad fidem convertit, licet alibi legatur, quod b. Pontius eum converterit. Regnavit autem a. M ab urbe condita, ut millesimus annus Romæ Christo potius quam ydolis dedicaretur. Qui quidem annus millesimus fuit a Romanis cum ingenti ludorum et spectaculorum apparatu celebratus. Erat autem Philippo imp. miles quidam nomine Decius in armis bellicis multum strenuus et famosus. Cum autem iisdem temporibus Gallia rebellaret, illuc imperator Decium misit, ut rebellantem Galliam Romano imperio subjugaret. Missus Decius prospere cuncta gessit et ad libitum potitus victoria Romam rediit. Audiens imperator ejus adventum, eum altius honorificare voluit et eidem a Roma usque ad Veronam obvius ivit. Sed quia malorum mentes, quo magis se honorari sentiunt, eo amplius per superbiam intumescunt, Decius in superbiam elatus imperium cœpit ambire et de morte sui domini pertractare. Cum igitur imperator in stratu suo sub papilione quiesceret Decius—”

71-79. L.A.: “—papilionem latenter introivit et dormientem dominum jugulavit, exercitum autem qui cum imperatore venerat, ad se prece et pretio, muneribus et promissis attraxit et ad urbem regiam gradu concito properavit.”

71. *Emperoure*. The Emperor Philip I., an Arabian by birth, a native of Trachonitis, according to Victor; but of Bostra, according to Zonaras. He assumed the purple A.D. 244, and was slain either in battle or by his soldiers in 249. According to many he was the first Christian Emperor, but by others this has been denied. Eusebius refers to the belief that he was a Christian, but expresses no opinion of his own, beyond remarking that the persecutions of Decius arose from the hatred entertained by that prince to his predecessor. Jerome broadly asserts the fact, as do others. The arguments on both sides are given by Tillemont.

72. *Weryt*=assailed, slew. Dut. *worgen*; O.Fris. *wergia*; G. *würgen*, to strangle, suffocate.

77. *Foce*, read *price*.

80-89. L.A.: “Audiens hoc Philippus minor extimuit et totum thesaurum patris et suum (ut ait Sicardus in Chronica sua) b. Sixto et s.

Laurentio commendavit, ut, si ipsum a Decio interfici contingeret, thesaurum ipsum ecclesiis et pauperibus erogarent."

After explaining why the treasures were called the treasures of the Church, L.A. continues: "Postea Philippus aufugit et se a facie Decii occultavit (senatus igitur obviam Decio processit et ipsum in imperium confirmavit)."

80. *Jong philipe*. When his father ascended the throne (A.D. 244) he was a boy of seven, and was immediately proclaimed Cæsar. In 247, and again in 248, he was made Consul. According to Zosimus he was slain at the battle of Verona, but according to Victor, at Rome by the prætorians, when the news arrived of the defeat and death of his father.

84. *Sancte syxt*. The Pope Sixtus II. He succeeded Stephanus, but in what year is not known. His martyrdom occurred under Valerian, on August 6 A.D. 258.

87. *Lely*=loyally.

90-105. L.A.: "Ne vero proditorie, sed zelo ydolatriæ dominum suum occidisse videretur, christianos cœpit crudelissime persecui, præcipiens illos sine ulla misericordia trucidari. In hac persecutione multa millia martirum corruerunt, inter quos et Philippus junior martirio est coronatus."

92. *Mwrth[r]yst*=murdered.

95. *Wyd-quhare*=everywhere.

99. *Mare* requires to be deleted.

105. See note to l. 80.

106-117. L.A.: "Post hoc Decius de thesauro domini sui inquisitionem faciens, oblatus est ei b. Sixtus, tamquam qui Christum coleret et imperatoris thesauros haberet. Tunc Decius jussit eum in carcerem recipi, ut per illata tormenta Christum negaret et thesauros proderet."

109. *Mys*=ill, evil.

118-147. L.A.: "B. autem Laurentius ipsum sequens post eum clamabat: quo progredieris sine filio, pater? quo, sacerdos sancte, sine dyacono properas? Tu nunquam sine ministro sacrificium offere consueveras. Quid in me displicuit paternitati tuæ? numquid degenerem me probasti? Experire certe, utrum idoneum ministrum elegeris, cui commisisti dominici sanguinis dispensationem. Cui b. S.: non ego te desero, fili, neque derelinquo, sed majora tibi debentur pro fide Christi certamina. Nos quasi senes levioris pugnae cursum recipimus, te autem quasi juvenem manet de tyranno gloriosior triumphus: post triduum me sequeris, sacerdotem levita. Deditque ei omnes thesauros, præcipiens ut ecclesiis et pauperibus erogaret."

121. *Bot*=without.

125. *But*=without.

128. *Lepnyt*=trusted. Under the form *lippen* the word is still in use.

129. *Burd*=board, table.

138. *Wictorag*=victory.

139. *Wag*=wage, reward.

144. *Halely*=wholly.

148-151. L.A.: "Beatus igitur Laurentius christianos die ac nocte diligenter quæsivit et unicuique prout opus fuerat, ministravit."

150. *Departyng*=distribution.

151. *Mast myster*=most need.

152. The author no longer follows the order of L.A., which goes on to narrate, first, visit to the house of a widow whom Lawrence heals of pains in the head (see ll. 242-262); next, the healing of a blind man in another house (see ll. 263-282); and then the martyrdom of Sixtus (see ll. 156-168). The narratives of V.B. and C.SS. follow the same order as L.A. For the martyrdom of Sixtus another source has been employed than L.A.; probably V.B., which is: "Beatus ergo Sixtus cum duceretur ad Decium, et dictis eidem minime consentiret, Valerianus præfectus decrevit, ut sacrificaturus ad templum Martis duceretur, aut si nollet ibidem capite puniretur. Tunc Laurentius cœpit post eum clamare dicens: Noli me derelinquere pater; quia thesauros tuos jam expendi. Tunc milites audientes thesauros, beatum Laurentium tenuerunt; Sixtum vero cum Felicissimo et Agapito ibidem decollaverunt viij idem Augusti."—XI. 37.

154. *Departyt*=distributed.

159. *Marce*=Mars.

161. *Vittine*=known, learnt.

168. The above is the account given of the martyrdom of St Sixtus II. by St Ambrose. According to the other, the circumstances of it were these: Soon after the issuing of the edict by Valerian, Sixtus was found by the soldiers sent to seek him seated in his episcopal chair in the cemetery of Prætextatus on the Appian Way, surrounded by the members of his flock. As these endeavoured to protect him, he thrust himself forward lest they should be hurt, and, in the act of doing so, was beheaded. He was buried in the neighbouring cemetery of Callistus. Agapetus and Felicissimus, two of his deacons, and others, were buried in the cemetery where he fell.—Cyprian Epist., 80.

169-180. L.A.: "Tunc milites audientes thesauros Laurentium tenuerunt et Parthenio tribuno tradiderunt. Ipse autem eum Decio præsentavit, cui Decius Cæsar ait: ubi sunt thesauri ecclesiæ quos apud te cognovimus esse reconditos? Qui cum sibi non responderet, tradidit eum Valeriano præfecto, ut aut thesauros prodat et ydolis sacrificet aut diversis eum interire faciat suppliciis et tormentis. Valerianus autem cuidam præfecto nomine Hyppolito in custodiam eum tradidit, quem ille cum multis aliis in carcere reclusit."

170. *Partone*=Parthenius.

179. *Gruchis*=grudges, refuses.

180-202. Similarly L.A.

194. *Is* = his.

203-213. So L.A.

214-218. Not in L.A.

220. *His nynteñ best meñ*. L.A.: "Cum familia sua." L.A. then adds: "Baptizatus autem ait: vidi animas innocentium lætas gaudere."

221, 222. L.A.: "Post hoc mandavit Valerianus ad Hyppolitum, ut Laurentium præsentaret. Cui Laurentius ait: ambulemus ambo pariter, quia mihi et tibi gloria præparatur."

223-232. L.A.: "Ad tribunal ergo ambo veniunt et fit iterum inquisitio de thesauro, L. autem triduo inducias petiit, quas Valerianus eidem sub Hyppoliti custodia concessit."

224. *Schore* = threatening. Cf. XXI. 772.

225. *Fel frawardnes* = stubborn frowardness.

233 ff. L.A.: "In hoc triduo Laurentius pauperes claudos et cæcos collegit et eos in palatio Salustiano coram Decio præsentavit dicens: ecce isti sunt thesauri æterni, qui nunquam minuuntur, sed crescunt, qui in singulis disperguntur et in omnibus inveniuntur, horum enim manus thesauros in cælum deportaverunt."

240. *Almoñ* = alms.

242-248. Not in L.A.

243. *Belyn* instead of *Cælium*. So C.SS.: "Veniensque in cælum montem;" but "ad domum Cyriacæ viduæ;" then, "quæ multos christianos in domo sua absconsos habebat: ipsam viduam imposita ei manu a longo dolore capitis liberavit, et pauperum pedes lavans eisdem elemosynas retulit" (VII. 43). Then follows the healing of the blind man in another house. Ado (Martyrology) agrees in placing the house of Cyriaca on the Cælian Hill.

249-262 and 263-284 are briefly referred to in L.A. earlier after l. 151. See note to l. 152. Cf. also note to l. 242 with respect to 249-262.

250. *Syrgok* = Cyriaca.

263-270. Cf. Ado.

264. *Canarius*. So Ado, 'Mart.'

265. *Marcessy* for *Narcissy*. Cf. Ado, 'Mart.'

272. *Trecentene*. In Ado, *Crescentius*.

278. *Tygland*, read *trygland* = trickling.

285-298. Not in L.A.

301. *Desium* = Decius.

303-349. Differs materially from L.A.

349-352. L.A.: "Dixitque Laurentius: domine Jesu Christe, Deus de Deo, miserere mei servi tui, quia accusatus non negavi nomen sanctum tuum, interrogatus te dominum confessus sum."

353-362. So L.A., but later. In Ado the story follows immediately on the prayer.

357. *Hortis* = hurts, wounds.

363-370. So in L.A.

364. *Fryst*=respice. A.S. *first*, *fyrst*, space of time, respice.

379 ff. L.A.: "Tunc audiente Decio vox de cœlo insonuit: adhuc tibi multa certamina. Tunc Decius furore repletus," &c.

390. *Now*=new.

399. *Lene*=lend.

411 ff. L.A. different. Ado: "Decius autem Cæsar pergit noctu ad thermas juxta palatium Salusti, et exhibitus est ei iterum sanctus Laurentius. . . . Cui beatus Laurentius: Quantum ad genus, Hispanus sum, eruditus ac nutritus Romæ, et a cunabulis Christianus, eruditus omnem legem sanctam, et divinam."

433-438. L.A.: "Dixit ergo Decius: aut sacrificabis aut nox ista in te cum suppliciis expendetur. Cui L.: mea nox obscurum non habet, sed omnia in luce clarescunt." Similarly Ado.

435. Cf. l. 411.

439 ff. Cf. L.A. and Ado.

471-494. L.A.: "Disce, miser, quia carbones tui mihi refrigerium, tibi autem æternum supplicium præstant, quia ipse dominus novit quod accusatus non negavi eum, interrogatus Christum confessus sum, assatus gratias ago. Dixitque hilari vultu ad Decium: Ecce, miser, assasti unam partem, gira aliam et manduca. Et gratias agens dixit: gratias tibi ago, Domine, quia januas tuas ingredi merui, et sic spiritum emisit."

479. *Warchis*=wretches. Cf. *wark* in XVIII. 1372.

481. *Colis*=coals.

483. *Forwondryt*=amazed.

490. *Het*=heat.

492. *Erand*=hearing.

497-522. L.A. different: "Confusus Decius cum Valeriano abiit in palatium Tyberii, relicto corpore super ignem, quod Hippolitus mane rapuit et cum Justino presbitero in agro Verano conditum aromatibus sepelivit. Christiani igitur jejunantes triduo vigiliis celebrarunt, mugitus dantes et lacrimas effundentes." Then follows a discussion as to the date of the martyrdom.

500. *Gledis*=live coals. A.S. *glēd*; O.Fris. *glēa*; M.Dut. *gloed*; Icel. *glod*, burning coal.

503. *Wand*=wound, wrapped.

511. *Tyburcyne*=Tiburtina.

512. *Tway*=two.

516. *Dycht*=prepared.

527-572. The first miracle in L.A. is here omitted. This stands second. L.A.: "Gregorius quoque Turonensis ait, quod, dum quidam sacerdos quandam ecclesiam s. Laurentii repararet et trabs quædam nimium brevis esset, rogavit b. Laurentium ut, qui pauperes foverat, suæ inopiæ subveniret. Quæ subito sic excrevit ut pars non modica abundaret: quam partem sacerdos minutatim incidit et multas

inde infirmitates sanabat. Idem testatur b. Fortunatus. Factum est autem hoc apud Prioras castrum Italiae [quod quidam, dum dolore dentium premeretur, de illo ligno tangitur et protinus dolor fugatur.]” The passage in brackets is added in the more recent MSS. of L.A. The miracle is told by Gregory in ‘De Glor. Mart.,’ xlii.

527. *Torone*=Tours.

528. *His days*=the days of St Lawrence.

531. *Refresch*=restore, repair.

536. *Tymyre*=timber.

538. *Balk*=beam.

539. And it was much shorter.

545. *Poure*=poor.

557. *Wypyt*=wrapped.

563. *Sancte fortane*=St Fortunatus. He was bishop of Poitiers, and the last representative of Latin poetry in Gaul. Born about the year 530 at Ceneda, in the neighbourhood of Treviso, he was raised to the Episcopate in 597, when he succeeded Plato, the bishop of Poitiers. Besides hymns, among which is the celebrated “Vexilla Regis,” he wrote ‘Lives of the Saints’ and ‘Theological Treatises.’ The verses referred to in the text are quoted by Gregory *in loc. cit.*

565. *Boras*=Brionas. “Apud Brioras Italiae castrum”—Greg.

567. *Tuth-wark*=toothache. Common throughout Scotland and the north of England.

573-600. L.A.: “Quidam insuper presbiter nomine Sanctulus, ut refert Gregorius in dyalogo, s. Laurentii ecclesiam a Longobardis incensam reparare volens artifices multos conduxit. Quadam autem die dum quod iis apponeret non haberet, præmissa oratione in clibano respexit et ibidem candidissimum panem invenit; sed cum vix ad unius prandii esum tribus personis sufficere videretur, L. artifices suos nolens deficere sic prædictum panem multiplicari fecit, quod in alimentum decem dierum operariis cunctis suffecit.”

573. *Sanctillus*=sanctulus.

587. *Musand*=musing.

589. *Hoyne*=*oyne*=*oon*=oven. See Skeat, sub *oven*.

594. *Warmen*=feed (?).

601-622. L.A.: “In ecclesia s. Laurentii apud Mediolanum, ut refert Vincentius in chronica, calix quidam crystallinus miræ pulchritudinis habebatur. Qui cum in quadam sollemnitate ad altare a dyacono portaretur, elapsus e manibus in terram cecidit et statim comminutus fuit. At dyaconus mœrens fragmenta collegit et super altare ponens b. Laurentium exoravit et fractum calicem integrum et solidatum recepit.”

602. *Meloñ*=Milan.

603. See Bk. xi. 39, where the story is cited from Gregory, ‘De Glor. Mart.,’ xlv.

604. *Chelise*=chalice. Cf. l. 620, *chalyce*.

605. *Cristole* = crystal.

607. *Hye day* = high day, festival.

610. *Quhyt* = quite.

611. *Richt wa* = right sad.

619. *Lape* = leaped.

623-650. L.A. : "Legitur quoque in libro de miraculis b. virginis, quod quidam judex Stephanus nomine Romæ erat qui munera libenter accipiens multorum judicia pervertebat. Hic tres domos ecclesiæ s. Laurentii et unum hortum s. Agnetis violenter abstulit et ablata injuste possedit. Accidit autem ut moreretur et ante dei judicium duceretur. Ad quem L. cum nimia indignatione accessit et tribus vicibus brachium ejus diutissime strinxit et dolore nimio cruciavit. S. vero Agnes cum cæteris virginibus eum videre noluit, sed faciem avertit."

626. *Stewine* = Stephen.

635. *3ard* = yard, field. *agnet* = Agnes.

638. *In fawt of fence* = through lack of opposition or defence.

646. *Areme* = arm.

651-690. L.A. : "Tunc judex super eum sententiam ferens dixit : quoniam aliena subtraxit et munera accipiens veritatem vendidit, in loco Judæ proditoris tradatur. Sanctus autem Præjectus, quem idem Stephanus in vita sua valde dilexerat, ab b. Laurentium et ad b. Agnetem accedens pro eo veniam precabatur. Illis vero et b. virgine pro eo orantibus concessum est ut ejus anima ad corpus rediret et ibidem XXX diebus pœnitentiam ageret. Accepit insuper a b. virgine in mandatis ut psalmum Beati immaculati in via singulis diebus vitæ suæ diceret, cumque ad corpus rediisset, brachium ejus ita erat nigrum et adustum ac si hoc in corpore passus esset. Quod signum in eo exstitit quoad vixit. Mala igitur ablata restituens et pœnitentiam agens die XXX migravit ad Dominum."

670. *Clengyt* = cleansed.

674. *Bed* = *bede* = prayer.

677. *Harme* = arm. Cf. l. 646.

680. *Brulyt* = broiled. Fr. *brûler*.

683. *Werray* = very, true.

691-721. L.A. : "Legitur in vita imperatoris Henrici, quod, dum ipse et Konegondis uxor ejus virgines insimul permanerent, dyabolo instigante de quodam milite uxorem suspectam habens, super candentes vomeres XV pedum nudis pedibus incedere fecit, qua ascendente dixit : sicut me ab Heinrico et omnibus intactam novisti, ita adjuva me, Christe. Heinricus vero verecundia ductus eam in maxillam percussit, cui vox dixit : virgo Maria te virginem liberavit. Totam igitur candentem massam illæsa percurrit."

691. *Sancte henry*. Henry II., Emperor of Germany. The son of Henry Duke of Bavaria, and of Gispelle, the daughter of Conrad Duke of Burgundy, he was born in 972, and was educated by Wolfgang, one of the most learned and pious prelates of the age. In 995 he suc-

ceeded his father in the duchy of Bavaria, and five years afterwards married Cunegonda, daughter of Sigefri, Count of Luxemburg, with whom he lived in perpetual chastity, in consequence of a vow Cunegonda had taken before her marriage. On the death of Otho III., Henry was chosen Emperor in preference to Hermann, Duke of Suabia and Alsace, and crowned at Mayence in 1002 by Willigise, the bishop of that place, and again at Rome in 1014 by Benedict VIII. Most of his time was spent in attending to the affairs of the Church. His attendance at its councils was frequent. The cathedral of Bamberg owed its origin to his pious munificence, and he was instrumental in the erection or repair of many other churches and monasteries. His fame as a soldier was almost equally great with his fame as a saint. He fought the Slavs in the north, the Saracens in the south, and the French on the east, and used his victories with discretion. His death took place at the castle of Grone, near Halberstadt, on the 14th of July 1024, after he had reigned as Emperor of Germany twenty-two years. He was buried in the cathedral church of Bamberg. Eugenius III. canonised him in 1152, and in 1348 the diocese of Bale chose him for its patron. His Life will be found in Surius. July 15.

693. *Radagunde* for *Cunegunda*. Her coronation as Empress took place at Paderborn on the 10th of August 1002. She accompanied her husband to Rome, and was with him crowned by Benedict VIII. Seized with an illness while at Hesse, she made a vow to found a monastery if she recovered, at Kaffungen, near Cassel, in the diocese of Paderborn. When Henry died the building was unfinished, but after its completion, on the anniversary of her husband's death she assembled a great number of ecclesiastics at Kaffungen for the dedication of the church. During the ceremony she offered on the altar a piece of the true Cross, and after the Gospel, laid aside her imperial robes, and clothed herself in a poor habit. Her hair was then cut off; and the Bishop of Paderborn gave her the veil, and placed a ring upon her finger as a pledge of her fidelity to her Divine Spouse. After this she withdrew from public life, and gave herself to prayer, meditation, and good works. She died on March 3, 1040. Her body was laid near her husband's in the cathedral of Bamberg. She was canonised by Innocent III. in the year 1200. For her legend, see L.A. cap. 209; also V.B. xxi. 79.

702. *Quetance*=quittance, purging of her offence.

703. *Heyt*=hot.

704. *Law*. The law of ordeal by fire, and apparently of Visigothic origin.

721. As on cold lead. Richardi, queen of Charles le Gros of France, and Emma, the mother of Edward the Confessor, also proved their innocence in the same way.

722-732. L.A.: "Cum ergo Cæsar obiisset, multitudo maxima dæmo-

num ante cellam cuiusdam eremitæ transibat, qui aperta fenestra interrogavit ultimum, quinam essent. Et ille : legio dæmonum sumus, qui ad mortem Cæsaris properamus, si forte aliquid proprium in eo reperire possimus."

726. *pat*=at.

730. *Ded*=death.

733-770. L.A. : "Adjuratus autem, ut ad se redeat, rediens dixit : nihil profecimus, quia, dum falsa uxoris suspicio et alia mala et etiam bona in statera fuissent posita, adustus ille Laurentius ollam auream immensi ponderis attulit et, dum superasse videbatur, illa jactata pars alia stateræ sc. plurimum ponderavit : tunc ego iratus unam partem aureæ ollæ prærupi. Ollam calicem vocabat quem dictus Cæsar ecclesiæ Aystetensi in honore s. Laur. fieri fecerat, quem in speciali devotione habuerat ; cui propter magnitudinem duæ aures inerant. Repertumque est et imperatorem tunc obiisse et unam aurem calicis fractam fuisse."

734. *Als-a tyt*=as soon.

737. And he returned without long tarrying.

745 *Mane*=superiority (?)

747. *Erys*=ears or handles.

750. *Veyt*=weighed. *tycht*=tight. It may also mean *pulled*.

771-784. L.A. : "Refert Gregorius in registro, quod, dum prædecessor suus quendam ad corpus s. Laurentii cuperet meliorare et ubinam corpus esset, nesciret, subito corpus ejus ignoranter aperitur omnesque qui aderant, tam monachi quam mansionarii, qui corpus ejus viderant, infra X dies mortui sunt."

775. *Nedlyns*=needs. Still common.

778. *Gyf ocht fawtyt*=if anything was defective.

782. *Leyryt ore lawit*=clergy or lay.

785-788. Not in L.A. In L.A. there follows a long discussion respecting the greatness of the *passio* of St Lawrence.

789-806. L.A. : "Habet autem inter cæteros martires Laurentius tria privilegia quantum ad officium. Primum est in vigilia, solus enim inter martires vigiliam habet. Sed vigiliæ sanctorum propter multas deordinationes hodie in jejunia mutata sunt, mos enim fuit olim (ut refert Johannes Beleth) ; ut in festivitatis sanctorum homines cum uxoribus et filiabus in ecclesiam venirent et ibi cum luminaribus pernoctarent, sed quia multa adulteria in his vigiliis fiebant, statutum fuit, ut vigiliæ in jejunia converterentur, nomen tamen antiquum est retentum, quia non jejunia, sed vigiliæ adhuc appellantur. Secundum est in octava : ipse namque solus cum Stephano habet octavam inter martires, sicut Martinus inter confessores. Tertium est in regressionibus antiphonarum, quod solus ipse et Paulus habet, sed Paulus propter excellentiam prædicationis, ipse propter excellentiam passionis."

791. *He ane*=he alone.

793. *Wtes*=octaves. Cf. *wtast*, 'Blind Harry,' vi. i. *Oit, uit*: huit; octo—Roquefort.

797, 798. *Regreß in antemys*. The *regressus* is thus defined in Du Cange: "Responsorii pars quæ post versum repetitur vulgo *Réclame*."

XXIII.—VII SLEPERIS.

THE legend of the Seven Sleepers seems to be of Oriental origin. It was introduced into the Western Church by St Gregory of Tours (De Glor. Mart., i. 95). Jacobus Sarugiensis, a Mesopotamian bishop in the fifth or sixth century, had already committed it to writing in the East. Before the ninth century Dionysius of Antioch told the story in Syrian. Photius of Constantinople reproduced it in the ninth century, with the remark that Mahomet had adopted it into the Koran. Metaphrastes repeated the story, and gives the fullest and most graphic version of it of all. In the tenth century Eutychius inserted the story in his Annals of Arabia. It is found in the Coptic and Maronite books, and several early historians, as Paulus Diaconus (i. 3) and Nicephorus (xiv. 45), have inserted it in their works. The Bollandists reproduce the versions of Jacobus Sarugiensis and Gregory, as also the text of Metaphrastes. A poem on the Seven Sleepers composed by a *trouvère* named Chardri is mentioned by M. Fr. Michel in his 'Rapports au Ministre de l'Instruction publique.' A German poem on the subject, written in the thirteenth century, and extending to 935 verses, was published by M. de Karjan at Heidelberg in 1839, and the Spanish poet Augustin Moreto composed a drama on it, entitled "Los Siete Durmientes," which is inserted in the 19th volume of the rare work, 'Comedias Nuevas Escogidas de los Mejores Ingenios.' M. E. du Méril (Poésies populaires latines, p. 40) states that the story is to be met with in various MSS. in the Imperial Library at Paris. It is told in the Calendar of Oengus (Whitley Stokes, pp. cxxix-cxxx), in the L.A., c. 101, and the C.SS., vii. 51. It appears in the various collections of Old English Saints' Lives contained in the MSS. Ashmol. 43, Egerton 1993, Vernon, Trinity College Camb. R. 3. 25, Bodleian 779, and Harleian 4775. It occurs also in the Icelandic collection of the 'Lives of the Saints' (Heilagra Manna Sögur), edited by Dr C. Unger (Christiania, 1877).

The story as told by Gregory of Tours (De Glor. Mart., i. 95) is as follows: In the time of Decius the Emperor, when the persecutions

arose against the Christians, seven men were seized and carried before the prince. Their names are these: Maximianus, Malchus, Martinianus, Constantinus, Dionysius, Joannes, Serapion. Though urged in divers ways to give up their faith, they refused. The Emperor, however, because of their beauty, not wishing that they should be put to death at once, allowed them a space of time to reconsider their position. But seizing the opportunity they fled, and hid themselves in a cave, where they dwelt for many days. One of them, however, used to go out and buy food and what other things they had need of. On the return of the Emperor to the city, they besought the Lord that He would vouchsafe to pluck them out of the peril in which they were placed, and having offered up their prayer, they lay down upon the ground and fell asleep. When the Emperor learned that they were dwelling in the cave by the will of God, he commanded the mouth of the cave to be closed with huge stones, saying, "Let those who refuse to sacrifice to our gods perish there." While this was being done, a certain Christian wrote down their names and an account of their martyrdom upon a leaden tablet, and fixed it secretly in the entrance to the cave before it was closed. But after many years, when the Church had rest, and the Christian Theodosius was seated upon the throne of the Empire, there arose the shameless heresy of the Sadducees, who say there is no resurrection. Then a certain Ephesian citizen resolved to build folds for his sheep on that same mountain, and removed the stones for that purpose. Ignorant of what was within, he laid open the mouth of the cave; nevertheless he did not discover the secret it contained, but the Lord sent the breath of life upon the seven men, and they rose up, and thinking they had slept but a single night, they sent a boy from among them (*puerum unum ex se*) to buy food. And he coming to the gate of the city, and seeing the sign of the glorious Cross over it, and hearing the people swear by the name of Christ, was amazed. Having proffered coins which were in use in the time of Decius, a shopkeeper seized him, alleging that he had found hidden treasures of the ancients. Denying it, he was led to the bishop, and then to the judge of the city. Urged by these, and necessity compelling him, he revealed the hidden mystery, and led them to the cave in which the men were. When the bishop entered, he found the leaden tablet on which all the things they had endured had been written, and when he had spoken with them, messengers were sent in hot haste to announce the discovery to the Emperor Theodosius. But when he came, and threw himself on the ground and worshipped them, they addressed him in such words as these: "A heresy, O glorious Augustus, has risen, which seeks to turn away the Christian people from the promises of God, and says there is no resurrection of the dead. Be it known unto thee that inasmuch as we must all, according to the Apostle Paul, appear before the judgment-seat of Christ, the Lord hath commanded us to awake and tell these things to thee. Take

heed, therefore, that thou be not seduced, and excluded from the kingdom of God." Hearing these things, the Emperor Theodosius glorified the Lord, who permitted not His people to perish. The men, however, lying down again upon the ground, fell asleep. The Emperor Theodosius would have built a sepulchre of gold over them, but was forbidden by a vision. But, clothed in mantles of silk or fine linen, the seven men rest in that same place even to this day.

Gregory says that he had this *passio* from a certain Syrian, who translated it for him into Latin. It was borrowed from Christian sources by Mahomet, incorporated into the Koran (c. 18), and added to. He made the Sleepers prophesy his own coming, gave them a dog named Kratim or Kratimer, which sleeps with them, and endowed it with the gift of prophecy. As a special favour this dog is one of the ten animals to be admitted into his Paradise; the others being the whale of Jonah, Solomon's ant, Ishmael's ram, Abraham's calf, the Queen of Sheba's ass, the prophet Salech's camel, Moses' ox, Belkiss' cuckoo, and Mahomet's ass. He represents the Sleepers also as keeping their eyes open, and as from time to time turning themselves to the right hand and to the left. By the Arabs the Sleepers are called Ashab Kahaf or Kehef, the Companions of the Cave. The number of the Sleepers varies in the different accounts. A strange story is told concerning these Sleepers by William of Malmesbury. According to this, King Edward the Confessor sat, during Easter festival, wearing his royal crown at dinner, in his palace of Westminster, surrounded by his bishops and nobles. During the banquet, instead of indulging in meat and drink, he mused on divine things. Suddenly, to the astonishment of all present, he burst out laughing. After dinner three of his nobles, Earl Harold—who was afterwards king—an abbot, and a bishop followed him into his bed-chamber, and asked the reason of his rare mirth. "I saw," he said, "things most wonderful to behold, and therefore I did not laugh without cause." They entreated him to explain; and after reflecting for a while, he informed them that the Seven Sleepers of Ephesus, who had been slumbering two hundred years in a cave under Mount Celion, lying always on their right sides, had of a sudden turned themselves over on their left sides; that by heavenly favour he had seen them thus turn themselves, and at the sight he had been constrained to laugh. And as Harold and the abbot and the bishop marvelled at his words, the king related to them the story of the Seven Sleepers, with the shape and proportions of their several bodies, which wonderful things no man had as yet committed to writing; nay, he spake of the Ephesian Sleepers as though he had always dwelt with them. Earl Harold, on hearing this, got ready a knight, a clerk, and a monk, who were forthwith sent to the Emperor of Constantinople with letters and presents from King Edward. By the Emperor the messengers were sent on to Ephesus with letters to the

bishop, commanding him to admit the three Englishmen into the cavern where the Sleepers lay. And lo ! it fell out even as the king had seen in the vision. For the Ephesians declared that they knew from their forefathers that the Seven had ever lain on their right sides, but on the entry of the Englishmen into the cave they were all found lying on their left sides. And this was a warning of the miseries that were about to befall Christendom through the inroads of the Saracens, Turks, and Tartars. For whenever sorrow threatens, the Sleepers turn on their sides.—Baring Gould, ‘Curious Myths of the Middle Ages,’ pp. 100 *et seq.* Voragine’s narrative, as will be seen, differs in several particulars from that of Gregory ; while both of them are in many particulars different from the version current in the East. The remains of the Seven Sleepers were discovered, it is said, in the year 479, and conveyed to Marseilles, where a large stone sarcophagus is still shown as containing them in the church of St Victor.

Their day is July 27.

“The Seven Sleepers of Ephesus,” says Mrs Jameson, “extended in their cave, side by side, occur perpetually in the narratives, ancient sculptures, and stained glass of the thirteenth and fourteenth century. Thus they are represented in the frieze of the chapel of Edward the Confessor at Westminster. In general the name of each is written over his head. They carry palms as martyrs. I have never seen them with any other attributes, but in the German ‘Iconographie’ it is said that ‘in an old representation,’ not otherwise described as to age or locality, the Seven Sleepers are thus individualised : John and Constantine bear each a club. Maximian has a knotted club, Malchus and Marcian have axes, Serapion a torch, and Dionysius a large nail. What these attributes may signify,—whether alluding to the trades they exercised, or the kind of martyrdom to which they were condemned but did not suffer,—is not explained ; and I have never met with any effigies thus discriminated.”—Sacred and Legendary Art, ii. 582.

Analysis—Good Christian men ought to believe in the resurrection of the dead ; some men will believe only what they see and hear ; but God can do whatever He wills, as is proved by what befell the Seven Sleepers of Ephesus, 1-20 ; the Emperor Decius persecuted the Church and came to Ephesus, where he ordered a temple to be built in the centre of the city, and commanded all to offer sacrifices with him to the gods, threatening with punishment all who refused, and causing great fear among the Christians, 21-58 ; at the time there were seven noble youths in Ephesus, who, being Christians, refused to sacrifice, and in order to escape hid themselves in a house, but were at last discovered and brought before Decius, 59-81 ; refusing to obey the Emperor’s command, a short respite was given them, during which they gave away their goods to the poor, and escaping, hid themselves

in a cave in Mount Celion, where they dwelt a long time, 82-108; each day one of their number went out disguised as a beggar to buy food, 109-112; Decius having in the meantime left the city, returned and sought for the seven, which Malchus, one of their number, who had been sent out to buy food, hearing, returned in haste to his companions and told them how Decius sought to slay them, 113-122; they eat, comfort each other, and suddenly fall asleep, 123-131; Decius, when told where they are, causes the mouth of the cave to be stopped, but not before an account of their martyrdom has been written down and secretly deposited in it, 132-173; in the reign of Theodosius the heresy of the Sadducees arose, to the great sorrow of Christian men, and especially of the Emperor, 174-206; in answer to the Emperor's prayer God stirred the heart of a burgess in Ephesus to build on Mount Celion a sheepfold and set men to procure stones, who light as by chance upon the mouth of the cave and unwittingly open it, 207-216; the Seven Sleepers awaken and imagine they have slept but one night, 217-232; they then send Malchus to buy food, he wonders at the great stones lying outside the entrance to the cave, and still more at the changes he observes, and especially at the sign of the cross which he sees over each of the city gates, and imagines he is in a dream, 233-266; drawing his hood over his face he at last enters the city, hears the people speaking of Christ, thinks he is in another city, enters a baker's shop, is told he is in Ephesus, produces money to pay for bread, and is seized as one who has found treasure-trove, 267-314; a crowd gathers, but he sees none he knows, 315-338; the bishop and the proconsul, who chance to pass, examine him, and after hearing his story, go with him to the cave, where they find the narrative of their passion, and his companions, 339-422; the Emperor being sent for, comes, and finding the seven, embraces them, and believes that they have been raised from the dead, and is assured by them that they have been raised up as witness of the great and final resurrection of the dead, 423-446; having borne this testimony they lie down again, and, as if falling asleep, die, 447-453; the Emperor then orders a costly tomb to be built over each of them, but being forbidden, refrains, 454-476; the Emperor causes the bishops who had been imprisoned for maintaining the doctrine of the resurrection to be released, and maintained the Christian faith, and now has his reward in heaven, 477-490.

Source—Cf. L.A., cap. 101. Voragine's narrative is in places departed from.

1-20. The Author's introduction.

3. *Fra* = when.

4. *Domys day* = the day of judgment.

7. *Grond-wal* = foundation.

8. *Fulis* = fools.

10. *Verray* = very, actual.

11. *Med*=ned?

12. *Profit*=prove it. *of ned* is probably corrupt.

16. *Flesche-rysing*=resurrection.

19. *Kid*=showed.

20-58. L.A.: "Septem dormientes in civitate Ephesi orti sunt. Decius autem imperator persequens christianos cum venisset Ephe- sum, jussit ædificari templa in medio civitatis, ut omnes cum eo miscerentur sacrificiis ydolorum. Cum ergo omnes christianos inquiri jussisset et vinctos aut sacrificare aut mori compelleret, tantus pœnarum terror cunctis inerat quod amicus amicum et filium pater et patrem filius abnegabat."

21. *Haly wryt*=ecclesiastical writings.

22. *Decius*. See note to XXII. 19.

24. He reigned from 249 to 251, or about two years and a half.

35. *Dewyse*=will.

"A cruk thai maid, at thair *deuif*,
Of Irn, that wes styth and square."

—'The Bruce,' x. 363.

36. *Badalis*=heralds. A beadle was originally the same as a herald, one whose business was to proclaim or make known.

"Sent him forwit his *bedele*
For-þi sent iesus iohn forwith."

—C. M., II, 006.

"Cristess *bidell* Saunt Johan."

—Ormin, 632.

A.S. *bydel*; O.Fr. *bedel*. See Murray, sub *beadle*.

38. *Redy bowne*=ready prepared.

43. *Mysknawine*=misknowing, ignorance.

59-106. L.A.: "Tunc in illa urbe inventi sunt christiani septem: Maximianus, Malchus, Marcianus, Dionysius, Johannes, Serapion et Constantinus, qui hoc videntes nimis dolebant. Et cum essent primi palatii, sacrificia ydolorum spernentes in domo sua se celabant et jejuniis et orationibus vacabant, accusati igitur ante Decium statuuntur et comprobati veraciter christiani dato iis resipiscendi spatio usque ad reditum Decii dimittuntur, at illi patrimonium suum interim inter pauperes expendentes inito consilio in montem Celion secesserunt et ibi esse secretius decreverunt."

64. *Acht*=owned, confessed. Perhaps we should read *lacht*=received.

71. *Deny*=refuse.

75. And because they feared to be known lest they should be put to death.

80. *Wreyt*=accused. Cf. note to XXI. 548.

84. *Foule*=foul, abominable.

91. For *fare to fare* read *fane to fare*. *fane*=fain.

102. *Hol cove*=hollow cave.

104. *Wodnes*=rage, persecution.

107-131. L.A. : "Diu ergo sic latentes unus eorum semper ministrabat et quoties intravit urbem, figura se mendici et habitu vestiebat. Cum ergo Decius in urbem rediisset et eos ad sacrificandum perquiri jussisset, Malchus minister eorum territus ad socios rediit et iis furorem imperatoris indicavit. Qui cum graviter terrerentur, Malchus allatos panes iis apposuit, ut cibo confortati fortiores ad praelium redderentur. Postquam autem cœnabant sedentes et colloquentes in luctu et lacrymis, subito, sicut Deus voluit, dormiverunt."

111. *Wed*=weeds, clothes. Cf. "widow's weeds."

112. *Vnkennyt*=unknown. *wel*=easily.

116. *Espy*=to be watched for. "*Espier*, to spie, watch, mark, pry into, observe narrowly."—Cotgr.

118. *To by þare met*=to buy their food.

119. *Aspyit*=espyit; so often written, as in 'P. Plowman,' A. ii. 201.

120. *Folowys*=fellows, companions.

121. *Fra tope to ta*=from beginning to end.

125. *& layd to þame*=and laid it [the meat] before them.

126. *Stark*=strong. A.S. *stearc*, strong.

132-164. L.A. : "Mane facto cum quæsitī fuissent et inveniri non possent et Decius doleret, quod tales juvenes perdidisset, accusati sunt quod hucusque in monte Celion latuissent et sua christianis pauperibus erogantes in suo proposito permanerent. Jussit ergo Decius ut parentes eorum adessent et comminatus est iis mortem, nisi de iis dicerent quidquid scirent. Illi autem eos similiter accusaverunt et divitias suas pauperibus expendisse conquesti sunt. Tunc cogitans quid de iis faceret, nutu Dei jussit os speluncæ lapidibus obstrui, ut ibi morerentur fame et inopia circumclusi."

132. *Ayrly*=early.

136. *Sculkand*=skulking.

137. *Chelyone*. Cf. l. 101, *celyone*=Celion.

140. *Kine*=kindred.

147. *Here*=hear.

150. *Wyt*=knowledge.

151. *Warly*=warily.

153. *Witting*=information.

156. *Let*=hinder.

161. *Wrechly*=wretchedly.

165-172. L.A. : "Quod ministri quidem fecerunt et duo christiani Theodorus et Rufinus eorum martirium describentes caute inter lapides posuerunt."

166. *Raphynus*=Rufinus.

169. *Gestis*=stories.

173-196. L.A. : "Mortuo igitur Decio et tota illa generatione post annos 372 anno XXX imperii Theodosii pullulavit hæresis eorum qui

negabant resurrectionem mortuorum, unde contristatus Theodosius christianissimus imperator, quia fidem tam impie agitari videbat, indutus cilicio sedens in interiori loco per singulos dies flebat."

178. Decius died A.D. 251. Theodosius I. reigned from 378-395. Theodosius II. from 408-450. 377 after Decius brings us to the year 628. The thirty-third year of Theodosius II., again, is the year 441, and of Theodosius I., 411. The dates are very confusing. See Gibbon's note near the end of his 33d chapter.

180. *Seygnery*=seignory, lordship, reign.

183. *Herysy*=heresy.

191. *Sytand*=sitting. *askis*=ashes. *gled*=clad.

193. *Wak fud*=simple food.

195. *Debat*=abate.

196. *Get*=way.

197-232. L.A.: "Quod videns misericors Deus consolari lugentes et confirmare spem de resurrectione voluit mortuorum et thesaurum suæ pietatis aperiens ita prædictos martires suscitavit. Misit siquidem in cor cuiusdam civis Ephesi, ut in illo monte ædificaret stabula pastoribus suis. Cæmentariis speluncam aperientibus surrexerunt sancti et se invicem salutantes putabant se tantum una nocte dormivisse et prædianam tristitiam recordantes interrogaverunt Malchum qui iis ministraverat, quid de iis Decius decrevisset. At ille respondit, sicut dixit in sero: quæsiti fuimus ut ydolis immolemus. Ecce quod de nobis cogitat imperator."

207. *Burches*=burgess, citizen.

210. *Hyrdis*=herdsmen, shepherds. Cf. XXV. 108, 109.

212. *Quereouris*=quarriers.

219. *Ras*=rose.

229. *ȝystrewine*=yestreen, last night.

233-242. L.A.: "Respondit Maximianus: et Deus scit quod non sacrificabimus. Cumque socios confortasset, jussit Malcho ut emturus panes ad urbem descenderet et plures quam heri afferens panes, quæ jussisset imperator, rediens nuntiaret."

237. *Taile*=take upon. See the Glossary to 'The Bruce,' sub *taile* (?).

243-266. L.A.: "Tollens ergo Marcus quinque solidos de spelunca exiit et videns lapides miratus est, sed aliud cogitans parum de lapidibus cogitavit. Veniens igitur timidus ad portam urbis valde miratus est videns suppositum signum crucis, unde pergens ad alteram portam, dum idem signum invenit, ultra modum miratus est videns omnes portas signo crucis appposito et mutatam civitatem, signansque se ad primam portam rediit existimans se somniare."

258. *Yare*=are=*ayre*=before. Cf. l. 346.

267-304. L.A.: "Unde se confirmans et vultum operiens urbem ingreditur et veniens ad venditores panum audivit homines loquentes de Christo et amplius stupefactus ait: quid est, inquit, quod heri nemo Christum audebat nominare et nunc omnes Christum confitentur?"

puto quod hæc non est Ephesorum civitas, quia aliter ædificata est, sed aliam civitatem nescio talem. Et cum interrogans audivisset, hanc esse Ephesum, errare veraciter se putavit et redire ad socios cogitavit, accessit tamen ad eos qui panem vendebant, et cum argenteos protulisset, mirati venditores dicebant ad invicem, quod ille juvenis antiquum thesaurum invenisset, Malchus vero eos ad invicem loquentes videns putabat, quod vellent eum trahere ad imperatorem, et territus rogavit eos, ut se dimitterent et panes et argenteos retinerent."

285. *Archtyly* = *arghly* = timidly. *heldand* = bending.

290. *Falouys* = fellows, companions. See l. 120.

304. *Debat* = dispute.

305-324. L.A.: "At illi tenentes eum dixerunt ei: unde es tu? quia thesauros antiquorum imperatorum invenisti, indica nobis et erimus socii tecum et celabimus te, quia aliter celari non potes. Malchus vero non inveniebat quid diceret illis, præ timore, illi vero videntes eum tacentem misso fune in collo ejus trahebant per vicos usque in medium civitatis et exiit rumor ad omnes, quod quidam juvenis thesauros invenisset."

311. *Stowine* = *stolline* = stolen. Mod. Sc. *stown*. *reft* = stolen.

314. *Cosele* read *consele*.

325-332a. L.A.: "Congregatis ergo ad eum universis et eum mirantibus volebat iis satisfacere quod nihil invenerat, et circumspiciens omnes a nemine cognosci poterat et prospiciens in populum volebat cognoscere aliquem de consanguineis suis, quos veraciter vivere putabat, et nullum inveniens stabat quasi insanus in medio populi civitatis."

331. *Ocht* = aught, to any extent.

332b-338. Not in L.A.

339-376. Different in L.A.: "Quod cum audisset s. Martinus ep. et Antipater proconsul, qui nuper in urbem advenerat, mandaverunt civibus, ut eum caute adducerent et argenteos ejus. Cumque a ministris traheretur ad ecclesiam, putabat quod duceretur ad imperatorem. Episcopus igitur et proconsul mirantes argenteos interrogaverunt eum, ubi thesaurum incognitum invenisset. At ille respondit, se nihil penitus invenisse, sed de sæculo parentum suorum eosdem denarios habuisse. Et interrogatus, cuius civitatis esset, respondit: bene scio, quod huius civitatis sum, si tantum hæc est civitas Ephesorum. Proconsul dixit: fac venire parentes tuos, ut testentur pro te. Quos cum nominasset et nullus eos cognosceret, dicebant eum se fingere, ut aliquo modo evaderet. Et ait proconsul: quomodo credimus tibi, quod hoc argentum parentum tuorum fuerit, cum scriptura ejus habeat plusquam CCCLXXVII annos et sit primorum dierum Decii imperatoris et in nullo similes sint argenteis nostris? Et quomodo parentes tui ante tantum tempus fuerunt, tu vero juvenis vis decipere sapientes et senes Ephesi? Idcirco jubebo te legibus tradi, donec confitearis, quid invenisti."

342. *Malchome* = Malchus.

346. *Ayre*=before.

349. *Mone*=money. Cf. ll. 325, 364, 367.

362. *In red na spel*=in book nor gossip.

368. *Beswyk*=deceive. A.S. *beswīcan*, to deceive. See Bradley, sub *bi-swīken*.

371. *Quhas*=quhat. So in l. 368. *begylis*=*begyle*=beguile.

377-402. L.A.: "Tunc procidens M. ante eos dixit: pro Deo, domine, dicite mihi, quod vos interrogo, et ego dicam vobis quod est in corde meo. Decius imperator qui fuit in hac civitate, ubi nunc est? Episcopus dixit: fili, non est hodie in terra qui Decius nominabatur, imperator autem fuit ante longum tempus. Malchus autem dixit: in hoc, domine, ita stupeo et nemo credit mihi, sed sequimini me et ostendam vobis socios meos, qui sunt in monte Celio, et ipsis credite. Hoc autem scio, quod a facie Decii imperatoris nos fugimus et ego sero vidi quod ingressus est Decius in hanc urbem, si tantum hæc est civitas Ephesi."

393. *Fath*=faith.

403-427a. L.A.: "Tunc episcopus cogitans in semet ipso dixit proconsuli, quia visio est, quam Deus vult ostendere in juvene isto. Perrexerunt ergo cum eo et civitatis plurima multitudo et ingressus est primo Malchus ad socios suos et post eum episcopus ingrediens invenit inter lapides litteras sigillatas duobus sigillis argenteis et convocato populo legit eas et audientibus et admirantibus cunctis, et videntes sanctos Dei sedentes in spelunca et facies eorum tamquam rosas florentes, procidentes glorificaverunt Deum, statimque episcopus et proconsul miserunt ad Theodosium imperatorem rogantes, ut cito veniret et miracula Dei nuper ostensa videret."

417. *Elyne*=in order.

418. *Sewine*=seven. This number must include Malchus, otherwise there would be eight. But Gregory speaks of seven and a boy. There is some dispute as to the number, and was in the time of Mahomet. See his chapter in the Koran.

423-439. L.A.: "Qui protinus surgens de humo et de sacco in quo lugebat, glorificans Deum venit a Constantinopoli Ephesum, et obviantibus ei cunctis ascenderunt simul omnes ad speluncam (et mox ut sancti viderunt imperatorem, resplenduerunt et facies eorum sicut sol), et ingressus imperator procidit ante eos glorificans Deum, et surgens amplexatus est eos et super singulos fleuit dicens: sic video vos, tamquam si viderem dominum resuscitantem Lazarum."

440-490. L.A.: "Tunc dixit s. Maximianus ad eum: crede nobis, quod propter te resuscitavit nos Deus ante diem magnæ resurrectionis ut credas indubitanter quod resurrectio mortuorum est. (Vere enim resurreximus et vivimus, et sicut infans est in utero matris non sentiens læsionem et vivit, sic fuimus videntes, jacentes et dormientes et non sentientes.) Et his dictis, videntibus cunctis inclinantes capita sua in terram, obdormierunt et tradiderunt spiritus suos secundum Dei

imperium. Surgens autem imperator cecidit super eos flens et deosculans eos, et cum jussisset fieri loculos aureos, in quibus mitterentur, in ipsa nocte apparuerunt imperatori dicentes, ut, sicut hactenus in terra jacuerunt et ex terra resurrexerant, ita eos dimitteret, donec dominus iterum eos resuscitaret. Jussit ergo imperator locum illum inauratis lapidibus adornari et omnes episcopos resurrectionem confidentes absolvi." Then follow a couple of sentences referring to the date of the incident.

473. *Portura*=portray.

478. *Gilt*=gild their hier.

XXIV.—ALEXIS.

ST ALEXIS or ALEXIUS, Confessor, was the only son of a rich senator of Rome named Euphemianus and his wife Aglæs, by whom he was carefully educated. While yet of tender years he showed great love for the poor, and a strong inclination to engage in good works. His parents desired him to marry, and he consented to their request; but after the ceremony, and before the marriage was consummated, he disguised himself and fled. Having reached a distant country, he fixed his abode in a hut beside a church dedicated to the Virgin. There his holy life attracted the attention of the surrounding people, who having closely observed him, came to the conclusion that he belonged to a noble family. Finding himself discovered, Alexis quitted his retreat and returned to his own country. He presented himself in the garb of a pilgrim to his father, who failed to recognise him, and believing him to be a stranger, gave him a small lodging where he might pass the rest of his days, leading a life entirely spiritual and practising the greatest virtues, more especially humility. Here he suffered much from the contempt and harshness of his father's servants, but he bore all without complaint. As his death drew near he caused his father and mother to be sent for, to whom, as soon as they were come, he made himself known as the son for whom they had searched everywhere and whose loss they had mourned. He died about the year 416, during the pontificate of Innocent I., who caused him to be interred in the church of the martyr St Boniface on the Aventine Mount; and such was the esteem in which he was held, that all Rome was present at his funeral. His body was discovered in 1216, and reinterred in the same place. A magnificent church, which gives title to a cardinal and bears his name jointly with that of St Boniface, now stands upon the spot, and is in the hands of the Hieronymites. Pétin's 'Dict. Hagiogr.,' and Butler's Lives.

His day is July 17.

He is represented in a pilgrim's habit, ragged and worn, with a beggar's dish in his hand. Sometimes he carries in addition the

palm, though not a martyr. In the mosaics of Munich he stands among the glorified martyrs, of colossal size, clad in a white vest and blue mantle, with a crown on his head and the cross in his hand; but generally in the old pictures and prints, as penitent, pilgrim, and beggar; in the churches of the ascetic orders, in houses of refuge and hospitals, his effigy is in ragged attire.—Mrs Jameson, 'Sacred and Legendary Art,' ii. 437.

Analysis—Prologue on the three states, matrimony, continence, and virginity, of which the last is of the greatest dignity, 1-82; the estate, virtues, and works of Euphemianus and Aglæs his wife, 83-98; the birth and education of Alexis, 99-112; his marriage, 113-120; on the night of his marriage he tries to persuade his wife to consent to a life of chastity, and delivers to her his ring, &c., to keep, 121-146; he then steals away privately and sails to Edessa, where he finds an image of Christ which so impresses him that he gives away his goods, takes up his abode with beggars near to a church dedicated to the Virgin, lives by begging, and in prayer and fasting, 147-178; how his father sends messengers in quest of him, and of how he begs of them, but is undetected of them, 179-208; the sorrow of his father and mother when the messengers fail to find him, 209-232; after Alexis has dwelt in the kirkyard seventeen years, an image of the Virgin commands the sacristan of the church to bring him into the church, the sacristan tells the miracle to others, and a great crowd come and honour Alexis, 233-260; Alexis therefore hurries away to Laodicea, and there taking a ship ready to sail to Tarsus, he is carried, through the divine interposition, to Rome, 261-278; arrived there, he suddenly appears in disguise before his father, who fails to recognise him but gives him a lodging, 279-308; he lives seventeen years in his father's house undiscovered, 309-335; he writes down the story of his life on a piece of parchment, which he encloses in his hand and then dies, 335-348; on the following day, which was Sunday, angel voices are heard in the church, 349-374; Euphemianus comes to the place where the corpse of Alexis is lying, and seeks to take the writing out of his hand, but cannot, 375-381; he then passes to the church, where he finds the Pope and Emperor, and they all go in haste to where Alexis lies, when the Pope takes the writing from the dead hand and reads it aloud, 382-402; Euphemianus swoons away, and recovering, gives way to grief, 403-434; his wife does the same when she hears the tidings, 435-488; her spouse comforts her, 489-504; the funeral of Alexis, the many miracles which were wrought through the touch of his body, 505-528; the Emperor and Pope distribute great sums of money, and then proceed on their way to the Church of St Boniface with the body, the people still pressing around them, 529-544; they spend seven days there praising God, and cause a magnificent tomb to be built for the saint, 545-560.

Source—Cf. L.A., 94. The L.A., however, is not closely followed.

The story is told, though not in the same words, by V.B., xviii. 43 *et seq.*, who quotes 'Gesta Alexii.' The story occurs also in the 'Gesta Romanorum.'

1-82. These lines are the writer's, who omits the etymological introduction of L.A.

5. *Cristine-dome*=Christianity.

10. *Dygne*=worthy. Lat. *dignus*.

17. *But pere*=without equal.

19. *Com*=became.

21. At Cana of Galilee.

29. Anna. See Luke ii. 36-38.

33. *Forout sak*=without blame. A.S. *sacu*, strife; hence crime, criminal charge, blame.

41. *Symeone*. See Luke ii. 25 *et seq.*

44. *Hartly*=spiritual.

49. *Hele*=salvation.

53. St Margaret, the Queen of Malcolm, son of Duncan, King of Scotland. See her Life by Turgot in Pinkerton's 'Lives of the Scottish Saints' (*Antiquæ Vitæ SS. Scotiæ*), revised and enlarged by the Editor. The same Life is given by the Bollandists, June, vol. 2, and translated by William Forbes-Leith, S.J. See also the Editor's 'Ancient Lives of Scottish Saints.'

55. Paula, a noble and wealthy lady, whose husband, the Senator Textorius, probably died in 380. She accompanied St Jerome to Palestine in 385, and lived the rest of her life at Bethlehem, dying in 404. See the Art. on her in Smith's 'Dict. Christ. Biogr.'

57. Elizabeth of Hungary.

59. St Germanus, the celebrated Bishop of Auxerre in the fifth century.

65, 66. For these see their Lives further on.

74. *Sely*=happy.

83-98. L.A.: "Al. fuit filius Euphemiani, viri nobilissimi Romanorum et in aula imperatoris primi, cui tria millia puerorum assistebant qui zonis aureis cingebantur et vestimentis sericis induebantur. Erat autem præfectus Euph. valde misericors et singulis diebus in domo sua tres mensæ pauperibus, orphanis, viduis et peregrinis parabantur, quibus strenue serviebat, et hora nona ipse cum viris religiosis cibum in timore domini capiebat. Cui uxor nomine Aglæs ejusdem religionis et propositi erat."

89. *Cledine*=clad.

92. *Ned begane*=assailed with want.

94. *Fusyt*=prepared. A.S. *fȳsan*, hasten, set out, prepare. *burdis*=tables.

95. *Nowne*=nine.

96. *Pere*=poor.

99-116. L.A. : "Cum autem filium non haberent, ad preces tamen suas dominus contulit iis filium, post quem ipsi deinceps in castitate vivere firmaverunt. Traditus autem puer liberalibus disciplinis cum omnibus philosophiæ artibus ipse floreret et jam ad puberem ætatem pervenisset, puella sibi de domo imperiali eligitur et sibi in conjugem copulatur."

100. *Mene*=lament.

103. *Myld*=gentle one.

105. *Fame*=foam. A.S. *fam*, foam.

109. *Fowl*=fool.

112. *Cone*=con, learn.

117-120. Not in L.A. V.B. has : "Ornaverunt eis thalamum et impositæ sunt eis singulæ coronæ in templo Sancti Bonifacii martiris per manus sacerdotum, et sic cum gaudio et læticia letum duxerunt diem."

121-145. L.A. : "Venit nox in qua cum sponsa sua suscepit secreta silentia : tunc sanctus juvenis cœpit sponsam suam in Dei timore instruere et ipsam ad virginitatis provocare pudorem ; deinde annulum suum aureum et caput balthei quo cingebatur, sibi servanda tradidit dicens : suscipe hoc et serva, donec Deo placuerit, et dominus sit inter nos."

124. *Beyisit*=*besyit*=busied. Cf. XXV. 341.

128. *Resawe gret med*=receive great reward.

138. *Betacht*. Cf. l. 140, *betaucht*, and l. 145, *betak*.

140. *Hed*. L.A. "caput" ; so also V.B. ; the meaning is probably *clasp*.

144. Until God wills that I see thee (again).

147-159a. L.A. : "Post hoc de substantia sua accipiens ad mare discessit ascendensque occulte navem Laodiceam usque devenit indeque pergens in Edessam civitatem Syriæ profectus est, ubi imago domini n. J. Chr. sine humano opere facta in sindone habebatur."

152. *Leodaciane*=Laodicea.

154. *Edysame*=Edessa.

155. *Cyrie*=Syria. *ymag*=portrait. That referred to will be the portrait of Himself which our Lord is said to have impressed upon a piece of cloth or handkerchief, and then sent to Abgarus, the prince of Edessa.

158. *But*=without.

159. *Sandale* was a kind of woven fabric once very much esteemed. According to Du Cange it was made of silk, and was used both for wrapping sacred relics in and for banners, &c. See sub *sandale* and *cendalum* ; also Roquefort, sub *cendal*. In 'P. Parv.' we have "*cendel*, sindon." This last is a fine cotton stuff or muslin.

159b-161. Not in L.A. An addition.

160. *Luferand*=love.

162-174. L.A. : "Quo perveniens, omnia quæ secum detulerat, pauperibus distribuit et vestimenta vilia induens, cum ceteris pauperibus

in atrio Dei genitricis Mariæ sedere cœpit. De elemosinis vero quantum sibi sufficere poterat, sibi retinebat, cetera vero aliis pauperibus erogabat."

164. *Ware*=worse. *weslyng*=exchange. O.E. *wrixlunge*; Germ. *wechselung*.

168. *Begerys*=beggars. In ancient times collections for the poor were made in the churches both on Sundays and on week-days, and the poor habitually sat about the doors of the churches to ask and receive alms.

169. *Lyf-led*=livelihood, living. Cf. XXVI. 79 and note.

175-178. Not in L.A.

176. *Of gud bare*=bare of goods.

179-232. L.A.: "At vero pater de recessu filii plurimum ingemiscens per universas mundi partes pueros suos misit, qui eum inquirerent diligenter. Quorum cum aliqui ad civitatem Edessam venissent, ab eo cogniti, sed ipsi eum minime cognoscentes, eidem cum ceteris pauperibus elemosinas tribuerunt: quas accipiens Deo gratias agens dixit: gratias tibi ago domine, quia a servis meis elemosinam recipere me fecisti. Reversi autem pueri renuntiant patri quod nusquam valeat reperiri, mater autem sua a die sui recessus saccum in pavimento cubiculi sui stravit, ubi evigilans lamentabiles voces dabat dicens: hic semper in luctu manebo donec filium meum recuperavero. Sponsa vero ad socrum dixit: donec audiam de sponso meo dulcissimo, instar turturis solitaria tecum manebo."

186. *In sere party*=in several parts.

188. Whose loss would be his death.

198. *Almouse*=alms.

203. *At*=pat. *sa*=so, thus.

206. *Lent*=arrived. A.S. *lenden*, to land, arrive.

212. *Care bed*=bed of sorrow.

213. *Mol*=*mul*=dust.

"I am bot *mol* and marerez mysse
Bot crystes mersy and mary and Ion
þis arn þe grounde of alle my blysse."

—'E. E. Allit. Poems,' A. 382.

Flem. *mul*, *gemul*, dust.

220. *Werd*=weird, fate, lot, destiny.

"Bot *werd*, that to the end ay driffis
The varldis thingis, sa thame travalit
That thai on twa halfis war assalit."

—'The Bruce,' iv. 148.

A.S. *wyrd*, fate.

231. *Turtur*=turtle.

233-251. L.A.: "Cum igitur Al. in prædicto atrio xvii anno maneret in Dei servitio, imago tandem b. virginis, quæ ibidem erat, custodi ecclesiæ dixit: fac introire hominem Dei, quia dignus est regno cœ-

lorum et spiritus Dei requiescit super eum, nam oratio ejus sicut incensum in conspectum Dei ascendit. Cum autem custos de quonam diceret ignoraret, iterum dixit ei : ille qui foris sedet in atrio, ipse est. Tunc custos festinus exiit et ipsum in ecclesiam introduxit."

249. *Grath*=suitable, fit. Icel. *greiðr*, prepared.

252-257. Not in L.A.

252. *Lout*=bow, make obeisance. A.S. *luten*, to bow, incline the head.

258-286. L.A.: "Quod factum dum cunctis innotesceret et ab omnibus venerari cœpisset, humanam gloriam fugiens inde recessit et Laodiceam venit ibique navem adscendens cum in Tharsum Ciliciæ vellet pergere, dispensante Deo navis a ventis pulsa in Romanum portum devenit. Quod cernens Al. ait intra se : in domo patris mei ignotus manebo nec alteri onerosus ero."

261. *Lowe*=praise.

265-271. An addition.

265. *Quhon*=few.

275. *Tars*=Tarsus. *cecile*=Celicia.

284. *Noyus*=burdensome.

287-328. L.A.: "Patrem igitur a palatio redeuntem, multitudine obsequentium circumdatum, obvium habuit ac post eum clamare cœpit : serve Dei, me peregrinum in domo tua suscipi jubeas et de micis mensæ tuæ me nutrirī facias, ut tui quoque peregrini dignetur dominus misereri. Quod audiens pater ob amorem filii sui eum suscipi jussit et locum proprium in domo sua constituit et cibum de mensa sua tribuit et ministrum proprium delegavit. Ipse autem in orationibus perseverabat et corpus suum jejuniis et vigiliis macerabat, famuli autem domus ipsum multipliciter deridebant et aquam utensilium super caput ejus frequenter fundebant et multas injurias ei irrogabant, sed ipse ad omnia patiens valde erat."

287. *Þus*=this. *sat*=set.

300. *A* emphatic form of *ane*.

308. *Lath*=injury. A.S. *lað*, annoyance, hurt.

316. *Waking*=watching.

318. *Sot*=stupid fellow. See Skeat, sub *sot*.

321. *Quhylum*=at times. A.S. *hwilum*, inst. or dat. pl. of *hwil*.

325. *Ethine*=hethynge=derision. Icel. *hæðing*, scorn, from *háð*, scoffing.

328. This line is corrupt : *es* may be dropped out, when the meaning becomes clear.

329-342. L.A.: "Septemdecim igitur annos in domo patris permansit sic ignotus : videns igitur per spiritum quod appropinquaret terminus vitæ suæ, chartam cum atramento petiit et totum ordinem vitæ suæ ibidem conscripsit."

332. *Syb*=relative. *fremmyt*=stranger. *arwine*=own family.

343-348. An addition.

343. *Plyit*=folded. *leef*=cease.

344. *Nefe*=fist, closed hand.

349 398. L.A. is different: "Dominica igitur die post missarum sollemnia in sanctuario vox de cœlo insonuit dicens: venite ad me omnes qui laboratis et onerati estis, et ego reficiam vos. Quod audientes omnes territi in facies suas deciderunt (et ecce vox secundo dicens: quærite hominem Dei, ut oret pro Roma). Quærentibus illis et minime invenientibus, iterum dictum est: in domo Euphemiani quærite. Requisitus ille se nihil scire de hoc dicebat. (Tunc imperatores Arcadius et Honorius una cum pontifice Innocentio ad domum prædicti viri venerunt) et ecce minister Alexii ad dominum suum venit dicens: vide domine, ni ille peregrinus noster sit, quia magnæ vitæ et patientiæ homo est. Currens igitur Euphemianus eum defunctum reperit et vultum ejus tamquam angeli rutilantem vidit voluitque chartam quam in manu habebat accipere, sed nequivit. Exeunte igitur eo cum hoc imperatoribus et pontificibus retulisset et illi ad eum intrassent, dixerunt: quamvis peccatores sumus, regni tamen gubernacula gerimus (et hic curam universalem regiminis pastoralis): da igitur nobis chartam, ut sciamus quæ in ea scripta sunt."

352. *Hely*=highly, loudly. Cf. *hyly* of l. 447.

365. That it (the voice) could not refer to him.

384. *Emperoure*=emperors—viz., Arcadius, Emperor of the West, 395-423, and Honorius, 395-508. They were the two sons of Theodosius I. The former is rendered more famous by his wife than by anything he did or was himself. She was the notorious Eudoxia.

394. *Gouvernale*=government.

399-432. L.A.: "Et accedens pontifex chartam de manu sua accepit et ille eam statim sibi dimisit, fecitque eam legi coram omni populo et multitudine et patre ipsius. At Euphemianus hoc audiens nimio dolore conturbatus obstupuit et factus exanimis resolutusque viribus in terram decedit. Cum vero aliquantulum ad se rediisset, vestimenta sua scidit cœpitque canos capitis sui evellere, barbam trahere atque semetipsum discerpere ac super filii corpus exclamabat: heu me, fili mi, quare me sic contristasti et per tot annos mihi dolores et gemitus incussisti? heu me miserum, quia te video baculum senectutis meæ in grabato jacentem et non loquentem mihi, heu me, qualem consolationem de cætero habere potero?"

414. *Hyme demanyt*=behaved himself; *v.* Bradley, *demenen*.

427. *Lewe*=dear, beloved. A.S. *lēof*, *līof*; Mod. Eng. *lief*.

429. *But ony but*=without any redress or consolation.

430. *Mut*=mutter, speak.

433, 434. Not in L.A.

433. *Al wald he nocht*=though he would not—*i.e.*, against his will.

435-498. L.A.: "Mater vero ejus hoc audiens, quasi læna rumpens rete, scissis vestimentis ruens coma dissoluta ad cœlum oculos levabat,

et cum præ nimia multitudine sanctum corpus adire non posset, clamavit dicens : date mihi, viri, aditum, ut videam filium meum, ut videam consolationem animæ meæ et qui suxit ubera mea. Et cum pervenisset ad corpus, incumbens super illud clamabat : heu me, fili mi, lumen oculorum meorum, quare sic fecisti et tam crudeliter nobiscum egisti? videbas patrem tuum et me miseram lacrymantes et non ostendebas te ipsum nobis : servi tui injuriabantur tibi et sustinebas ! Et iterum atque iterum prosternebat se supra corpus (et nunc brachia super illud expandebat, nunc manibus angelicum vultum contrectabat) osculansque clamabat : plorate mecum omnes, qui adestis, quia per xvii annos eum in domo mea habui et non cognovi quia unicus filius meus esset, servi etiam eum conviciabantur et alapis percutiebant ; heu me, quis dabit oculis meis fontem lacrymarum, ut plangam die ac nocte dolorem animæ meæ ?”

442. *Al brad*=all her breadth, or as we say, “all her length.”

447. *Hyly*=loudly. Cf. *hely* of l. 352.

460. *Butlas bale*=bootless misery. Cf. l. 478.

466. *Coweryng*=recovery.

488. *My balis ma bet*=my sorrows may abate.

489-504. L.A. : “Sponsa vero ejus induta veste Adriatica cucurrit plorans et dicens : heu me, quia hodie desolata sum et apparui vidua, jam non habeo in quem conspiciam nec in quem oculos levem, nunc ruptum est speculum meum et periit spes mea ! amodo cœpit dolor qui finem non habet. Populus autem audiens hoc lacrymabiliter flebat.”

490. *Wede*=dress, garb. Cf. XXIII. III.

492. *Beforne*=before.

494. *Beld*=comfort. A.S. *bældo*, *byldo*, fortitude, courage, comfort. *Lef-man*=beloved. See *lewe*, l. 427 above, and Bradley, sub *lēof*.

501. *Groys*=grows. O.Fr. “*groisser*, to grow big, to wax fat, thicke, or grosse”—Cotgr.

505-532. L.A. : “Tunc pontifex cum imperatoribus posuerunt corpus in honorato feretro et duxerunt in mediam civitatem et nuntiatum est populo inventum esse hominem Dei quem civitas tota quærebat, et omnes obviam currebant sancto. Si quis autem infirmus illud corpus sanctissimum tangebatur, protinus curabatur, cæci visum recipiebant, dæmoniacy curabantur. Imperatores autem tanta mirabilia videntes cœperunt per se cum pontifice lectum portare, ut et ipsi sanctificarentur ab eodem corpore sancto.”

509. *Rath*=quickly. *bath* should probably be omitted.

516. *Rowt*=rout, crowd. See ‘Com. of Errors,’ iii. 1 ; ‘Jul. Cæs.,’ i. 2.

533-560. L.A. : “Tunc imperatores jusserunt copiam auri et argenti in plateis spargi, ut turbæ occuparentur amore pecuniarum et sinerent corpus perducere ad ecclesiam. Sed plebs amore pecuniarum seposito magis ac magis ad tactum sacratissimi corporis irruebat, et sic cum

magno labore ad templum s. Bonifacii martiris illud tandem perduxerunt; et illic per vii dies in Dei laudibus persistentes operati sunt monumentum ex auro et gemmis et lapidibus pretiosis, in quo s. corpus cum magna veneratione collocaverunt. De ipso quoque monumento ita suavissimus odor fragravat ut omnibus aromatibus videretur esse plenum. Obiit autem xvi cal. Augusti circa a. d. CCCXCVIII."

534. *Skalyt*=scattered.

552. *Sewint*=seventh. He is commemorated, however, on the seventeenth day of the month; and we should probably therefore read *sewintene*.

XXV.—JULIAN.

IN this legend mention is made of no fewer than five Julians. Four of them were saints, martyrs, or confessors, while the fifth is Julian the Apostate.

1. St Julian, Bishop of Cenomanense. Tradition identifies him with Simon the Leper whom our Lord healed, and who invited the Saviour to his house. After our Lord's Ascension he is said to have been ordained bishop of Cenomanensians by the Apostles. He is sometimes identified with St Julian Hospitator.

2. St Julian of Brioude (in Auvergne), who suffered martyrdom there during the Diocletian persecution. He belonged to one of the best families of Vienne in Dauphiny, was a soldier by profession, and a disciple of St Ferreolus. When the persecution broke out he retired into the mountains of Auvergne, not from fear of death, but in order to succour those who were suffering for the faith. When he learned that he was being sought for, he left the house where he had taken shelter and presented himself to the soldiers, saying, "I have remained too long in this world; I desire ardently to be reunited with Jesus Christ." Soon after he was put to death. The date of his martyrdom is unknown, but there appears to be reason for believing that it was in the year 304. The place where his relics reposed was for a long time unknown; but they were miraculously discovered in 431 by St Germain, Bishop of Auxerre, while passing by Brioude on his return to Arles. The head of the saint was translated to Vienne with the body of St Ferreolus. St Gregory of Tours occupies the whole of the fifty chapters of his second book 'De Glor. Mart.' with setting forth his miracles. He also mentions a church in Paris which was dedicated to him, and which has successively borne the name of St Julien le Vieux and St Julien le Pauvre. His day is August 28.

3. St Julian, who with his brother St Julius applied to the Emperor Theodosius for authority to destroy pagan temples wherever they might find them, and to substitute in their places and to build wherever they saw fit churches, with power to compel others to assist them in their work. Theodosius is said to have given them letters-patent as

they desired, and while prosecuting their work they are said to have performed several miracles.

4. St Julian Hospitator, the patron saint of travellers, ferrymen, and boatmen, as well as of travelling minstrels. He is said to have been a nobleman who lived in his castle in great state and prosperity. His days were spent in hunting and his nights in feasting. While hunting in the forest one day, he started a deer and pursued it over hill and dale. At last the poor frightened and exhausted creature turned round and opened its mouth, and addressing its pursuer, said, "Thou, who now pursuest me to the death, shalt one day cause the death of thy father and mother." Arrested by these words, Julian was overcome with remorse and fear, and as the only means of averting the fulfilment of the prophecy fled into a distant land. There Julian was received by the prince of the country with every honour. He distinguished himself greatly both at court and in war. The king knighted him for his services, and gave him to wife a rich and beautiful widow, with whom he lived in great happiness for many years, and had well-nigh forgotten the terrible prediction. Meanwhile his father and mother had bitterly lamented his loss, and sent messengers everywhere into the neighbouring provinces in quest of him; and hearing no tidings of him, they at last assumed the garb of pilgrims and went themselves in search of him. It came to pass that one night while Julian was away at the court, they arrived at his castle, and knocked at the gate. Bassilissa, the wife of Julian, who was a good and pious woman, received them hospitably, and on learning who they were, was filled with joy, waited upon them at supper as became a daughter, and gave up to them her own bed in which to repose after the fatigues of their journey. Next morning at matins she went to a neighbouring church to render thanks to God for His mercy. While she was away Julian returned, and straightway entered his own bedchamber, and seeing by the imperfect light two persons in bed, and one of them a bearded man, in a passion of jealousy he drew his sword and slew them both upon the spot. Then rushing out of the house he met his wife, who was returning from church, and staring at her in astonishment asked, "Who then are in my bed?" "Thy father and mother," she replied, "who have been seeking thee for long years over the world, and I have laid them in our bed." When he heard this, Julian was as one stupefied and half dead. The terrible prophecy recurred to him. Wringing his hands and weeping bitterly, he exclaimed, "Alas! by what evil fortune has this which I sought to avoid come to pass? Farewell, my sweet sister; I can never lie by thy side again until I have been pardoned this great sin by Jesus Christ." But she answered him, "Nay, my brother; can I allow thee to depart, and without me? Thy grief is my grief, and whither thou goest I will go." So they departed together, and travelled till they came to the banks of a great river which was often swollen by torrents from the mountains,

so that many in endeavouring to cross it perished. Here Julian builded a cell of penance for himself, and near to it a hospital for the poor; and night and day, summer and winter, he ferried travellers across the stream without fee or reward. But one night, in winter, when the flood had broken its icy bounds and was raging terribly, he heard in the pauses of the storm a mournful voice calling from across the stream. He arose and found on the opposite bank a youth who was a leper, and apparently on the point of death from cold and fatigue. He at once brought him across the river, and taking him in his arms, notwithstanding that he was a leper, carried him into his cell and laid him in his own bed, when he and his wife watched him till the morning. When it dawned, the leper rose up in the bed; his face was transfigured, and appeared to them as that of an angel of light, and he said, "Julian, the Lord hath sent me to thee, for thy penitence is accepted, and thy rest is at hand," and then vanished from their sight. Julian and his wife fell on their faces and thanked God for all His mercies; and shortly afterwards, being full of years and good works, fell asleep in the Lord. (Mrs Jameson, 'Sacred and Legendary Art,' ii. pp. 762-764.) According to another version of the story, which is given at length by Simeon Metaphrastes (See Surius, Jan. 9), Julian, at the instance of his parents, but much against his will, married Basilissa, but on the day of their marriage persuaded her to live in perpetual chastity. They devoted themselves to an ascetic life, and used their wealth in works of charity. Their house became a kind of hospital for the poor and sick. Basilissa took charge of the women, and Julian of the men. Basilissa died some time before Julian, who suffered martyrdom under Maximian about the year 313.

His day is January 9.

In single figures, St Julian Hospitator is usually represented, clad in rich secular attire, as a cavalier or courtier, young, with a mild and melancholy expression; often he has a hunting-horn in his hand and is accompanied by a stag. To distinguish him from St Hubert there is generally a river and a boat in the background, and the stag is without the crucifix between its horns. Mrs Jameson, *loc. cit.*

5. Julian the Apostate was the youngest son of Julius Constantius, the half-brother of the Emperor Constantine the Great, and Basilissa his wife, the daughter of Julianus, the prætorian prefect, who belonged to the noble family of the Anicii. He was born at Constantinople in the latter part of the year 331. Educated a Christian, he relapsed into heathenism between the years 351 and 355. He was proclaimed Cæsar in 355, and on the death of his cousin Constantius, November 3, 361, succeeded him as Augustus. He died June 27, 363, from wounds received while engaged in the Persian campaign. His story is told here as a warning to evil-doers.

Analysis—Prologue on the custom of travellers, 1-40; Julian, Bishop of Cenomanse, 41-62; Julian of Alvernia, 63-142; Julian, the brother

of Julius, the church-builder, 143-228; Julian Hospitator, 229-232; his noble birth, 233, 234; the deer's prophecy, 235-249; Julian's flight, 250-256; he takes service, is advanced and married, 257-278; his father and mother, searching for him, arrive at his castle and are entertained during his absence by his wife, 279-306; Julian returns, sees them in bed, and slays them, 307-326; his wife returns from church, whither she has gone; he is astonished at seeing her, and now learns whom he has slain, 327-342; he is overcome with remorse, and is comforted by his wife, 343-372; he bids his wife farewell, but she resolves to accompany him, 373-392; they travel until they reach the bank of a river where many are drowned in attempting to pass it, and build a hospital there, and spend their time entertaining travellers, and he in ferrying them across the river, 393-408; one night he is called across the river, where he finds a leprous child, whom he ferries across and cares for till morning, 409-438; as the morning dawns a light illumines the face of the child, who tells him that God has sent him to him to assure him of the forgiveness of his sins and of the near approach of his end, 439-470a; his end, 470b-484; Julian the Emperor, whose story is recorded that wicked men may take warning from it, 485-770; conclusion, 771-780.

Source—Cf. L.A., cap. 30. Cf. Boccaccio, 'Decameron,' 2d day 2d tale.

The etymological introduction is omitted.

1-20. Author's prologue.

13. *Of*=off.

15. St Julian Hospitator.

23. *Ma þane ane*=more than one.

25. I desired to know which was he.

27. In the 'Legenda Aurea.'

35. *Skere*=avoid. See Skeat, sub *scare*.

41-62. L.A.: "Julianus Cenomanensis episcopus fuit. Hic Simon ille leprosus dicitur fuisse quem dominus a lepra sanavit et qui dominum ad convivium invitavit; qui post ascensionem domini ab apostolis Cenomanensibus episcopus ordinatus est. Hic multis virtutibus clarus tres etiam mortuos suscitavit et postmodum in pace quievit. Iste dicitur esse ille Julianus qui ab itinerantibus pro inveniundo bono hospitio invocatur, eo quod in domo ejus dominus fuerit hospitatus. (Sed verius videtur esse alius J., qui sc. utrumque parentem ignoranter occidit.)"

42 and 52. *Synonymn, cynymone*=Cenomanse.

63-79. L.A.: "Fuit et alius J., de Alvernia genere nobilis, sed fide nobilior, qui desiderio martirii se ultro persecutoribus offerebat. Tandem Crispinus consularis misit ministrum et eum occidi mandavit: quod sentiens J. sponte foras prosiliit et quærenti intrepidus se opponens protinus ictum ferientis excepit."

64. *Almayne*. L.A., Alvernia=Auvergne. Du Cange, *sub voce*, gives Alvernia as signifying the West.

80-86. L.A.: "Cuius caput levantes ad s. Ferreolum socium Juliani detulerunt et eidem mortem similem minantur nisi protinus immolaret."

80. *Ferole*=Ferreolus. St Ferreolus suffered martyrdom at Vienne in Gaul under Maximian, about the year A.D. 304. Like St Julian, who was his disciple, he exerted his influence for some time to protect Christians, but seeing the persecution imminent, he advised them to fly and prepared himself to meet the coming storm. Called upon by Crispinus, the consul, to sacrifice, he refused, and was tortured and imprisoned. In his Acts he is said to have been miraculously delivered from the prison-house, but being recaptured, he was put to death by beheading, September 18.

87-124. L.A.: "Quibus cum assentire nollet, eum occiderunt et caput s. Juliani cum corpore s. Ferreoli in uno tumulo posuerunt, et post multos annos s. Mamertus Viennensis episcopus invenit caput s. Juliani inter manus s. Ferreoli ita illæsum et integrum ac si eadem die fuisset sepultum. Inter cætera huius sancti miracula solet referri quod, cum quidam dyaconus oves ecclesiæ s. Juliani raperet et pastores eidem ex parte s. Juliani prohiberent, ille respondit: Julianus non comedit arietes. Et ecce post modicum febre vehementissima perurgetur et invalescente febre, quod a martire incenditur, confitetur fecitque super se jactari aquam, ut refrigeraretur; sed statim tantus fumus et fœtor de corpore ejus exiit ut cuncti qui aderant fugerent et ipse post modicum exspiraret."

95. *Vyone*=Vienne. *Maumert*, St Mamertus, was the eighteenth bishop of Vienne, and the founder of the Rogation Fast in the Western Church. Claudian the poet, whom he ordained, was his younger brother, and is said to have assisted him in his episcopal duties. Claudian died in 473 or 474. Mamertus survived him, but for how long is unknown.

98. Having between his two hands. See Gregory of Tours, 'De Glor. Mart.,' ii. 2.

99. *Fere*=companion.

100. *Fere*=sound.

103-124. See Gregory of Tours, 'De Glor. Mart.,' ii. 17.

116. *Wengyt*=avenged.

117. *Fewyre*=fever.

118. *Wrocht grant*=*worthit grant*=had to confess.

125-142. L.A.: "Cum quidam rusticus, ut ait Gregorius Turonensis, in die dominica arare vellet, protinus contractis digitis manubrium securis, cum qua vomerem mundare volebat, ejus dextræ adhæsit, sed post duos annos in ecclesia s. Juliani ad ejus preces curatus est."

125. St Gregory of Tours, lib. ii. c. 11.

127. *Housband*=husbandman. *a-gane oure lay*=against our law.

128. *Telyt*=tilled. *one sownday*=on Sunday.

130. *Patyl*=pattle, paddle, a little spade, especially one to clean a plough with. The word seems to have lost an initial *s* and to stand for *spatyl*, *spattle*, *spaddle*, the dim. of spade. "Others destroy moles with a *spaddle*."—Mortimer's 'Husbandry.' Jameson defines *patile* as "a stick with which the ploughman clears away the earth that adheres to the plough," and cites Burns—

"I wad be laith to rin an' chase thee
Wi' murd'ring *patile*."

See Skeat, sub *paddle*. There should be a comma at end of this line, and none after *muldebred* (l. 131).

131. *Muldebred*=mowdie-brod, mould-board, "a wooden board on the Scottish plough, which turned over the furrow, now exchanged for a cast-iron plate denominated a *fur-side*."—Jamieson, sub *mowdie-board*. *Mvk*=muck, clean. See Jamieson, sub *muck*.

134. *Tre*=wood, handle.

143-166. L.A.: "Fuit insuper alius Julianus frater b. Julii: hi duo fratres ad Theodosium imperatorem christianissimum venerunt petentes ut templa ydolorum ubicunque invenirent, destruerent et Christi ecclesias ædificarent. Quod imperator lubenter faciens scripsit, ut omnes iis debeant obedire et eos in omnibus sub pœna capitis adjuvare."

151. *Grewe*=grief, harm.

167-188. L.A.: "Cum igitur b. J. et Julius in loco qui dicitur Gaudianum, ecclesiam fabricarent et cuncti transeuntes eos in opere ob imperatoris imperium adjuvarent, contigit ut quidam cum curru inde transitum facerent, qui dixerunt ad invicem: quam excusationem prætere potuerimus ut liberi transeamus et in opere isto non occupemur? Dixeruntque: projiciamus unum ex nobis in plastrum supinum et eum pannis cooperiamus dicemusque, quod hominem mortuum in vehiculo habemus et sic liberi transire poterimus. Arripientesque hominem unum in plastrum projecerunt eique dixerunt: tu sile et oculos claude et quousque transierimus, quasi mortuus jace."

189-210. L.A.: "Cumque hominem tamquam mortuum cooperuissent et usque ad famulos Dei Julianum et Julium venissent, dixerunt ei servi Dei: filioli, parumper subsistite et nos in hoc opere modicum adjuvate. Qui responderunt: non possumus hic stare quoniam hominem mortuum in plaustro habemus. Quibus s. J. dixit: ut quid ita mentimini, filii? Et illi: non mentimur domine, sed sic est, ut loquimur. Et s. J. dixit: secundum veritatem dicti vestri ita vobis contingat."

195. *Gyl*=guile.

199. *Lurdanys*=worthless fellows.

"Owte! on þe Lucifer, *lurdan!* oure lyghte has þu lorne."

—'York Plays,' 5/108.

Fr. *lourd*, *lourderie*.

200. *Al þat anys*=all at once.

201. *Nobly* = handsomely, free.

206. *Lest* = list, choose.

211-228. L.A.: "Et illi boves pungentes pertransierunt cumque procul pertransiissent, accedentes ad currum cœperunt collegam suum vocare ex nomine dicentes: surge amodo et stimula boves ut celerius transeamus. Cum autem nullatenus se moveret, eum pulsare cœperunt dicentes: ut quid deliras? surge et stimula boves. Sed cum nullatenus ille responderet, accedentes discooperuerunt eum et mortuum invenerunt, tantusque timor ipsos et cæteros invasit, ut nullus de cætero famulo Dei mentiri auderet."

225. *Hidwisnes* = hideousness, horror.

227. *Lesine* = lesing, falsehood.

229-274. L.A.: "Fuit etiam alius Julianus, qui utrumque parentem nesciens occidit, cumque is prædictus J. juvenis ac nobilis quadam die venationi insisteret et quendam cervum repertum insequeretur, subito cervus versus eum divino nutu se vertit eique dixit: tu me insequeris, qui patris et matris tuæ occisor eris? Quod ille audiens vehementer extimuit et, ne sibi forte contingeret, quod a cervo audierat, relictis omnibus clam discessit, ad regionem valde remotam pervenit ibique cuidam principi adhæsit, et tam strenue ubique et in bello et in pace se habuit, quod princeps eum militem fecit et quandam castellanam viduam in conjugem ei tradidit et castellum pro dote accepit."

231. *Sleucht* = slain.

232. *Wocht* = harm.

" & aye the offer, þe alder þay were,
þay laften ryȝt and wroȝten *woghe*."

—'E. E. Allit. Poems,' A. 162.

A.S. *woh*.

233. *Kene* for *kine* = kin, descent.

234. *Wyne* = "joy," pleasure. See *wünne* in Bradley.

242. *Areste*. See note to XVIII. 192.

246. *Bytande brand* = biting sword.

265. *Fe* = wages. Cf. modern *fee*.

275-278. Addition.

279-294. L.A.: "Interea parentes Juliani pro amissione filii Juliani nimium dolentes vagabundi ubique pergebant et filium suum sollicite quærebant; tandem ad castrum ubi J. præerat, devenerunt. Tunc autem J. a castro casu recesserat."

287. *Waferand* = wandering. Cf. l. 393.

289. *Care* = turn, wend, come.

"I comaunde þe to come nere, for I will *kare* to my couche."

—'York Plays,' 275/133.

"Wherfore I counsaile þat kyndely we *care*
Vnto sir Pilate, oure prince, and pray hym."

—Ibid., 278/201.

" Yhe comaunded me to *care*,
 Als ye kende wele and knawe,
 To Ierusalem on a journey, with seele."

—'York Plays,' 284/335.

295-342. L.A.: "Quos cum uxor Juliani vidisset et quinam essent inquisivisset et illi omnia, quæ filio suo acciderant enarrassent, intellexit quod viri sui parentes erant, ut puto, quia hoc a viro suo forte frequenter audierat. Ipsos igitur benigne suscepit et pro amore viri sui lectum iis dimisit et ipsa sibi alibi lectulum collocavit. Facto autem mane castellana ad ecclesiam perrexit. Et ecce J. mane veniens in thalamum quasi uxorem suam excitaturus intravit et inveniens duos pariter dormientes, uxorem cum adultero suo, silenter extracto gladio ambos pariter interemit. Exiens autem domum vidit uxorem ejus ab ecclesia revertentem, et admirans interrogavit quinam essent illi, qui in suo lecto dormirent, at illa ait: parentes vestri sunt qui vos diutissime quæsierunt, et eos in vestro thalamo collocavi."

311. *For-wenyt*=unexpected. A.S. *wene*, to think.

312. *But areste*=without stopping.

315. *Wauit*=waved, lifted.

317. *Mysknew*=did not know.

343-377. L.A.: "Quod ille audiens pæne examinis effectus amarissime flere cœpit ac dicere: heu miser quid faciam? quia dulcissimos meos parentes occidi. Ecce impletum est verbum cervi, quod dum vitare volui, miserrimus adimplevi. Jam vale soror dulcissima, quia de cætero non quiescam donec sciam quod Deus pœnitentiam meam acceperit."

361. *Wykiste*=most wicked. M.E. *wicke*.

372. *Wrak*=vengeance.

378-388. L.A.: "Cui illa: absit, dulcissime frater, ut te deseram et sine me abeas, sed, quæ fui tecum particeps gaudii, ero particeps et doloris."

389-392. Addition.

393-406. L.A.: "Tunc insimul recedentes juxta quoddam magnum flumen, ubi multi periclitabantur, quoddam hospitale maximum statuerunt, ut ibi pœnitentiam facerent et omnes qui vellent transire flumen, incessanter transveherent et hospitio universos pauperes reciperent."

407, 408. Addition.

407. *With als* is evidently wrong. *With-al* may be the right reading, as Horstmann suggests, or *pare-with als*.

409-438. L.A.: "Post multum vero temporis media nocte, dum J. fessus quiesceret et gelu grave esset, audivit vocem miserabiliter lamentantem ac Julianum, ut se traduceret, lugubri voce invocantem: quod ille audiens concitus surrexit et jam gelu deficientem inveniens in domum suam portavit et ignem accendens ipsum calefacere studuit. Sed cum caleferi non posset et, ne ibi deficeret, timeret, ipsum in lectulum suum portavit et diligenter cooperuit."

425. *Myssele*=leper.

426. Each trouble increased the other.

434. *Kyndly*=natural.

439-464. L.A.: "Post paululum ille qui sic infirmus et quasi leprosus apparuerat, splendidus scandet ad aethera et hospiti suo dixit: Juliane, dominus misit me ad te, mandans tibi quod tuam poenitentiam accepit et ambo post modicum in domino quiescetis. Sicque ille disparuit et J. cum uxore sua post modicum plenus bonis operibus et eleemosinis in domino requieuit."

447. *Myslary*=*mysalry*=leprosy.

449. *Leme*=a ray of light.

"With lightful *lemes* like any day."

—'York Plays,' 118/16.

A.S. *leóma*, a ray of light.

459. *Folow*=fellow, spouse.

485-496. Introduction.

493. *Thre*. A mistake. The stories of four have been given.

496. *Fulsume*=foul. The same termination occurs in *ugsum*.

497-576. L.A.: "Fuit et alius J., non quidem sanctus sed scelerrimus, sc. Julianus apostata. Hic J. prius fuit monachus et magnae religionis simulator. Quaedam autem mulier (ut refert Joh. Beleth in Summa de officio ecclesiae) habens tres ollas plenas auri, aurum illud in orificiis ollarum cinere, ne appareret, operuit et praedictas ollas Juliano, quem sanctissimum hominem aestimabat, coram quibusdam monachis servandum tradidit, quod autem aurum ibidem esset, non aliter indicavit. J. igitur praedictas ollas accipiens et tam copiosum aurum ibidem inveniens, totum illud aurum furatus est et ollas implevit cinere. Post aliquod tempus cum mulier depositum suum requireret, ille ollas cum cinere sibi reddidit; cum vero aurum requireret, convincere illum non potuit, quia de auro testes non habuerat, quoniam monachi, coram quibus hoc sibi tradiderat, nil in iis nisi cinerem viderant; et sic aurum obtinuit, cum quo Roman fugit, et per illud aurum sequenti tempore Romae obtinuit consulatum; deinde in imperium sublimatus est."

503. *Resemblyt*=seemed. Cf. l. 508.

506. *Heylyt*=concealed.

531. He proceeded to examine them.

534. *Pyt*=poyttis, pots. See l. 512.

552. *Rycht nocht*=just nothing.

569. Julian is said at one time to have acted as a reader in the Church. Probably this gave rise to the tradition that he was once a monk. Readers were elected and ordained, like the members of the other minor orders.

577-580. L.A.: "Qui cum instructus esset a pueritia in arte magica et multum sibi placeret, magistros inde plurimos secum habebat."

581-598. L.A.: "Die autem quadam, sicut in hystoria tripartita

habetur, cum adhuc puer esset, et recedente magistro suo solus remansisset et adjurationes dæmonum legere incepisset, ante eum maxima multitudo dæmonum instar Æthyopum nigrorum advenit. Tunc J. hoc videns et metuens, signum crucis protinus fecit et omnis illa multitudo dæmonum evanuit; qui cum magistro suo revertenti, quid sibi acciderit, retulisset, dixit ei magister suus: hoc signum crucis maxime dæmones odiunt et timent."

584. *Defence*—prohibition.

595. *Sckiris*=skears, scares. Cf. l. 35.

596. *Merrys*=mars.

599-614. L.A.: "Sublimatus igitur in imperium huius rei memorans cum per artem magicam operari vellet, apostavit et signum crucis ubique destruxit ac christianos, in quantum potuit, persecutus est, putans, quod aliter dæmones sibi minime obedirent."

615-650. L.A.: "Descendens Julianus in Persidam sicut legitur in Vitis Patrum misit dæmonem in occidentem, ut sibi inde deportaret responsum, cum autem dæmon ad quemdam locum venisset, per decem dies ibi immobilis stetit, quia quidam monachus ibi die ac nocte orabat; et ei sine effectu regresso dixit J.: quare tantum tardasti? Qui respondit: sustinui per decem dies publicum monachum, si forte ab oratione cessaret et transire possem, cumque non cessaret, prohibitus sum transire et redii nihil agens. Tunc indignatus J. dixit, quod, cum illuc veniret, vindictam de illo monacho faceret."

617. 'Vitæ Patrum,' p. 650 b. Rosweyde.

624. *Lugyt*=lodged.

649. *Publy*=Publius. So Vit. P. A correction of L.A. by the author.

651-658. L.A.: "Cum ergo de Persia victoriam sibi dæmones promitterent, sophista suus dixit cuidam christiano: quid putas, nunc facit fabri filius? Et ille: sepulcrum parat Juliano."

656. *Wrechis*=*wrichtis*=carpenter's son—i.e., Christ.

658. *I mak* is wrong for *he makis*.

659-680. L.A.: "Dum igitur (ut in hystoria s. *Basilii* (!) legitur et Fulbertus, Carnotensis episcopus, testatur) Cæsaream Cappadociæ devenisset, s. Basilius eidem occurrit et quatuor panes hordeaceos pro munere ei misit, at J. indignatus eos recipere contempsit et pro panibus sibi fœnum misit dicens: pabulum nobis irrationabilium animalium obtulisti, recipe quod misisti."

676. *Strutly*, read *stutly*. See *stoutliche* in Bradley.

677. *Vnresonabile*=irrational, brute.

681-694. L.A.: "Respondit Basilius: nos quidem quod comedimus, tibi misimus, tu vero dedisti nobis, unde bestias tuas nutris. Ad hoc iratus J. respondit: cum Persas subegero, hanc urbem destruem et arabo, ut farrifera magis quam hominifera nominetur."

695-736. L.A.: "Sequenti nocte vidit Basilius in ecclesia s. Mariæ in visu multitudinem angelorum et in medium eorum quandam femi-

nam in throno stantem et adstantibus dicentem : vocate mihi cito Mercurium, qui Julianum apostatam occidat, qui me et filium meum superbe blasphemat. Erat autem Mercurius miles quidam, qui ab ipso Juliano pro fide Christi fuerat interfectus et in eadem ecclesia erat sepultus. Statimque s. Mercurius, ubi cum armis suis quiescebat, quæ ibi servabantur, adfuit et jussus ab ea in prælium se præparavit. Expergefactus itaque Basilius ad locum ubi s. Merc. cum armis suis quiescit, ivit et monumentum suum aperiens nec corpus ibidem reperit nec arma invenit. Tunc custodem, an asportaverit, inquisivit, ille vero cum juramento affirmabat eadem arma vespere ibidem fuisse, ubi perpetuo servabantur."

737-770. L.A.: "Inde igitur Bas. recedens et mane illuc rediens invenit ibidem corpus ejus et arma et lanceam sanguine cruentatam, et ecce quidam de exercitu rediens dixit: cum Julianus imperator in exercitu moraretur, ecce quidam miles ignotus cum armis suis et lancea veniens et calcaribus urgens equum, audaci mente Julianum impetiit et lanceam fortiter vibrans ipsum valide per medium perforavit et subito abscedens nusquam comparuit. Ipse vero J. dum adhuc spiraret, sanguine manum suam implevit (sicut dicitur in hystoria tripartita) et in aëra projecit dicens: vicisti Galilæe, vicisti, sicque in his vocibus miserabiliter expiravit; ab omnibus autem suis insepultus relinquitur et a Persis excoriatur et de corio suo regi Persarum substratorium efficitur."

767. *Flew* = flayed.

770. *Seg* = *sege* = seat.

771-780. Addition.

775. Julian Hospitator.

XXVI.—NICHOLAS.

ST NICHOLAS, bishop of Myra in Lycia, was born at Patara, a city of Lycia in Asia Minor, where his parents occupied a high position. His father's name was Epiphanes and his mother's Joanna. Both of them were Christians, and had been long married before Nicholas was born to them. Given in answer to prayer, he is said to have shown his piety from his very earliest infancy. On the very day of his birth he stood up in his bath, we are told, and with his hands joined gave thanks to God that he had been permitted to appear on the earth. While yet a child he rigorously observed the fasts of Wednesdays and Fridays by abstaining on these days from sucking his mother's breasts. As he grew up he was distinguished from all other children by his gravity and attention to his studies. His parents resolved to dedicate him to the Church, and he was ordained priest. He is also said to have joined the monastery of the Holy Sion near Myra, and to have been made abbot of it by the Archbishop, its founder. While still young, his parents died and left him sole heir of their vast wealth. In the city of Patara there dwelt a nobleman who had three daughters. Though formerly rich, he had become so poor that there remained no means of obtaining food for his daughters but by sacrificing them to an infamous life, and oftentimes it came into his mind to tell them so, but shame and sorrow kept him dumb. Meanwhile the maidens wept continually, not knowing what to do and having no bread to eat, and their father became more desperate. Nicholas heard of their straits, and thought it a shame that such should exist in a Christian land. Therefore one night when the maidens were asleep, and their father sat alone watching and weeping, he took a handful of gold, and tying it in a handkerchief, repaired to the poor man's dwelling. He considered how he might bestow it without making himself known, but while he stood irresolute, the moon, coming from behind a cloud, showed him a window open; so he threw it in, and it fell at the feet of the father, who, when he found it, gave thanks to God, and with it portioned his eldest daughter. A

second time Nicholas provided himself with a similar sum, and threw it in at the window as on the former occasion. With this the nobleman married his second daughter. Desiring to know to whom he was indebted for this generous assistance, the father determined to keep watch, and when Nicholas came the third time and prepared to throw in the third portion, the nobleman seized him by the skirt of his robe and flung himself at his feet, saying, "O Nicholas, servant of God! why seek to hide thyself?" But Nicholas made him promise that he would tell no man. After some years Nicholas undertook a voyage to the Holy Land. During the passage, when a storm arose, at the instance of the sailors he rebuked it, and immediately it ceased, and so saved the vessel, which was wellnigh sinking. During the same voyage a sailor fell overboard and was drowned, but at the prayers of the saint he was restored to life. On his return from Palestine he repaired to Myra. Some time afterwards the bishop of that city died, when it was revealed to the clergy that the first man who should be in the church on the following morning was the man chosen by God to succeed as bishop. Nicholas was the first, and was accordingly consecrated. Having attained this dignity, he showed himself worthy of it by the practice of every saintly virtue, but more especially by his unbounded charity. The miracles he performed were numerous. On one occasion he saved the city and the whole province from famine. On another he restored three children to life who had been dismembered and salted down in a tub. The Emperor Constantine having condemned three men to death, Nicholas, in answer to their prayers, though they and the Emperor were in Constantinople, appeared to the latter in a dream and commanded him to release them, threatening him with the anger of heaven if he disobeyed. He also appeared to certain mariners who were like to founder in the Ægean Sea on their crying to him for help, when he assured them that they should not perish, calmed the sea, and conducted their vessel to a safe harbour. It is related of him also that he was summoned to the Council of Nice in 325, and that in his zeal he smote Arius on the face. He died in the year 326, and was buried in his own cathedral at Myra. In 430 Justinian caused a magnificent church to be built in his honour at Constantinople. Many other churches, both in the East and in the West, have also been built in his honour. In England there are no fewer than 376. Formerly his feast-day was connected at Salisbury, York, Beverley, Aberdeen, and elsewhere with the curious ceremonial of choosing a boy-bishop, who presided over his fellow-choristers till the following Innocents Day, arrayed in full episcopal attire. His relics were translated during the middle ages from Myra to Barri in Italy, whence he is often styled Nicholas of Barri. Nicholas is the patron saint of children, and especially of schoolboys, of poor maidens, of sailors, of travellers and merchants. He is also the protector against thieves and losses by robbery and violence. Chief patron saint of

Russia, he is also patron saint of Barri, of Venice, of Freiburg, and of many other towns and cities, particularly of seaports and towns engaged in commerce. See Mrs Jameson, 'Sacred and Legendary Art,' ii. 450 *et seq.*; Smith, 'Dict. of Christ. Biogr.'; Pétin, 'Dict. Hagiogr.'; Butler's 'Lives'; Surius, December 6.

His day is December 6.

In art he is habited as a bishop, and carries three golden balls, interpreted sometimes as the three purses or three loaves, the latter in allusion to his feeding the poor. Sometimes purses are substituted for the balls and loaves.

Analysis—Prologue, 1-18; the birth of Nicholas, 19-28; he gives thanks to God on the day he was born, 29-34; his fasting while an infant, 35-44; his abstinence while a child, 45-52; his education, and how he spent his youth, 53-74; his charity to a poor nobleman who had three daughters, 75-136; his election to be bishop of Myra, 137-180; he appears to certain storm-tossed sailors and rescues them, 181-206; he provides food for the country in a time of dearth, 207-252; because he has caused an image of Diana to be destroyed, the devil sends a young woman, carrying a box of ointment, intended for the destruction of Nicholas' house, to meet certain sailors upon the sea; Nicholas meets them in a boat, discovers to them the wiles of the evil one, and then vanishes, 253-326; he rescues three knights falsely condemned to death, 327-383; he also rescues three princes who are in the same plight, 384-546; his death and burial, 547-574; the miracles which followed, 575-588; the translation of his relics, 589-608; a miracle that happened to a prior, 609-740; another miracle wrought by St Nicholas, 741-888; a miracle which befell a Jew, 889-970; a miracle which was wrought by St Nicholas for a schoolboy, 971-1018; a miracle that happened in connection with a cup that had been vowed to St Nicholas, 1019-1099; a miracle wrought on behalf of a child taken by the Saracens, 1100-1167; conclusion, 1168-1171.

Source—Cf. L.A., cap. 3. The narrative there has been departed from in many particulars and another source used. The narrative in ll. 609-741 is not in L.A.

1-18. Prologue in place of the etymological introduction of L.A.

18. *Haly wryt*=ecclesiastical writings.

19-28. L.A.: "Nicolaus civis Pateræ urbis, ex divitibus et sanctis parentibus originem duxit. Pater ejus Epiphanes, mater vero Johanna dicta est. Quem cum primævo juventutis suæ flore genuissent, deinceps cælibem vitam duxerunt."

20. *Patere*. Patara, a flourishing maritime and commercial city on the south-west coast of Lycia. In antiquity it was most celebrated for its temple and oracle of Apollo, whose renown was second only to that of Delphi. It is supposed to have been of Phœnician or Semitic origin; but at a later period, whatever its origin, it received Dorian

settlers from Crete. It is mentioned among the Lycian bishoprics in the Acts of Councils. The name Patera is still given to its numerous ruins, notwithstanding that Ptolemy Philadelphus of Egypt enlarged the city and changed its name to Arsinoë.

24. *Plamya*. Her name was Joanna.

29-33. L.A.: "Hic prima die dum balnearetur, erectus in pelvi."

34. Addition.

35-74. L.A. is different: "Insuper quarta et sexta feria tantum semel sugebat ubera. Factus autem juvenis, aliorum devitans lascivias, ecclesiarum potius terebat limina et quidquid ibi de sacra scriptura intelligere poterat, memoriter tenebat. Parentibus vero defunctis cogitare cœpit qualiter tantam divitiarum copiam non ad laudem humanam sed ad Dei gloriam dispensaret."

40. *Nowrys*=nurse. O.Fr. *norrice*, *nurrice*, later *nourrice*.

45. *Elde*=age.

56. *Hartis*=arts.

64. *Gammyne*=sport.

75-132. L.A.: "Tunc quidam contermineus suus satis nobilis tres filias virgines ob inopiam prostituere cogitur, ut sic infami eorum commercio aleretur. Quod ubi sanctus comperit, scelus abhorruit et massam auri panno involutam in domum ejus per fenestram nocte clam jecit et clam recessit. Mane autem surgens homo massam auri reperit et Deo gratiam agens primogenitæ nuptias celebravit. Non multo post Dei famulus simile peregit opus. Quod rursus ille reprensus et in laudes immensas prorumpens de cætero vigilare proposuit, ut sciret, quis esset, qui suæ inopiæ subvenisset. Post paucos etiam dies duplicatam auri massam in domum projecit: ad cuius sonitum ille excitatur et Nicolaum fugientem insequitur talique voce alloquitur: siste gradum teque aspectui ne subtrahas meo, sicque accurrens velocius Nicolaum hunc esse cognovit; mox humi prostratus osculari volebat pedes ejus, quod ille refutans ab eo exegit, ne eum quamdiu viveret, publicaret."

76. *Nytboure*=neighbour.

79. *Lyf-lad*=means of living. A.S. *lífláde*, corrupted to *livelihood* in Mod. English.

81. *Mary*=marry.

83. *Parage*=dignity, rank. O.Fr. *parage*, *pairage*. Cf. *peerage*.

103. *Felsyth*=*fel syth*=very often.

104. *Heldast*=eldest.

133-136. Not in L.A.

137-180. L.A.: "Post hoc Mireæ civitatis defuncto episcopo conveniunt episcopi, illi ecclesiæ de episcopo provisuri. Aderat autem inter eos quidam magnæ auctoritatis ep., ad cuius electionem omnium sententia dependebat. Cum igitur cunctos jejuniis et orationibus insistere monuisset, nocte illa vocem audivit dicentem sibi, ut hora matutina fores ecclesiæ observaret et quem primum ad ecclesiam,

cuius etiam nomen esset Nicolaus, venire conspiceret, ipsum in episcopum consecraret. (Hoc ergo aliis revelans episcopis admonuit ut omnes orationibus insisterent et ipse pro foribus excubaret.) Mirum in modum in hora matutinali quasi a Deo missus ante omnes se agebat Nic., quem apprehendens ep. dixit ei : quod tibi nomen est? Ille (ut erat columbina simplicitate plenus, inclinato capite :) Nicolaus, inquit (vestrae sanctitatis servus). Quem in ecclesiam ducentes licet plurimum renitentem in cathedram collocarunt. Ipse autem eandem, quam prius, humilitatem et morum gravitatem in omnibus sectabatur, in oratione pervigilabat, corpus macerabat, mulierum consortia fugiebat, humilis erat in omnes suspiciendo, efficax in loquendo, alacer in exhortando, severus in corripiendo."

138. *Mirre*=Myra, described as one of the most important towns in Lycia. It is situated on the river Andracus, partly on a hill and partly on the slope of it, at a distance of twenty stadia from the sea. Andriaca was formerly its port. It is remarkable in history as the place where St Paul landed (Acts xxv. 5). The importance of the place was recognised in later times by Theodosius II., who raised it to the position of capital of all Lycia. It still bears its ancient name, but by the Turks it is called Dembre. Its remains of antiquity are said to be extremely fine.

146. *Gret*. A mistake for *gert*.

170. *Of a wil*=of one will, unanimously.

175. *Thewis*=manners. A.S. *þeāw*, habit, custom, behaviour; the plural *thedwas* signifies manners. Skeat, sub *thews*. *saddare*=graver.

176. *Wakyr*=more watchful.

178. *Wyfyne*=wifing=female.

181-206. L.A.: "Fertur quoque (sicut legitur in Cronica quadam), Nicolaum Nicæno interfuisse concilio. Quadam autem die dum quidam nautæ periclitarentur, ita cum lacrymis oraverunt: Nicolæ famule Dei, si vera sunt quæ de te audimus, nunc ea experiamur. Mox quidam in ejus similitudinem apparuit dicens: ecce assum! vocastis enim me. Et cœpit eos in antennis et rudentibus aliisque juvare navis armamentis; statimque cessavit tempestas. Cum autem ad ejus ecclesiam venissent, quem nunquam ante viderant, sine indice cognoverunt. Tunc Deo et sibi de liberatione gratias egerunt, quod ille divinæ misericordiæ et eorum fidei, non suis meritis attribuere docuit."

182. *Viceñ*. A mistake for Nicen or Nicea. The Council was held, as is well known, in 325 for the settlement of the Arian controversy.

188. *Vnese* for *vneðes*=scarcely.

194. *Sterne*=rudder; A.S. *steorn*; Icel. *stiorn*, a rudder; M.E. *stern*.

195. *Bald*=bold, fierce.

207-252. L.A.: "Quodam tempore totam provinciam Nicolai fames valida perculit, ita ut omnibus deficerent alimenta. Audiens autem

vir Dei naves onustas tritico portui applicasse, illuc statim proficiscitur rogans nautas ut saltem in C modiis per quamlibet navem fame periclitantibus subvenirent. Cui illi : non audemus, pater, quia mensuratum est Alexandriae, oportet in horrea imperatoris nos reddere. Quibus S. dixit : facite nunc, quod dico et vobis in Dei virtute promitto, quod nullam minorationem habebitis apud regium exactorem. Quod cum fecissent, et eandem mensuram quam Alexandriae acceperant, reddidissent ministris imperatoris, miraculum referunt et Deum in suo famulo magnifica laude attollunt. Frumentum autem secundum uniuscuiusque indigentiam vir Dei distribuit, ita ut miraculose II annis non tantum ad victum sufficeret, sed ad usum seminis abundaret."

210. *By*=buy.

212. *Remed*=remedy.

217. *Fale*=befall. A.S. *feallan*.

219. *Medreiis*=measures.

243. *He*, read *be*.

253-265. L.A.: "Cum autem regio illa ydolis deservisset, præ cæteris nefandæ Dyanae simulacrum populus coluerat adeo ut usque ad tempus viri Dei nonnulli rustici prædictæ religioni execrabili deservirent ac sub quadam arbore consecrata Dyanae quosdam ritus gentilium exercerent. Ac vir Dei prædictum ritum de omnibus finibus expulit ipsamque arborem præcidi mandavit."

257. *Dyane*=Diana.

265. *Maugre þaris*=in spite of them.

266-286. L.A.: "Iratus ex hoc contra eum hostis antiquus oleum Mydyaton, quod contra naturam in aqua et lapidibus ardet, confecit seque in formam religiosæ feminae transfigurans quibusdam ad virum Dei navigantibus in quadam saginula obviavit, sicque affata est eos : mallem ad sanctum Dei venire vobiscum, sed nequeo ; rogo ergo vos ut hoc oleum ad ejus ecclesiam offeratis et ob mei memoriam exinde, aulæ ejus parietes linatis, et statim evanuit."

269. *Diaton*. L.A. Mydyaton.

274. *Skaf*=skiff, small boat.

283. *Öyne*=anoint. O.Fr. *oindre*, to smear.

287-322. L.A.: "Et ecce aliam cernunt naviculam cum honestis personis, inter quos erat simillimus s. Nicolao, qui sic ait illis : heu quid mulier illa locuta est vobis vel quid attulit. Illi autem cuncta per ordinem narraverunt. Quibus ille : hæc est impudica Dyana, et ut me verum dicere comprobetis, oleum illud in mare projicite. Quibus projicientibus ingens ignis in mari succenditur et contra naturam diutius in mari ardens conspicitur. Venientes igitur ad servum Dei ajebant : vere tu es ille qui nobis in mari apparuisti et a dyaboli insidiis liberasti."

294. *Boyst*=box.

297. *Fand*=fiend. A.S. *feond*, *fiond*, an enemy, hater.

303. *Broynt*=*brynt*=burnt. *lo rasyt*=raised flame.

310. *Hawynit*=reached the haven.

313. *A-wouyt*=avowed, vowed.

320. *Buschment*=ambush, stratagem. Cf. O.Fr. *embuschement*, an ambushade.

323-326. Not in L.A.

327-344. L.A.: "Per idem tempus cum quædam gens Romano imperio rebellasset, contra eam imperator tres principes Nepotianum, Ursum et Apilionem misit, quos portui Adriatico ob ventum contrarium applicatos b. N., ut secum comederent, invitavit, volens ut gentem suam a rapinis compescerent quas in nundinis exercebant."

328. *Verray*=make war against.

"And send schir philip the mowbray,
With A thousand, as I herd say,
Of men that war in his leding
To kyle, to *varray* the nobill king."

—'The Bruce,' viii. 24.

Chaucer has *werreye*, "Knightes Tale," 626, and *werreyen*, 686.

329. *Stanchit*=stopped. O.Fr. *estancher*, "to stanch, stop an issue of blood, to slake or quench hunger, thirst, &c."—Cot.

331. *Vrsum*=Ursus. *apolynen*=Apilio.

332. *Negociane*=Nepotianus.

335. *Best*=their best.

337. *Adryak*=the Adriatic Sea.

338. *Fore*=in spite of.

345-357. L.A.: "Interim dum Sanctus abesset, consul corruptus pecunia tres innocentes milites jussit decollari. Quod ut vir s. audivit, rogavit principes illos, ut secum illuc usque gradu concito properarent, veniensque ad locum ubi decollandi erant, invenit eos poplite flexo et facie jam velata et spiculatorem ensem super eorum capita jam vibrasse."

349. *Sakles*=guiltless.

358-378. L.A.: "At N. zelo accensus et in lictorem se audacter ingessit et gladium de ejus manu eminus propulit innocentesque solvens eos incolumes secum duxit. Illico ad prætorium consulis properat et fores clausas vi reserat. Mox illi consul accurrens salutavit eum. Aspernens hoc s. dixit: inimice Dei, legis prævaricator, qua temeritate præsumsisti tanti conscius sceleris vultum aspicere nostrum? Quem postquam plurimum objurgasset, ad preces tamen illorum ducum eum pœnitentem benigne recipit."

362. *3et*=gate.

363. *Sparyt*=closed.

373. *Flytyn*=rebuked. A.S. *flitan*, to quarrel.

377. *Matalent*=rage, fury.

"Extend na forthir thy wraith and *matalent*."

—G. Douglas, iv. 165. 13.

“Vpon the hed him straik in *matelent*.”

—‘Wallace,’ iv. 465.

“*Maltalent*, despight, ill-will”—Cot.

379-395. L.A.: “Recepta igitur benedictione imperiales nuntii iter peragunt et impios sine sanguine hostes subdunt redientesque ab imperatore magnifice sunt recepti. Quidam autem eorum felicitatibus invidentes, præfecto imperatoris prece et pretio suggesserunt, ut eos apud imperatorem de læsæ majestatis crimine accusaret. Quod cum imperatori suggessisset, ille nimis furore repletus eos incarcerari præcepit ac sine aliqua interrogatione illa nocte eos occidi mandavit.”

386. *Leyt*=lied.

388. *Ourt maieste*=hurt majesty, high treason.

391. *But*=without.

392. *Les*=lies.

396-452. L.A.: “Quod cum a custode didicissent, sciderunt vestimenta sua et gemere amare cœperunt. Tunc unus eorum, sc. Nepotianus, recolens quod b. N. tres innocentes liberaverat, exhortatus est alios, ut ejus patrocinia flagitarent. Quibus orationibus s. N. nocte illa Constantino imperatori apparuit dicens: cur illos principes tam injuste comprehendisti et morti sine crimine addixisti? Surge velox eosque quantocius dimitti jubeto. Si non autem, oro Deum ut tibi suscitetur bellum, in quo tu corruas et bestiis cibus fias. Cui imperator: qui es tu, qui hac nocte palatium meum ingressus talia audes loqui? Cui ille: ego sum N., Mireæ civitatis episcopus. Sic et præfectum similiter terruit per visum dicens: mente et sensu perditæ, cur in necem innocentium consensisti? Perge cito et eos liberare stude; si non autem, corpus tuum vermibus scaturiet et domus tua citius destruetur. Cui ille: quis es tu, qui nobis tanta minaris? Scito, inquit, me esse Nic. Mireæ civitatis episcopum.”

396. *Gyelere*=gaoler.

400. *But dome*=without judgment, without trial.

437. *Ware na woud*=worse than mad.

445. *Hal*=hale, whole, together.

453-467. Not in L.A.

460, 461. Something is here wanting.

461. *Êpertus*, probably, as Horstmann suggests, for *pretur*=prætor. Cf. l. 514, where for *êperture* *pretur* should in all probability be read.

469-480. L.A.: “Utrisque evigilantibus statim mutuo sua somnia pandunt et pro illis incarceratis continuo mittunt. Quibus autem imperator: quas magicas artes nostis, ut tantis nos illudatis somniis? Cui responderunt, se non esse magos nec mortis sententiam meruisse.”

481-502. L.A.: “Tunc imp.: nostis, inquit, hominem cui nomen est Nicolaus? At illi audito hoc nomine manus extenderunt ad cœlum, rogantes Deum, ut eos s. Nicolai meritis a præsentis periculo liberaret. Et cum imp. totam vitam ejus et mirabilia ab iis didicisset, dixit iis:

ite et Deo gratias agite, qui vos ejus precibus liberavit; sed et de nostris eidem afferte gaudiolis, rogantes eum ut ulterius mihi minas non inferat, sed pro me et regno meo ad dominum preces fundat."

487. *Hevyt*=heaved, lifted.

494. *Ryf*=abundant.

500. *Berys*=bear (imper. plu.)

503-528. L.A.: "Post paucos dies prædicti viri ad Dei famulum se prosternunt dicentes: vere famulus Dei es, vere cultor et amator Christi. Cumque sibi omnia per ordinem retulissent, ille elevatis in cœlum manibus immensas Deo laudes retulit ac bene instructos principes ad propria remisit."

514. *Êperture*. See note to l. 461.

515. *Fleyt*=frightened.

520. *Hewit*. See note to l. 487.

524. *Laute*=fidelity.

529-546. Addition.

547-608. L.A.: "Cum autem dominus vellet eum assumere, rogavit dominum (ut angelos sibi mitteret), et inclinato capite angelos ad se venire vidit et dicto psalmo: In te domine speravi, usque: In manus tuas e. c., tradidit spiritum, a. d. CCCXLIII, ubi cœlestium melodia audita est. Qui dum sepultus fuisset in tumba marmorea, a capite fons olei et a pedibus fons aquæ profluxit et usque hodie ex ejus membris sacrum resudat oleum valens in salutem multorum. Successit autem ei quidam vir bonus; qui tamen de sede sua ab invidis est depulsus. Quo ejecto oleum fluere desiit, sed eo revocato protinus emanavit. Post multum vero temporis Turci Miream urbem destruxerunt, XLVII vero milites Barenses illuc profecti quatuor monachis sibi astantibus tumbam s. Nicolai aperuerunt ossaque ejus in oleo natantia in urbem Baream detulerunt anno Domini MLXXXVIII."

579. *Gaf hop & but*=gave hope and help.

580. *Sprank*=sprang. Cf. l. 589.

582. *Helpful*=healing.

594. *Barre*=Barri, in Italy.

600. *Fletand*=floating.

609-740. This story is entirely wanting in L.A. It is told by V.B., xiii. 81, and in C.SS. i. 33. The author has probably used V.B.

621. *Crys*=probably for *sancte*.

630. *Wit*=blame.

638. *Nowelry*=novelty.

651. *Thray*=*thra*=thraw, troublesome.

652. *Gettis*=ways.

687. *Wrecht*. Cf. *wreth* in l. 683.

692. *Dintis*=dints, blows.

694. *Ay noyt to noyt*=aye note by note.

717. *Hele in were*=in doubt of restoration.

721. *Rewyt*=had pity.

725. *Dure*=*dour*=hard, obstinate.

735. *Toume*=leisure.

741-850. L.A. is shorter: "Vir quidam ab uno Judæo quandam summam pecuniæ mutuo accepit, jurans super altare s. Nicolai, cum alium fide jussorem habere nequiret, quod, quam citius posset, sibi redderet. Tenente autem illo diu pecuniam Judæus eam expostulavit, sed eam sibi reddidisse affirmat. Trahit ergo eum ad iudicium et juramentum indicitur debitori. Ille baculum cavatum quem auro minuto impleverat, secum detulerat, ac si ejus adminiculo indigeret. Volens igitur facere juramentum Judæo baculum tradidit reservandum. Juravit ille quod plus igitur reddiderit etiam quam deberet. Facto juramento baculum suum repetiit et Judæus ignarus astutiæ eum sibi reddidit."

757. *Fere*=far—*i.e.*, to such an extent.

761. *Creance*=credence. O.Fr. *creance*; L. Lat. *credentia*. In l. 764 the word is used as a verb=trust.

766. *Purte*=poverty.

768. *Detoure*=debtor.

771. *Autere*=altar. O.Fr. *alter*, *auter*; Lat. *altare*.

782. *Sammyne*=together.

783. *Oratore*=chapel, church.

797. *Warnyst*=provided.

806. *Cowatise*=covetousness.

834. And swore falsely, to increase his wickedness.

851-888. L.A.: "Rediens autem qui fraudem fecerat in quodam bivio oppressus somno corruit, currusque cum impetu veniens eum necavit et plenum baculum auro fregit et aurum effudit. Audiens hoc Judæus concitus illico venit cumque dolum vidisset et a multis ei suggereretur ut aurum reciperet, omnino renuit, nisi, qui defunctus fuerat, ad vitam b. Nicolai meritis redderetur, asserens se, si hoc fieret, baptismum suscepturum. Continuo qui defunctus fuerat, suscitatur et Judæus in Christi nomine baptizatur."

870. *Kithit*=made known.

882. *Lynt*=*lynth*=length.

889-925. L.A.: "Quidam Judæus videns b. Nicolai virtuosam potentiam in miraculis faciendis, imaginem ejus sibi fieri præcepit, eamque in sua domo collocavit; cui res suas, cum aliquo longius abiret, cum minis commendabat, hæc vel similia verba dicens: ecce Nicolæ, omnia bona mea tibi custodienda committo et nisi omnia bene custodieris, ultionem expetam de te verberibus et flagellis. Quadam igitur vice dum ille abesset, fures adveniunt, cuncta rapiunt, solam imaginem derelinquunt. Judæus autem rediens et se spoliatum videns imaginem alloquitur talibus vel similibus usus verbis: domine Nicolæ, nonne in domo mea te posueram, ut res meas a latronibus servares? cur hoc facere noluisti et latrones quare non prohibuisti? Igitur dira tormenta

recipies et pro latronibus pœnam lues, sicque damnum meum in tuis recompensabo tormentis et furorem meum in tuis refrigerabo verberibus et flagellis. Accipiens ergo Judæus imaginem dire eam verberat direque flagellat."

899. *Ere*=*erd*=earth, place. Mod. Scot. *earth*. Perhaps for *othyre ere* we should read *othyre-quhare*.

913. *Chafare*=merchandise.

918. *Nummyne*=taken.

926-970. L.A. : "Mira res prorsus et stupenda : Dividentibus furibus quæ rapuerant, Sanctus Dei tamquam in se verbera recepisset, apparuit, hæc vel similia dicens : cur tam dire pro vobis flagellatus sum ? cur tam crudeliter verberatus ? cur tormenta tot passus ? ecce quomodo corpus meum livet ! ecce qualiter effusione sanguinis rubet ! pergite citius et cuncta reddite quæ tulistis, alioquin Dei omnipotentis in vos ira desæviet, ita ut scelus vestrum in medium publicetur et quilibet vestrum suspendium patiatur. Ad quem illi : quis es tu qui nobis talia loqueris ? Et ille : ego sum Nicolaus, servus Jesu Christi, quem Judæus ille pro rebus suis quas tulistis, tam crudeliter flagellavit. Territi illi ad Judæum veniunt, miraculum referunt, ab eo quid imagini fecerit audiunt, cuncta reddunt, sicque et latrones ad viam redeunt rectitudinis et Judæus fidem amplectitur salvatoris."

938. *Hyd*=hide, skin.

948. *His* requires to be deleted. *Bares*=Barri ; *bewyst*=dwelling.

959. *De bare*=of Barri.

965. *Forhicht*=forsook, swore not.

971-994. L.A. : "Vir quidem pro amore filii sui litteras addiscentis festum s. Nicolai annuatim solemniter celebrabat. Quadam igitur vice pater pueri convivium præparavit et multos clericos invitavit. Venit autem dyabolus ad januam in habitu peregrini petens eleemosynam sibi dari. Jubet quantocius pater filio ut det eleemosynam peregrino. Properat puer, sed peregrinum non inveniens insequitur abeuntem. Cumque ad quoddam compitum pervenisset, apprehendens dyabolus puerum, eum strangulavit."

972. *Lettir*=letters, learning.

979. *Mangery*=feast.

990. *Numyn*=taken.

993. *At a get sadlis*=at a cross-road.

995-1018. L.A. : "Quod audiens pater vehementer ingemuit, corpus tulit, in thalamo collocavit cœpitque præ dolore clamare et dicere : fili dilectissime, quomodo est vobis ? Sancte Nicolae, hæccine est merces honoris quem vobis tamdiu exhibui. Et cum hæc et similia diceret, statim puer quasi de somno evigilans oculos aperuit et surrexit."

1004. *Was*=woe's.

1013. *Becuth*=began.

1018. *Ded day*=death-day, the day of his death.

1019-1049. L.A. : "Vir quidam nobilis rogavit b. Nicolaum ut sibi

filium a domino impetraret, promittens se filium ad ecclesiam ejus ducturum et scyphum aureum oblaturum. Filius igitur nascitur et ad ætatem perducitur et scyphus fieri jubetur. Qui dum sibi valde placeret, suis eum adaptavit usibus et alium æque valentem fieri præcepit."

1026. *Knaf*=male child, usually used in conjunction with child or barne. See ll. 1030, 1036.

1031. *Colpe*=cup; see l. 1043, *cowpe*. *Fulfyne*=full fine, very fine.

1038. That grew and became right wise.

1040. *Quyt*=quit.

1050. L.A.: "Navigantibus itaque ad ecclesiam s. Nicolai jubet pater filio ut in illo scypho quem primo fieri fecit aquam sibi afferret. Puer autem cum vellet haurire cum scypho, in mare cecidit et statim disparuit. Pater autem amare flens nihilominus votum suum perfecit."

1060. *Ways*=waves.

1066. L.A.: "Veniens igitur ad altare s. Nicolai cum obtulisset secundum scyphum, tamquam projectus cecidit de altari; cum autem eum elevasset et super altare iterum posuisset, rursus de altari longius est projectus. Mirantibus omnibus ad tam grande spectaculum, ecce puer sanus et incolumis advenit primum scyphum suis gestans manibus, narravitque coram omnibus quod, quando in mare cecidit, statim b. Nicolaus affuit et eum illæsum servavit. Sicque pater ejus lætus effectus utrumque scyphum b. Nicolao obtulit."

1085. *Feld*=felt, sustained.

1099. *At-oure*=beyond.

1100-1149. L.A.: "Quidam vir dives meritis b. Nicolai filium habuit quem Adeodatum vocavit. Hic Sancto Dei capellam in domo sua construens omni anno festum ejus solemniter celebravit. Erat autem locus ille situs juxta terram Agarenorum. Adeodatus ergo quadam vice ab Agarenis capitur et in servitutem regis eorum deputatur. Sequenti anno dum festum s. Nicolai pater ejus devote celebraret et puer scyphum pretiosum tenens regi assisteret, recolit suam captionem et parentum dolorem et gaudium, quod in domo sua ea die fiebat, cœpitque altius suspirare. Quorum suspiriorum causam dum rex minis extorsisset, ait rex: quidquid tuus N. agat, tu hic nobiscum manebis."

1110. *Thraf*=throve.

1118. *Agazenis*. L.A. Agarenes.

1150-1169. L.A.: "Et subito facto vento vehementi totamque domum concutiente puer cum scypho rapitur et ante fores ecclesiæ ubi parentes agebant sollemnia, collocatur, et magnum gaudium omnibus generatur." L.A. then goes on to add that we elsewhere read that the boy belonged to Normandy, and had been taken captive by the Sultan.

1161. *Teynd*=tithe, tenth part.

1167-1171. Conclusion.

1171. *Mot*=may.

XXVII.—MACHOR.

ST MACHOR was one of the disciples of St Columba, the famous apostle of the Northern Picts and founder of the celebrated monastery of Iona. According to the 'Aberdeen Breviary,' "*sanctum virum gignit Hibernia, educavit illum Albania, cujus corpus in reverentia Turonensis tenet ecclesia.*" He was the son of Syaconus or Fiachna, an Irish kingling, and Synchena or Finchoemia, his wife, both of whom appear to have been Christians. At baptism, a rite which, according to the 'Aberdeen Breviary,' was performed for him by St Colman, he received the name of Mocumma. St Colman was also his first instructor. Proofs and indications of his sanctity were vouchsafed while he was yet a child. Angels visited him, and hovered around his home and cradle; at the touch of his body his dead brother was restored to life, and twice he was miraculously delivered from death by drowning and by fire. Sent by his father to be instructed by St Columba, he soon became a most devoted scholar and disciple of that saint. When Columba was about to leave Ireland for Scotland, Mocumma refused to be left behind, and resolved to leave his country and home and friends in order to be with him. Overjoyed with the zeal and attachment of his disciple, Columba changed his name from Mocumma to Machor or Machar. When they landed on the island of Iona, Machor was carried ashore by a certain Melluma. After the cells had been built and the community thoroughly established in their new home, St Columba sent Machor to evangelise the island of Mull. There he preached the Gospel over the whole land and healed seven lepers. Returning to Iona after the completion of his work in Mull, he devoted himself to study and to the copying of the Scriptures, one of the chief works in which the disciples of Columba were engaged. One day as he wrote the light failed him, but blowing on "his fyngre-end," a bright light immediately issued from it, and lighted him until his task was done. The fame which this and other miracles brought him, soon caused great companies to gather around him, offering him gifts, all of

which, however, he refused to accept. On the other hand, his fellow-disciples were moved with jealousy, and attempted to poison him. Alarmed for the personal safety of his favourite disciple, Columba advised him to withdraw from the island, and preach the Gospel elsewhere. Machor accepted his advice, and Columba gave him seven, or, according to another account, twelve companions, a bishop's staff, a girdle, two coats, and a number of books, and then sent him away in a "galay" or boat, but not before his fellow-disciples who had made the attempt on his life had been reconciled to him. Machor landed in the north of Scotland, where a Christian man named Farcare resided, who received him with great joy, and allowed him to choose any portion of his land on which to build his cell. After much searching, he selected a piece in the shape of a bishop's staff, which answered to the description Columba had given him of the place where he was to fix his dwelling. Here he caused a "costly kirk" to be built, and miraculously provided a supply of water for the thirsty workmen. Here also he collected round him a great company of disciples. St Devenick came to visit him, and the two agreed that St Devenick should preach the Gospel in Caithness, and that St Machor should confine himself to the Picts. St Machor threw himself into his work with great earnestness, and converted a large number of Picts and wrought numerous miracles. He changed a bear, which was destroying the harvest, into a stone; he overcame a heathen sorcerer named Dinon or Dron, and then converted and baptised him; he gave sight to a man that was born blind, and raised Synchenus, who belonged to the kindred of St Columba, from death to life; two young Irishmen, attracted by his fame, having mocked him, came by a violent end; having ploughed a large field which was lean and dry, and seed failing him with which to sow it, he sent to borrow some from St Ternan, who sent instead a sack of sand—but sowing this, it sprang up and bore an abundant harvest; a bone which had stuck in the throat of a man who had despised him, he safely extracted, and received in return a piece of land on which to build a church. One day St Ternan came to visit him; he entertained him, and the two held a long conversation on heavenly things, Machor becoming the instructor of his visitor, and causing him to marvel at his wisdom. As he lay on the point of death St Devenick besought his disciples to carry his dead body to one of the churches of St Machor for burial, and, instructed by a vision, the latter went to meet the funeral procession. He met it near the Hill of Croscan, and accompanied it to Banchory-Devenick, where the saint was buried, and a church erected over his tomb. When St Columba proceeded on his pilgrimage to Rome, Machor accompanied him. Both were graciously received by Gregory the Great, who appointed Machor bishop of the Picts, or, according to another account, bishop of Tours, changed his name to Morice or Mauritius, and instructed him in the duties of a bishop. On

their return journey Columba and Machor visited Tours. The clergy of that city were then searching for the body of St Martin. On applying to St Columba for assistance, he promised to help them on condition that he should have whatever he found with the body. His search was successful, and along with the body he found a missal or "a book of the Gospel," which he treasured all the remainder of his life as a precious relic. St Columba then took his way home, but left Machor, much against his will, though at the earnest request of the people of Tours. For the space of three years and a half St Machor occupied the Chair of St Martin, by whom he was visited. His deathbed was visited by St Martin from heaven, by St Columba from Iona, and by the Son of God, and over and around it were the company of the Apostles, and a great host of heavenly beings.

The old Latin life from which the six lections in the 'Aberdeen Breviary,' November 12, and the passages in Colgan's 'Trias Thaumaturga,' 318, 514, appear to have been taken, is now lost. Besides these, cf. Reeves, 'Life of St Columba by Adamnan'; Forbes, 'Kal. of Scottish Saints,' *sub* Mauritius; J. Smith, 'Life of St Columba.' The narrative given in the Legend is the longest and fullest and most important known. Machor is mentioned in the Arbuthnott and Aberdeen Calendars, and in Adam King's, where he is said to have lived during the reign of "King Soluathius in Scotland." The 'Menologium Scotium' refers to him, January 15 and November 12, and in the Calendar of David Camerarius he occurs under November 13.

His day is November 12.

Analysis—Prologue on the ignorance in Scotland of St Machor's greatness and merit, 1-34; his birth and name, 35-42; his fosterage, 43-48; the angels which visit him are seen by the king his father, 49-106; the touch of his body restores his dead brother to life, 107-164; he is miraculously delivered from death by burning, 165-210; his miraculous rescue from drowning, 211-288; his education and aptness as a scholar, 289-316; he is sent to St Columba, under whom he increases in wisdom and holiness, 317-434; he resolves to accompany his master, 435-466; his name is changed by Columba from Mocumma to Machore, 467-476; he sails with Columba, and is carried ashore at Iona by Melluma, 477-514; they settle in Iona, 515-538; Machor is sent to Mull, where he preaches the Gospel and heals seven lepers, and returns, 539-557; he devotes himself to study and copying the Scriptures, and on one occasion obtains light by blowing on his fingers, 558-568; his brethren attempt to poison him, 569-626; Columba sends him away to preach the Gospel, and on his departure his enemies are reconciled to him, 627-736; he lands in the north of Scotland, and is well received by Farcare, a Christian, who gives him land, whereon he builds a church, 737-788; he miraculously provides water for the workmen, 789-800; he makes disciples, 801-808; he is visited by St Devenick, with whom he makes an agreement as to the field of their

labours, 809-860; he turns a bear into stone, 861-872; he converts Dinon, a sorcerer, 873-904; he heals one born blind, 905-924; he restores a kinsman of St Columba to life, 925-948; the punishment of two young Irishmen who mock at him, 949-982; sand sown as seed springs up into a harvest of corn, 983-1004; he delivers one in great peril of choking from a bone in his throat, and builds a church on the land given to him in gratitude, 1005-1063; he is visited by St Ternan, 1064-1146; the death and burial of St Devenick, 1147-1214; he accompanies St Columba to Rome, where he is made bishop and instructed in the duties of a bishop, 1215-1303; they leave Rome and tarry at Tours, where St Columba leaves Machor, who for three and a half years occupied the Chair of St Martin, 1304-1496; his death, 1497-1566; his burial, 1567-1580; the miracles wrought at his tomb, 1581-1614.

The source whence the author derived his information or material was in all likelihood the Latin Life used by the compiler of the 'Aberdeen Breviary,' and cited in Colgan. As it stands, the story he gives is itself the most detailed and important source now known to exist.

1-34. Prologue.

5. *Farleis*=wonders, miracles.

9. *Moryse*=Morice or Mauritius. How he came by this name is explained further on.

10. *Ware*=wise. Cf. Mod. Engl. *wary*.

21. *Quheñ*=few. Mod. Scot. *wheen*.

25. *Toroñ*=Tours.

26. *Set*=though, although.

27. *Fetryt*=*fertryt*=entombed.

37. *Syaconus*. His Irish or Celtic name was Fiachna.

39. *Synchene*. Her Irish name was Finchœm.

62. *Enteryt*=enter it. *a stewyn*=one voice—*i.e.*, melodiously.

65. *Quha aucht þe house*=who owned the house—a phrase still common.

82. *At al*=with all.

93. *Toñ*=farm.

102. *Almoñ ded*=alms-deeds.

105. *Furth*=thenceforth.

115. *Mast sorow of ane*=greatest sorrow of all.

119. *Dynt*=stroke.

180. *Nicht*=approach.

192. *Frely*=noble. A.S. *freólic*, liberal, noble. *Fud*=child.

"Sipen sco bare a *freli fode*."

—C. M., 10,521.

"Beste worthy, syr knyght, art thou
To wedd thys *frely fode*."

—'Sir Eglamour of Artois,' 1254.

"Men mycht se mony *frely fute*."

—'The Bruce,' iii. 578.

"*Fode* usually has the sense of child, and is used of both sexes; it means, literally, one *fed* or nourished up." — Skeat, note to 'The Bruce,' iii. 578, which see. A.S. *fōda*, food, offspring.

201. *Wemmyne*=hurting. *brath*=fierce, violent. Icel. *bráðr*, violent.

213. *Forȝetil*=forgetful. *wath*=danger.

219. *Fat*=vat, tub.

221. *Weppit*=wrapped. The same word as is used in the phrase "to wip a handle," to wind string or thread closely round it.

235. *Bra*=top.

239. *Grond*=bottom.

242. *Hopyt*=expected.

246. *So get*=*þusgat*=in this way.

249. *Skartyt*=scratched.

250. And all the rest of her body that was naked.

256. *þe tothyr tyme ȝet*=yet again. *forfarne*=destroyed.

260. *Bere*=noise. O.Fris. *bēre*.

262. *Tyd*=*tyt*=pulled.

264. *Nychd*=*nychit*=approached, come.

271. *Quyke*=alive.

274. *Were*=peril.

284. *þis*=*þus*.

288. *A god*=one God.

295. *Grathly*=well.

299. *Thowis*=thewis. See note to XXVI. 175.

301. *Rypare eld*=riper age.

303. *Heare*=higher. *thing*=things.

310. *Cele*=zeal.

312. *Formulare*=sample.

322. *Wytryt*=informed. Cf. Icel. *vitra*, to reveal.

325. *Columbe*=Columba. On his father's side he belonged to the reigning families of Ireland and British Dalriada, and on his mother's to the house of an illustrious prince of Leinster. He was born at Gartán in Donegal on December 7, 521. Baptised by the presbyter Cruithnechan under the name Colum, he was afterwards called Columcille or the Dove of the Church, because of his assiduity in attending the services of the Church. The early part of his life was spent in the neighbourhood of Doire-Eithne. After the period of his fosterage he was educated by St Finnian at Moville, by an aged bard named Geman in Leinster, at the monastic seminary of Clonard, and at Glasnevin, where he had for his fellow-students SS. Comgal, Ciarán, and Cainnech, who had also been his companions at Clonard. Etchen, bishop of Clonfad, ordained him priest, but by mistake it is said, as St Finnian, who sent him to be ordained, intended that he should be made a bishop. About the year 553 he founded the monastery of Durrow. The

battle of Cooldrevny, which St Columba is said to have instigated, was fought in 561, and two years later he set sail for Scotland with twelve companions, and founded his celebrated monastery in the little island of Iona. Thence he spread the Gospel over the whole of the north of Scotland. He visited Ireland several times. In 574 he formally inaugurated his cousin Aidan in the sovereignty of Dalriada, and in the following year both of them were present at the Convention of Drumceatt, where the claims of the Irish kings to the homage of British Dalriada were abandoned, and the province declared independent. St Columba was of a warlike disposition, but greatly beloved by his disciples. His ruling passion was apparently an intense love for beautiful MSS. See Reeves, 'Adamnan's Life of St Columba,' where all that is known about this great saint, and much more, will be found.

340. *Ourmen*=overmen=superiors.

344. *Alman*=all men.

347. *Doutyt*=feared.

349. *Vndirlout*=servant, in subjection.

350. *Worth*=become=wax.

352. And hinder him from obtaining heaven's bliss.

353. *Wak*=watching.

367. *Salamon*=Solomon.

380. *3eme*=gem.

385. *þe*. A mistake for *he*.

419. For *fore-owt ma* read *fare-out ma*=many more.

433. For *passyt* read *pass*. *vnchut*=*uncuth*=unknown.

447. *With-þi*=on the condition that. The reason why St Columba left Ireland is much disputed. Some say that he left because he was excommunicated by the Synod held at Teltown, on account of the part he had in the battle of Cooldrevny. On the other hand, it is argued that the ban was taken off, and that he went away of his own accord. Adamnan's account leaves the impression that his exile was voluntary. But whether or not, the decree of excommunication, if ever passed, was not perpetual, as he returned to Ireland several times. But see Reeves.

451. *Suffrant* for *sovereign*.

454. *Eschewe*=avoid—i.e., the giving of offence to Machor's parents. O.Fr. *eschever*, to shun, avoid, eschew, bend from—Cot. and Roquefort.

473. *Warpyst*=cast. A.S. *weorpan*, to throw.

477. *Aparel*=prepare, fit out. O.Fr. *appareiller*, to prepare, fit out.

486. *Lethand*=loathing, unwilling.

489. *Iy*=Iona. Adamnan calls the place "iona insula," making "iona" an adjective agreeing with "insula." Tighernach twice employs the form *Ia*, once *hIe*, *hI* once, and *Eo* once. The Ulster Annals have *Ia*, *hI Coluim-cille*, *I Choluim-cille*, *I*, and *Eoa*. Scottish authorities have *insula Yi*, *Insula I*, *I Columkill*, *Hy*, *I*, *I Columkyl*. In the monumental records of the island the prevailing name is *Y*. See

Reeves, Adamnan, p. 258 *et seq.* Horstmann's suggestion that the place may be the present Isle of Islay is improbable. No notice is here taken of the fact that Columba and his companions first touched at Islay. The place referred to is the island in which they settled—viz., Iona.

497. *Wod*=waded.

527. *Enhournyt*=*enournyt*. See note to III. 665.

541. *Mule*=Mull.

545. *As*=when.

560. The copying of the Scriptures was one of the chief occupations of the monks of Iona when at home.

566. A similar miracle is recorded of St Fillan. When Munna, his instructor, had forbidden the use of candles in the cells beyond a certain hour, Fillan used to hold up his left hand, which then shone brilliantly and yielded sufficient light for him to go on with his writing.

572. *Þe commoñ*=the common people. *cuth*=*cane*=did.

582. *Ane innocent*=a child. See ll. 585, 607.

583. So that they should be less suspected of their intentions.

584. *Myngyt*=mingled.

599. *Sanyt*. See note to I. 521.

601. *Heldit*=turned up. A.S. *hyldan*, *heldan*, to heel over, to incline, to pour.

605. *Lycure*=liquor. O.Fr. *likeur*.

618. *Dowis*=*dois*=does.

624. *&*=and=*an*=if.

628. *Spanly*=boldly, openly. See Jamieson, sub *spearlie*.

659. And think of none but ourselves.

674. *Wane-treuth*=*wan-truth*=truthlessness.

687. *Sewine*=seven. The usual number was twelve, to represent the Twelve Apostles.

699. *Printeyð*=disciples.

703. *One meyne*=remember, think upon. A.S. *mænan*, to think of, mean.

706. *Thochty*=thoughtful, careful.

708. *Ek*=also. A.S. *eac*.

719. *Reconsel*=reconcile.

726. *Þat*=at. So again l. 733.

752. *Towne*=residence; perhaps village; not necessarily a town in the modern sense. In Mod. Scot. a farmhouse with its out-buildings is called a town.

779. *My master*=St Columba, who was in all probability well acquainted with the district, having been in it more than once.

781. *Bygyne*=*biggin*=building.

791. *Swink*=work. A.S. *swincan*, labour.

795. For the semicolon at the end substitute a comma.

802. This line is corrupt.

804. *Pychtis*=Picts.

811. *Dewynik*=Devenik, Devenick, or Devinic. The legend of this saint, whose name is not found in any of the Irish lists, is given by Bishop Forbes, 'Kal. Scot. SS.,' p. 323, as follows: "When the blessed fathers (Columba and Mauricius) were preaching in Scotland, Devinicus, a very old man, also flourished. He divided the work of the ministry between himself and Mauricius, going to the Provincia Cathinorum (Caithness), while Mauricius went to the Picts. St Mauricius (Devinicus?) said, 'Now again we shall be joined. Even in the celestial life shall we for ever be joined together, and rejoice with Christ. But one thing I desire, that as death is at hand, when my time comes, let my body be brought to this place, and be buried here.' The saint agreed, and Devinicus went to the Cathini, preaching the Word. At length Devinicus came to die, and told them to take his body to some of the churches of Mauricius, mindful of his old engagement. And this was done. The following night St Mauricius saw angels descending upon the church where the holy body lay, and said, 'A guest cometh to whom we must pay honour'; but on coming they found not the body, for they who carried it, wishing to rest, had borne it to a place called Crostan. There they held vigil, and then they brought it to a place called Banquhory Devynik, where a church was raised to his honour." In the 'Brev. Aberdeen' (pars estiva., fol. clx a) the legend is given at greater length, and accords more closely with what follows here.

812. *ȝok*=yoke; with reference to our Lord's word, "Take my yoke upon you," &c.—Matt. xi.

825. *ȝus* for *ȝire*=these.

827. *Catnes*=Caithness.

852. *Cristnit*=christened, baptised.

872. *A ȝard stane*=an earth-fast stone.

877. *Payeme*=heathen.

879. *Ven*=think, imagine.

885. *Or*=before.

893. *With-ȝi*. See note to l. 447.

927. *In-virroune*=encompassing. O.Fr. *environner*, "to environ, encompass"—Cot.

940. *Lof*, probably a mistake for *liffit*.

972. *Ruit*=rued, regretted.

981. *Gong*=latrine. A.S. *gang*, *gong*, *geong*, the act of going, a privy, sewer. "*Goonge*, preuy. Cloaca, latrina."—'Prompt Par.'

983. *Ware*=spring.

"This wes in *were*, quhen vyntir tyde
Vith his blastis, hydwiß to byde,
Wes ourdriffin."

—'The Bruce,' v. 1-3.

“Somere & ware thou fourmyd tha.”

—Hampole, Psalm lxxiii. 18.

Cf. Icel. *vár*, and Lat. *ver*.

985. *Weile tyd land*=well-conditioned land.

987. *Leyne*=lean, poor. A.S. *hlæne*.

988. *Ry*=rye.

989. *Larges*=largess, bounty.

999. *Ternane*=Ternan. St Ternan, Archbishop of the Picts, is identified with Toranan of the Irish Calendars, the Abbot of Bangor, by Reeves, Todd, and Forbes, who connect him with SS. Palladius and Servanus. The ‘Breviary of Aberdeen’ (pars hyem., fol. cv) devotes six lections to him, and confuses the chronology by making him live in the time of St Gregory. Bishop Forbes believes that the lections may be regarded as authentic so far as they relate to Ternan’s parentage and baptism by Palladius, and gives the following summary of his legend: “St Ternan was born of noble parents in the province of Myrnia, and St Palladius, divinely warned, baptised him. Hearing of the fame of St Gregory, he betook himself to Rome to submit himself to his discipline. After seven years the Pope raised him to the episcopate, and sent him back to his own country to preach the Gospel to the unbelievers there. A bell given him by the Pope miraculously followed him till he reached Albania. Convecturius, who was prince of that country, at first opposed the saint, but, warned by miracle, he was baptised. In spring St Macharius sent to him for seed: having none, he returned the sack filled with sand, which he accordingly sowed, and reaped an excellent harvest.” Dempster places his death at Abernethy. According to the Martyrology of Aberdeen (c. A.D. 1500), his head, with the tonsured surface still uncorrupt, was preserved at Banchory-Ternan along with his Gospel of St Matthew, being one of the “*Evangelistarum quatuor voluminibus metallo inclusis, argento auro texto in superficia fabricatis*.” At the same place was preserved the ronecht or bell of St Ternan, which had a hereditary keeper, with “*deray croft*” (Reg. Episc. Aber., i. 327, 328). His relics were preserved at the Cathedral of Aberdeen in a monstrance in the treasury (ibid., ii. 185). But the most important remains connected with the name of St Ternan is the ‘*Liber Ecclesiæ Beati Terrenani de Arbuthnott missale secundum Usus Ecclesiæ sancti Andreae in Scotia*,’ written by James Sybald, vicar of Arbuthnott, and finished February 22, 1491-92. The original is in the possession of the Right Hon. Viscount Arbuthnott, and is specially valuable as being the only complete missal of the Scottish Use now known to be extant. It was edited by Bishop Forbes and the Rev. H. G. Forbes, and published at Burntisland in 1864. See the articles in Smith’s ‘*Dict. of Christ. Biogr.*,’ and Forbes, ‘*Kal. of Scot. SS.*,’ p. 450.

1006. Into his throat stuck so fast.

1008. *Swely*=swallow.
 1010. *Wrache*=wretch.
 1030. *þa the*. A misprint for *þat he*.
 1037. *Plan*=level.
 1039. *Treis fare*. At the time churches in Scotland and Ireland were usually made of wood. See Adamnan's 'Life of St Columba' and Jocelyn's 'Life of St Kentigern.'
 1048. Through pride and greedy avarice.
 1100. *Sermonyng*=intercourse.
 1102. And as long as they sat at the table.
 1120. *Strek*=stretch, reach.
 1121. *Kindly*=natural.
 1126. *þat*=at.
 1131. *Hey or law*=high or low.
 1132. *Deme*=think, judge. Mod. Engl. *deem*.
 1133. *Gattis*=ways.
 1153. *Dedstra*=death-straw, deathbed. His couch was evidently of straw. St Columba's is said to have been a stone.
 1154. *Nest*=nearest.
 1162. *Hicht*=promise.
 1164. *Spek*=speaking.
 1170. *Lendyng*=residence, dwelling.
 1186. *Gestenere*=guest. Cf. *gestering*. A.S. *gæst, gest, gast*.
 1188. *Spe* seems redundant, and should probably be deleted. *visidte*=visit.
 1190. *Ws acht*=it behoves us: *acht* is used impersonally.
 1197. *Creskane*=Crostan.
 1199. *Freste*=delay. Icel. *frest*, delay.
 1204. Before they slept.
 1206. *Banchory*. Banchory-Devenick is in the neighbourhood of Aberdeen.
 1240. *Dowme*=judgment, thinking.
 1241. *Swink & swet*=toil and sweat.
 1291. *Schosine* for *chosine*=chosen.
 1312. *Torone*=Tours.
 1327. *Wayag*=voyage, journey.
 1339. *Quhemfull*=*quemful*=pleasing.
 1346. *Are*=heir.
 1354. *Hankis*=binds.
 1355. *Curſ*=course.
 1356. *Quhill*=until.
 1358. *Werdoune*=guerdon, reward.
 1416. *Lawide*=lay.
 1431. *Twrane*=Tours.
 1434. The line is corrupt.
 1439. *Samplar*=example. Mod. Engl. *sampler*.

- 1443. *Keyne* = *kyne* = kindred.
- 1456. *Ar went* = are gone.
- 1457. *Saule-hyrd* = soul-herd, bishop of their souls.
- 1464. *Demayne* = use.
- 1471. *Postill* = apostle.
- 1506. *Orator* = oratory, a small chapel.
- 1539. *Deuod* = clear.
- 1547. *Froynttis* = foreheads.
- 1578. *Fereme* = *ferme* = firm, confirm.
- 1589. *Bute* = help. A.S. *bót*, advantage, profit.
- 1597. *Swampe* = thin.

XXVIII.—MARGARET.

THE legend of St Margaret is of Eastern origin. It was known in Europe as early as the fifth century, being among those which Pope Gelasius pronounced apocryphal in 494. From that time very little is heard of it till the eleventh century, when it was reintroduced into the West by the first Crusaders, who made both her legend and her name popular. The first person of distinction in Europe who bore this name was Margaret, the sister of Edgar Atheling of England, and Queen of Malcolm III. of Scotland. She received the name in Hungary, where she was born in 1046, and introduced it into the west of Europe. She was herself canonised as a saint, and the affection in which she was held in Scotland and England probably contributed very much to render the name popular throughout the island. Of the original St Margaret, the following is the legend as told by Mrs Jameson ('Sacred and Legendary Art,' ii. 516-518), from whom also the above particulars are taken :—

"She was the daughter of a priest of Antioch named Theodosius, and in her infancy, being of feeble health, she was sent to a nurse in the country. This woman, who was secretly a Christian, brought up Margaret in the true faith. The holy maid, while keeping the few sheep of her nurse, meditated on the mysteries of the Gospel, and devoted herself to the service of Christ. One day the governor of Antioch, whose name was Olybrius, in passing by the place saw her, and was captivated by her beauty. He commanded that she should be carried to his palace, being resolved, if she were of free birth, to take her for his wife ; but Margaret rejected his offers with scorn, and declared herself the servant of Jesus Christ. Her father and all her relations were struck with horror at this revelation. They fled, leaving her in the power of the governor, who endeavoured to subdue her constancy by the keenest torments. They were so terrible that the tyrant himself, unable to endure the sight, covered his face with his robe ; but St Margaret did not quail beneath them. Then she was dragged to a dungeon, where Satan, in the form of a terrible dragon, came upon

her with his inflamed and hideous mouth wide open, and sought to terrify and confound her; but she held up the cross of the Redeemer, and he fled before it. Or, according to the more popular version, he swallowed her up alive, but immediately burst, and she emerged unhurt,—another form of the familiar allegory, the power of sin overcome by the power of the Cross. He returned in the form of a man to tempt her further, but she overcame him, and, placing her foot upon his head, forced him to confess his foul wickedness, and to answer her questions. She was again brought before the tyrant, and again refusing to abjure her faith, she was further tortured; but the sight of so much constancy in one so young and beautiful only increased the number of converts, so that in one day five thousand were baptised, and declared themselves ready to die with her. Therefore the governor took counsel how this might be prevented, and it was advised that she should be beheaded forthwith. And as they led her forth to death, she thanked and glorified God that her travail was ended; and she prayed that those who invoked her in the pains of childbirth should find help through the merit of her sufferings, and in memory of her deliverance from the womb of the great dragon. A voice from heaven assured her that her prayer was granted; so she went and received joyfully the crown of martyrdom, being beheaded with the sword."

Her day is July 20.

"Her attribute in devotional pictures is the dragon, which is sometimes bound with a cord, or his jaws are distended as if to swallow her; or he is seen rent and burst, and St Margaret stands upon him unhurt. As a martyr she bears the palm and crown, which in general seem to distinguish her from St Martha, who has also the attribute of the dragon and the cross."—*Ibid.*, pp. 518, 519.

Analysis—Prologue on the virtues of the pearl and on the character of St Margaret, 1-58; her birth and fosterage and conversion, 59-78; her mother dies, her father neglects her, and she watches the flocks of her fosterer, 79-102; Olibryus the governor wishes to marry her, but she refuses his offers with scorn, 103-124; being tortured, she persists, 125-208; she is cast into a dungeon, and on the following day is again tortured, so cruelly that Olibryus himself is obliged to cover his face with his mantle in order to shut out the sight of her sufferings, 209-382; Christ sends her comfort, and she prays, 383-406; on looking up she sees in her cell, whither she has been borne, Satan in the form of a huge dragon, which takes her into its mouth and swallows her, but she makes the sign of the cross, when the beast bursts and she escapes, 407-424; Satan next appears to her in the form of a man, but she again overcomes him, 425-445; she interrogates her adversary, 446-503; she again prays and is answered, 504-523; being again brought out before Olybrius, he again tempts her, and his overtures being rejected, an attempt is made to drown her, 524-572; her prayer and

deliverance, and coronation and heavenly witness, 573-603; many are converted through hearing the heavenly testimony, 604-619; Olibryus then orders her execution, but obtaining a short respite, she spends it in prayer, 620-669; the signs vouchsafed to her from heaven, and their effect on the bystanders, 670-687; her death, 688-707; her burial, 708-729.

Source—Cf. L.A., cap. 93, and the Acta in the 'Act. SS. Boll.,' 20th July, v. pp. 33-59, both of which are departed from.

1-58. Prologue. L.A. is partly similar: "Marg. dicitur a quadam pretiosa gemma quæ margarita vocatur: quæ gemma est candida, parva et virtuosa. Sic b. M. fuit candida per virginitatem, parva per humilitatem, virtuosa per miraculorum operationem. Virtus autem huius lapidis dicitur esse contra sanguinis effusionem, contra cordis passionem et ad spiritus confortationem. Sic b. M. habuit virtutem contra effusionem sui sanguinis per constantiam, quia in suo martirio constantissima exstitit, contra cordis passionem i. e. dæmonis tentationem per victoriam, quia ipsa dyabolum superavit, ad spiritus confortationem per doctrinam, quia per suam doctrinam multorum animos confortavit et ad Christi fidem convertit. Cuius legendam Theotimus vir eruditus scripsit."

3. *Margaret*. Lat. *margarita*, Gr. *μαργαρίτης*, a pearl. Arrian, M. 8, says that *μαργαρίτης* is an Indian word. It occurs in the Sanscrit in the form *manjarî*. Origen gives much curious learning about pearls in his Commentary on Matt. xiii. 45, 46. So also does Ammianus Marcellinus, xxiii. 6, 85-87, and Pliny, H. N., ix. 35. According to the ancient theory, the fish conceived the pearl from the dew of heaven, and, according to the quality of the dew, it was pure and round or cloudy and deformed with specks.

5. *Prophetis*=profits, virtues.

6. *Weile*=at a good price.

10. *Cardiaca*=spasms of the heart. "*Cardiaque*, a consumption, and continuall sweat, by the indisposition of the heart, and parts about it."—Cotgrave. Batman vppon Bartholomé, lib. vii. cap. 32, "Of heart-quaking and the disease *cardiacle*," says, "heart-quaking or cardiacle is an euill that is so called because it cometh often of default of the heart." Du Cange, in the most recent edition, has "*Cordia*, maladie de cuer. *Cordiacus*, qui patitur illum morbum." And again, "*Cordiacus*, morbus nascens ob nimiam imbecillitatem corporis languente stomacho." Cotgrave also has, among other definitions of *cardiaque*, "pained in the stomache." The ordinary word was *cardiakylle* or *cardiake*. The word occurs in 'Piers Plowman' and in Chaucer. See 'Cath. Ang.,' and Skeat's 'P. P.,' ii. p. 277.

12. *Met*=food. *mysalry*=leprosy.

15. *Vchis*=ouches, the socket of a precious stone. The proper form of the word is *nouch*. O.Fr. *nouche*, *nosche*, *nusche*, a buckle,

clasp, bracelet, given by Burguy, sub v. *nosche*. Low Lat. *musca*, a buckle, &c. See Skeat and 'Prompt. Par.,' where Way quotes among other passages the following from W. Thomas, Ital. Grammar, "*Fermaglio*, the hangeyng *owche*, or flowre that women use to tye at the chaine or lace that they weare about their neckes." So that one sense of the word is exactly that of the Mod. Eng. "locket." Cf. Exod. xxviii. 14, &c.

28. *Oure alleris med*=the help of us all.

42. *Totyre*=unsteady. Cf. M. Dut., *touter*, a swing. See Skeat, sub *totter*. *fekil*=fickle.

46. *Surcudry*=presumption. O.Fr. *sorcuiderie*, presumption, usually under the form *sorcuidance*, "arrogance, temerity, presumption."—Roq. O.Fr. *sor*; Lat. *super* and *cuides*; Lat. *cogitare*. In Barbour the form is *succudry*—'The Bruce,' xi. 11, xii. 297.

51. *Slawnes*=dulness, lukewarmness. "*Slawnesse*, or dulnesse of egge. Ebetudo, obtusitas."—'Prompt. Par.'

52. *Gnedschepe*=grudging. A.S. *gnede*, stingy.

57. *Teophinus*=Theotimus.

59-220. L.A.: "M. de civitate Antiochiæ filia fuit Theodosii gentilium patriarchæ: hæc nutrici traditur et ad adultam ætatem veniens baptizatur et propter hoc exosa patri plurimum habebatur. Quadam igitur die, dum jam annum XV attigisset et cum aliis virginibus oves nutricis custodiret, præfectus Olibrius inde transitum faciens et puellam tam speciosam considerans, mox in ejus amore exarsit et pueros ad se concitus misit dicens: ite et eam comprehendite, ut, si libera est, eam mihi in uxorem accipiam, si ancilla est, eam mihi in concubinam habeam. Cum ergo ejus aspectui fuisset præsentata, eam de genere suo ac nomine et religione requisivit. Illa autem respondit, se genere nobilem, nomine Margaretam ac religione christianam. Cui præfectus: (duo prima tibi recte conveniunt, quia nobilis haberis et pulcherrima margarita comprobaris), sed tertium tibi non convenit, ut puella tam pulchra et nobilis Deum habeat crucifixum. Cui illa: unde scis, Christum fuisse crucifixum? Et ille: ex libris christianorum. Cui M.: cum igitur legatur pœna Christi et gloria, quæ verecundia est vestra, ut unum credatis et alterum denegetis? Cum autem M. eum sponte crucifixum fuisse pro redemptione nostra assereret, sed nunc eum in æternum vivere affirmaret, iratus præfectus eam in carcerem mitti jussit."

61. *Clere*=noble.

64. *Lawis*, read *lawe*=law, religion. A.S. *lagu*.

68. *Wtouth*=without. Mod. Scot. *outwith*.

69. *Inuch*=enough.

76. *Scho gef na tale*=made no account. Langland has the same phrase—"Gyue þei neuere tale"—they make no account, B. xix. 451, and "Holde þei no tale"—they make no account, B. i. 9.

90. Her death than life or welfare.

93. *Boute*=beauty. Cf. *bewte*, l. 102, and *beute*, ll. 114, 120.
 110. *Renyit*=denied, renounced.
 123. *Wet*, probably a mistake for *het*.
 127. *Wlfis*=wolves. A.S. *wulf*; Dut. and Ger. *wolf*; Icel. *úlfr*; Dan. *ulv*; Swed. *ulf*. *brath*=fierce.
 130. *Rewis*=carry off.
 139. *Fand*=tempt.
 141. *Polyst*=polished.
 154. *Of* is tautological.
 183. *Set*=although.
 184. *Cluk*=claw, clutch.
 188. *Faynde*=*fand*, l. 139.
 190. *Ocht*=aught, anything.
 191. *Nocht*=naught, nothing.
 202. *Godede*=*Godhede*=Godhead, Divinity.
 221-260. L.A.: "Sequenti autem die eam ad se vocari fecit eique dixit: vana puella, miserere pulcritudinis tuæ et deos nostros adora, ut tibi bene sit. Cui illa: illum adoro quem terra contremiscit, mare formidat et omnes creaturæ timent. Cui præfectus: nisi mihi consentias, corpus tuum faciam laniari. Cui M.: Christus in mortem semetipsum pro me tradidit et ideo pro Christo mori desidero."
 225. *Dempster-stule*=judgment-seat.
 249. *Mad*=made.
 250. *Wad*=wade.
 261-345. L.A. is much shorter: "Tunc præfectus jussit eam in equuleo suspendi et tam crudeliter primo virgis, deinde pectinibus ferreis usque ad nudationem ossium laniari, quod sanguis de ejus corpore tamquam de fonte purissimo emanavit."
 268. & *rawis flesch*, probably for *raw hyr flesch*—i.e., tore, ripped up, her flesh. Cf. l. 276, "hyr far flesch raf."
 279. *Haubersione*=habergeon. O.Fr. "*haubergeon* (the diminutive of *haubert*), a little coat of mail; or, onely sleeves, and gorget of mail."—Cot.
 314. *Leme*=shine.
 316. *Lyft*=sky. Mod. Scot. *luft*.
 322. *Come*=became.
 327. *Stering*=stir, motion, power.
 346-358. L.A.: "Flebant autem qui ibi aderant et dicebant: o Margareta, vere de te dolemus, quia corpus tuum tam crudeliter laniari conspiciamus; o qualem amisisti pulchritudinem propter tuam incredulitatem! tamen nunc vel saltem crede, ut vivas."
 359-370. L.A.: "Quibus illa: o mali consilarii, recedite et abite, hæc carnis cruciatio est animæ salvatio; dixitque ad præfectum: impudens canis et insatiabilis leo, in carnem potestatem habes, sed animam Christus reservat."
 370. *Richt nocht*=just nothing.

371-386. L.A. : "Præfectus autem faciem chlamyde operiebat nec tantam sanguinis effusionem videre poterat; deinde eam deponi fecit et in carcerem recludi jussit, et mira ibi claritas fulsit."

378. *Gare=ger.* Spenser has *gar.* Mod. Scot. *gar.*

387-406. L.A. has merely : "Ubi dum esset, oravit Dominum ut inimicum, qui secum pugnat, sibi visibiliter demonstraret."

407-424. L.A. : "Et ecce draco immanissimus ibidem apparuit; qui dum eam devoraturus impeteret, signum crucis edidit et ille evanuit; vel, ut alibi legitur, os super caput ejus ponens et linguam super calcaneum porrigens eam protinus deglutivit, sed dum eam absorbere vellet, signo crucis se munivit et ideo draco virtute crucis crepuit et virgo illæsa exivit. (Istud autem quod dicitur de draconis devoratione et crepatione, apocryphum et frivolum putatur.)"

414. *Vryð.* The correct reading is probably *byrð*=bristles. A.S. *byrst*, a bristle. Mod. Scot. *birss*: bristles in a collective sense.

418. *Suely*=swallow.

425-464. L.A. : "Dyabolus iterum, ut eam decipere posset, in speciem hominis se mutavit: quem videns in orationem se dedit, et dum surrexisset, dyabolus ad eam accessit et manum tenens dixit: sufficient tibi, quæ fecisti, ideo nunc cessa de mea persona. Illa autem eum per caput apprehendit et sub se ad terram dejecit et super cervicem ejus dexterum pedem posuit et dixit: sternere, superbe dæmon, sub pedibus feminae. Dæmon autem clamabat: O b. Marg., superatus sum; si juvenis me vinceret, non curassem, ecce a tenera puella superatus sum; et inde plus doleo, quia pater tuus et mater tua amici mei fuerunt."

430. *Theis*=thighs.

435. *Hath*=with indignation, in anger. Icel. *hað*, scorn, contempt.

437. *Harskly*=harshly.

445. Read "of [my] person." Cf. L.A.

448. *But*=help, relief, remedy. A.S. *bót*. The meaning is, There is no help for thee.

454. *Care*=anxiety, shame. Cf. l. 461.

465-482. L.A. : "Illa vero eum coegit, ut diceret, cur venisset. Qui se venisse ait, ut sibi consuleret, quod monitis præsidis obediret. Coegit quoque, ut diceret cur christianos tam multipliciter tentaret. Qui respondit, naturale odium sibi esse contra viros virtuosos, et quamvis sæpe ab iis repellatur, sed tamen desiderio seducendi ipse infestus existit et, quia invidet homini de felicitate quam ipse amisit, quamvis eam recuperare non possit, ipsam tamen aliis auferre contendit."

483-494. L.A. : "Addiditque quod Salomon infinitam dæmonum multitudinem in quodam vase inclusit, post mortem autem suam cum de illo vase dæmones ignem mitterent et homines ibidem magnum esse thesaurum putarent, vas confregerunt et dæmones exeuntes aërem impleverunt."

483. *Salamoñ*=Solomon.

484. *Trown*, a misspelling for *thrown* or *throne*.

488. *Cowatice*=covetousness, greed.

495-503. L.A.: "His dictis virgo pedem sublevavit et dixit: fuge, miser; et dæmon statim evanuit. Secura igitur efficitur, quia, quæ principem vicerat, ministrum sine dubio superaret."

502. For *þe hand* read *fra hand*=straight away.

504-523. Not in L.A.

509. *Gyfis na tale*. See note to l. 76 above.

513. *Fayndingis*=temptations.

524-563. L.A.: "Sequenti igitur die convenientibus populis iudici præsentatur et sacrificare contemnens exuitur corpusque facibus ardentibus comburitur, ita ut cuncti mirarentur quomodo tam tenera puella tot posset tormenta sustinere."

527. *Fet*=fetch.

528. *Cerryosly*=seriously; but perhaps we should read *curyosly*.

564-691. L.A. is much shorter, and omits several of the incidents: "Deinde in vase pleno aqua ipsam ligari atque poni fecit, ut ex poenarum commutatione cresceret vis doloris, sed subito terra concutitur et cunctis videntibus virgo illæsa egreditur. Tunc v millia virorum crediderunt et pro nomine Christi capitalem sententiam acceperunt. Præfectus autem timens ne alii converterentur, concitus b. Margaretam decollari præcepit, illa autem impetrato orandi spatio pro se et suis persecutoribus necnon et pro ejus memoriam agentibus et se invocantibus devote oravit, addens, ut, quæcumque in partu periclitans se invocaret, illæsam prolem emitteret; factaque est de cælo vox quod in suis se noverit petitionibus exauditam; surgensque ab oratione dixit spiculatori: frater, tolle gladium tuum et percute me."

567. *Noyful*=painful.

590. *Erdine*=earthquake. A.S. *eorðdyne*.

601. *May*=maid. Icel. *mey*, acc. of *mær*, a maid.

603. *Bydis*=await. Mod. Scot. *bide*.

620. *Dret*=dreaded.

639. *Gayne*=gone.

645. *Sert*=desert.

678. *Bowñ*=boon, prayer.

684. *Curt*=court.

686. *Hydwis*=hideous, fearful, dreadful.

691. *Fourmyt*=formed, framed, given.

692-703. Not in L.A.

697. *Wenemyt*=poisoned; but perhaps for *wemmyt*=spotted, guilty.

701. *Input*=impute.

704-729. L.A.: "Qui percutiens caput ejus uno ictu abstulit et sic martirii coronam suscepit. Passa est autem XIV Cal. Augusti, ut in ejus hystoria invenitur; alibi legitur quod III ydus Julii." After which follows in L.A. a short citation respecting the virtues of Margaret.

XXIX.—PLACIDAS.

ST PLACIDUS is more generally known as St Eustatius or Eustace. His name was banished from the English Calendar. He is not mentioned in the Scottish Calendar, nor in the 'Menologium Scot.,' nor in the Martyrum Calendar of Aberdeen, nor yet in the Arbuthnott nor Drummond Calendars; but under September 20, Adam King has, "St Eustache with his wyff ād bairnes martt. vnder Adrianus." The following account of him is taken from Mrs Jameson's 'Sacred and Legendary Art,' ii. 792 *et seq.*:—

"St Eustace was a Roman soldier, and captain of the guards to the Emperor Trajan. His name before his conversion was Placidus, and he had a beautiful wife and two sons, and lived with great magnificence, practising all the heathen virtues, particularly those of loyalty to his sovereign and charity to the poor. He was also a great lover of the chase, spending much of his time in that noble diversion.

"One day, while hunting in the forest, he saw before him a white stag of marvellous beauty, and he pursued it eagerly, and the stag fled before him, and ascended a high rock. Then Placidus, looking up, beheld, between the horns of the stag, a cross of radiant light, and on it the image of the crucified Redeemer; and being astonished and dazzled by the vision, he fell on his knees, and a voice, which seemed to come from the crucifix, cried to him, and said, 'Placidus, why dost thou pursue me? I am Christ, whom thou hast hitherto served without knowing me. Dost thou now believe?' And Placidus fell with his face to the earth, and said, 'Lord, I believe.' And the voice answered, saying, 'Thou shalt suffer many tribulations for my sake, and shall be tried by many temptations; but be strong and of good courage, and I will not forsake thee.' To which Placidus replied, 'Lord, I am content. Do Thou give me patience to suffer.' And when he looked up again, the wondrous vision had departed. Then he arose and returned to his house, and the next day he and his wife and his two sons were baptized, and he took the name of Eustace.

But it happened as it was foretold to him; for all his possessions were spoiled by robbers, and pirates took away his beautiful and loving wife, and, being reduced to poverty and in deep affliction, he wandered forth with his two children, and coming to a river swollen with torrents, he considered how he might cross it. He took one of his children in his arms, and swam across, and having safely laid the child on the opposite bank, he returned for the other; but just as he had reached the middle of the stream, a wolf came up and seized on the child he had left, and ran off with it into the forest; and when he turned to his other child, behold, a lion was in the act of carrying it off! And the wretched father tore his hair, and burst into lamentations, till, remembering that he had accepted of sorrow and trial, and that he was to have patience in the hour of tribulation, he dried his tears and prayed for resignation; and coming to a village, he abode there for fifteen years, living by the labour of his hands. At the end of that time the Emperor Adrian, being then on the throne, and requiring the services of Placidus, sent out soldiers to seek him through all the kingdoms of the earth. At length they found him, and he was restored to all his former honour, and again led on his troops to victory, and the Emperor loaded him with favours and riches; but his heart was sad for the loss of his wife and children. Meanwhile his sons had been rescued from the jaws of the wild beasts, and his wife had escaped from the pirates; and, after many years, they met and recognised each other, and were reunited; and Eustace said in his heart, 'Surely all my tribulation is at an end!' But it was not so, for the Emperor Adrian commanded a great sacrifice and thanksgiving to his false gods, in consequence of a victory he had gained over the Barbarians. St Eustace and his family refused to offer incense, remaining steadfast in the Christian faith. Whereupon the Emperor ordered that they should be shut up in a brazen bull, and a fire kindled under it; and thus they perished together."

His day is September 20.

In art St Placidus or Eustace is represented either as a Roman soldier or armed as a knight, and near him the miraculous stag. He is distinguished from St Hubert by his classical or warrior costume.

Analysis—Introduction on the necessity of timely repentance, 1-42; second introduction on tribulation as the way to joy, 43-62; the birth, character, occupations, and conversion of Placidus, 63-172; he and his wife and children are baptized, when his name and that of his wife are changed, 173-196; next morning he proceeds to where Christ has promised to meet him, and is told of the tribulations that await him, 197-290; the enmity of Satan, 291-304; Eustace loses all his men through a pestilence, 305-314; all his cattle and flocks are slain, his castles cast down and estates destroyed, 315-328; he is despoiled of his treasures and wealth, 329-334; reduced to starvation, he leaves the town where he is dwelling and directs his course to Egypt, 335-347;

the Emperor and Rome lament his disappearance, 348-360; Eustace being unable to pay his passage, the shipmaster seizes his wife, and he is obliged to depart with his children, 361-407; when trying to ford a river a wolf carries away one of his children and a lion the other, 408-447; unknown to Eustace, the children are rescued, 448-465; his lament, 466-527; he lives for fifteen years in the same town as his children, but none of them is aware of the fact, 528-539; the Emperor having sent in search of Placidus, he is found and brought before him, and restored to wealth and honour, 540-673; he collects an army and goes to the wars, 674-719; his sons, who, unknown to him, are in the army, take up their lodgings in their mother's house, when the two recount the story of their lives, and a mutual recognition takes place, 720-793; next morning the mother, who has heard their story, goes to Placidus, tells her story to him, and recounts what she has heard of the young men, when all are restored to each other, 794-903; Adrian succeeds Trajan as Emperor, and at first receives St Eustace well, but afterwards commands sacrifices to be offered to the gods, and St Eustace refusing, he orders him and his wife and two sons to be thrown to the lions, and when the lions refuse to harm them, to be confined in a brazen ox and roasted to death, 904-989; their constancy and burial, 990-1017; conclusion, 1018-1021.

Source—Cf. L.A. cap. 161, which is not always followed. In some passages the narrative is near to the Acta in 'Acta SS. Boll.,' September 20, v. pp. 123-137.

1-62. Author's introduction.

17. Therefore it were good to do.

18. *Til*=while.

20. *Quhyt hare*=white hair.

23. *ȝalou*=yellow.

25. *And*=breath.

27. *Thryd fut*=third foot—i.e., staff. *hym worthis*=he needs.

28. *Potent*=a staff or crutch. The word is used by Langland (B. viii. 96) in the sense of a crosier. Chaucer calls the "tipped staff" carried by the itinerant limitour a "potent." "Potent or crotche. *Podium*."—'Prompt. Par.' "*Potence*, a gibbet; also a crutch for a lame man."—Cot. See Du Cange, sub *Potentia*.

31. *Happyn*=happy, fortunate.

"Ȧy arn *happen* Ȧat hau in hert pouerté
For hores is Ȧe heuen-ryche to holde for euer."

—'E. E. Allit. Poems,' iii.

Icel. *heppinn*, fortunate.

34. *Mend*=amend, repent.

36. That God seldom has pity.

41. *Thang no mede*=thank (favour) nor reward.

43. *Rede*=read.

45. *For*, a mistake for *fra*=from.

60. *Mychtis*, plu. of *mycht*=might.

63-84. L.A.: "Eustachius ante Placidus vocabatur. Hic erat magister militum Trajani imperatoris. Erat autem operibus misericordiæ valde assiduus, sed tamen ydolorum cultui deditus. Habebat autem conjugem ejusdem ritus et misericordiæ existentem duosque filios procreavit, quos juxta suam magnificentiam magnifice educari fecit, et quia operibus misericordiæ sedulus insistebat, ad viam veritatis meruit illustrari."

64. *Sir*=lord. O.Fr. *senre*; Lat. *senior*. See Skeat. *Adryane*=Hadrian. He was the fourteenth in the series of Roman emperors. Born at Rome, January 24, A.D. 76, he lost his father at the age of ten. Subsequently he became a great favourite with Trajan, who was one of his two guardians, and succeeded him in 117 as emperor. He died July 10, A.D. 138.

72. *Wordy*=worthy; spelled *wurriþi* and *wurriþiz*, 'Ormulum,' 2705 and 4200. A.S. *weorð*, *wurð*, honourable.

85-128. L.A.: "Quadam die, cum venationi insisteret, gregem cervorum reperit, inter quos unum cæteris speciosiore et majorem conspexit, qui ab aliorum societate discedens in silvam vastiorem prosiliit. Verum aliis militibus circa cervos reliquos occupatis Pl. hunc totomisu insequitur et ipsum capere nitebatur. Quem cum totis visibus insequeretur cervus tandem super quandam rupis altitudinem conscendit et P. appropians qualiter capi posset, animo sedulus revolvebat. Qui cum cervum diligenter consideraret, vidit inter cornua ejus formam sacræ crucis supra solis claritatem fulgentem et imaginem Jesu Christi, qui per os cervi, sicut olim per asinam Balaam, sic ei locutus est dicens: o Placide, quid me persequeris? Ego tui gratia in hoc animali tibi apparui, ego sum Christus quem tu ignorans colis; elemosinæ tuæ coram me adscenderunt et ob hoc veni et per hunc, quem venabaris, cervum ego quoque te ipse venarer! Alii tamen dicunt quod ipsa imago quæ inter cornua cervi apparuit, hæc verba protulit."

86. *Auld*; probably for *wild*. See note to l. 426 below.

92. *Hyd*=cover. A.S. *hud*, hide, skin, covering.

93. *Brokine*=broken, scattered.

95. None took heed to their lord.

100. *Schore*=sheer.

105. *Tyndis*=horns. A.S. *tind*, a spike, tooth of a harrow.

111. *To lak*=to be censured.

129-160. L.A.: "Hæc audiens Pl. nimio timore correptus de equo in terram procidit et post unam horam ad se rediens de terra surrexit et ait: revela mihi quod loqueris, et sic credam in te. Et ait Christus: ego, Placide, sum Christus qui cælum et terram creavi, qui lucem oriri feci et a tenebris divisi, qui tempora et dies et annos constitui, qui hominem de limo terræ formavi, qui propter salutem humani generis in terris in carne apparui, qui crucifixus et sepultus tertia die resurrexi.

Hæc audiens Pl. iterum in terram decidens ait : credo, domine, quia tu es qui omnia fecisti et qui errantes convertis."

144. *Departyt*=separated.

148. *Byding*=bidding, command.

161-172. L.A.: "Et dixit ad eum dominus: si credis, vade ad episcopum civitatis et te baptizari facias. Cui Pl.: vis, domine, ut hæc eadem uxori meæ et filiis nuntiem, ut et ipsi pariter in te credant? Cui dominus: renuntia illis, ut et ipsi pariter tecum mudentur; tu quoque die crastina huc venias, ut tibi rursus appaream et quæ futura sunt, plenius tibi pandam."

173-186. L.A.: "Cum ergo domum venisset et hæc uxori in lecto renuntiasset, exclamavit uxor ejus dicens: domine mi, et ego eum transacta nocte vidi dicentem mihi: cras tu et vir tuus et filii tui ad me venietis, et nunc cognovi, quoniam ipse est Jesus Christus."

187-196. L.A.: "Perrexerunt igitur ad episcopum Romæ media nocte, qui eos cum magno gaudio baptizavit et Placidum Eustachium vocavit, ejus uxorem Theospitem et filios Agapetum et Theospitum."

197-294. L.A.: "Mane facto Eustachius sicut prius ad venationem processit et prope locum veniens milites suos quasi sub obtentu investigandæ venationis dispersit stansque in loco formam primæ visionis aspexit, cadensque in faciem suam dixit: supplico, domine, ut manifestes, quæ promiseras servo tuo. Cui dominus: beatus es, Eustachi, qui accepisti lavacrum gratiæ meæ, quia modo dyabolum superasti, modo eum qui te deceperat, conculcasti, modo apparebit fides tua. Dyabolus enim eo, quod ipsum dereliqueris, contra te sæve armatur; oportet igitur te multa sustinere, ut accipias coronam victoriæ; oportet te multa pati, ut de alta sæculi vanitate humilieris et rursus in spiritualibus divitiis exalteris. Tu ergo ne deficias nec ad gloriam pristinam respicias, quia per tentationes oportet te alterum Job demonstrari. Sed cum humilitatus fueris, veniam ad te et in gloriam pristinam restituum te, dic ergo, si modo tentationes vis accipere aut in fine vitæ. Dicit ei Eustachius: domine, si ita fieri oportet, modo nobis tentationes accidere jube, sed virtutem patientiæ tribue. Cui dominus: constans esto, quia gratia mea custodiet animas vestras. Sicque dominus in cælum adscendit et E. domum rediens hæc uxori suæ nuntiavit."

197. *Morne*=morrow. Still common.

199. *Effere & realte*=state and royalty.

209. Till he was left all alone.

211-216. An addition.

219. *Self*=same.

241. *Slichtfully*=skilfully, cunningly.

255. *Lawit*=brought low. 'The Bruce,' xiii. 658.

264. *Glore*=glory. Cf. O.Fr. *glore*.

266. *Sayne*=say.

277. *Mekit*=made meek, humbled.

290. *Dere*=hurt. A.S. *derian*, to hurt, damage.

295-304. Not in L.A.

297. *ȝet on*; perhaps for *ȝed on*=went to. Cf. *dret*=dred, XXVIII. 620.

300. *Butlas bale*=helpless misery.

305-347. L.A.: "Post paucos igitur dies mors pestifera cunctos servos et ancillas ipsius invasit et universos occidit; deinde post aliquod tempus omnes equi et omnia ejus pecora subito interierunt. Quidam autem scelesti ejus deprædationem videntes et per noctem in domum ejus irruentes cuncta quæ repererunt, asportarunt et domum totam auro et argento et rebus aliis spoliarunt et ipse cum uxore sua et filiis gratias agens nocte aufugit nudus. Qui ruborem verentes Ægyptum pergebant, totaque ejus possessio per rapinam malorum ad nihilum est redacta."

320. *Rulalis*=*ruralis* (?)=beasts.

323-329. Not in L.A.

331. *Ourtyrwit*=overturned. *tolzeit*=*tulzeit*, harassed. See Glossary to 'The Bruce,' sub *tulzeit*.

348-360. L.A.: "Rex autem totusque senatus pro magistro militum tam strenuo multum dolebant, eo quod de eo nullum indicium reperire poterant."

361-399. L.A.: "Cum autem iter agerent, appropinquaverunt mari et invenientes navem super eam navigare cœperunt. Videns autem dominus navis uxorem Eustachii quæ pulcra esset nimis, ipsam plurimum habere desideravit; cum vero transfretasset, naulum ab eo exigebat, non habentibus vero illis unde solverent, jussit pro naulo detineri uxorem, volens illam secum habere. Quod ut E. audivit, nullatenus assentire voluit. Diu vero eo contradicente innuit dominus nautis suis, ut eum in mare præcipitarent, ut sic uxorem suam habere posset. Quod cum E. comperisset, uxorem iis tristis reliquit et duos infantes accipiens ingemiscens ibat ac dicens: væh mihi et vobis, quia mater vestra alienigenæ marito tradita est."

369. *Ble*=colour, complexion.

"Her *ble* more blaȝt þen whalleȝ-bon"

—'E. E. Allit. Poems,' A. 212.

372, 376. *Fraucht*, *fracht*=freight, cost, fare. M. Dut. *vracht*.

381. *Swak*=throw quickly. *Swak* is another form of *swap*.

383-391. Addition.

399. *Lele*=leal, true one. How should I live and lose that true one.

400-407. Addition.

408-447. L.A.: "Perveniansque ad quendam fluvium propter aquarum abundantiam non est ausus cum duobus filiis fluvium pertransire, sed uno circa ripam relicto alterum transportabat. Qui cum fluvium transvadasset, illum infantem quem bajulaverat super terram posuit et

ad accipiendum alium festinavit. Cum autem circa medium fluminis pervenisset, ecce lupus concitus venit et infantem quem deposuerat, rapiens in silvam aufugit. Qui de eo desperans ad alium festinavit. Sed cum abiret, leo venit et alium filium rapiens abiit. Unde eum consequi non valens, cum esset in medio fluminis, cœpit plangere et capillos suos evellere, volens se in aquam projicere, nisi eum divina providentia continuisset."

409. *Werd*=fate, destiny. A.S. *wyrd*, fate.

413. *Fame*=foam. A.S. *fam*, foam.

416. *Oñ þat half*=on that side.

426. *Wold*=forest. A.S. *weald*, *wald*, a wood, forest. But probably for *wild*, as the Scottish form of *wold* is *wald*. As pronounced at this day, *wild* might easily be mistaken for *wöld* (*wald*).

442. If it were not that God of His grace.

444-447. Addition.

448-465. L.A.: "Pastores autem, videntes leonem puerum vivum portantem, eum cum canibus insecuti sunt; per divinam autem dispensationem leo puerum illæsum abiciens recessit. Quidam insuper aratores post lupum inclamantes alium puerum de ejus faucibus incolumen liberarunt, utrique vero, sc. pastores et aratores, de uno vico fuerunt et penes se pueros nutrierunt."

450. *Tiltht*=tilth, toil.

460. This line should read—

"Tuk & hame with þaim It bar."

466-527. L.A. is shorter: "Hoc vero E. nesciebat, sed mœrens ac plorans ibat dicens: heu mihi, quia ante, ut arbor, pollebam, sed modo penitus sum nudatus. Heu me, qui a multitudine militum circumdari solebam, sed nunc solus remanens nec filios sum concessus habere! Memini, domine, te mihi dixisse, quia oportet te tentari sicut Job, sed ecce plus aliquid in me fieri video, ille enim, etsi possessionibus nudatus fuerit, tamen stercus habuit, super quod sedere potuit, mihi autem nil horum remansit; ille amicos sibi compatientes habuit, ego immites feras habui, quæ meos filios rapuerunt; illi uxor est relictæ, a me vero ablata; da requiem, domine, tribulationibus meis et pone custodiam ori meo, ne declinet cor meum in verba malitiæ et ejiciar a facie tua."

473. *Fre*=free, noble.

481. *Wer*=worse. The sense is, I am worse off than I should be were I but a servant. He is referring, of course, to the sorrows caused by his losses, and it is the same thought that is expressed by Dante in the lines—

"Nessun maggior dolore,
Che ricordarsi del tempo felice
Nella miseria."

—'Inf.,' c. v. 121-123.

Or as Gawain Douglas puts it—

“ The maist onsilly kynd of fortoun is
To haue bene happy ; Boetius techis so ;
As to haue bene in welth and hartis blys
And now to be dekeit and in wo.”

—‘Æn.,’ xi. Prologue.

528-539. L.A.: “ Et hæc dicens cum lacrymis ad quendam vicum abiit et data sibi mercede agros illorum hominum per annos xv custodivit, filii autem ejus in altero vico educati sunt nec se esse fratres sciebant. Dominus autem uxorem Eustachii conservavit nec illam ille alienigena cognovit, sed potius eam intactam dimittens vitam finivit.”

540-563. L.A.: “ Imperator autem et populus Romanus plurimum ab hostibus molestabatur et recordatus Placidi, qui strenue contra ipsos hostes sæpius dimicasset, de ejus subita mutatione plurimum tristabatur direxitque multos milites per diversas mundi partes, promittens omnibus qui eum invenissent multas divitias.”

561. *Erast*=soonest, first.

563. *Dispens*=expense, cost.

564-591. L.A.: “ Duo autem ex militibus, qui aliquando Placido ministraverant, ad ipsum vicum in quo degebat, venerunt. Quos Pl. de agro venire considerans, eos ex incessu protinus recognovit et veniens in memoriam dignitatis suæ perturbari cœpit ac dicere: domine, sicut istos qui aliquando mecum fuerunt, præter spem vidi, sic da, ut aliquando conjugem meam videre possim; nam de filiis scio quod a feris comesti sunt. Venit autem ad eum vox dicens: confide Eustachi, quia cito honorem tuum recuperabis et filios et uxorem recipies.”

592-603. L.A.: “ Cum igitur militibus obviasset, ipsi eum minime cognoverunt, cumque eum salutassent, quæsierunt si aliquem peregrinum nomine Placidum cum uxore et duobus filiis cognosceret. Ille autem se nescire professus est. Ad preces tamen ejus in hospitio deverterunt et E. iis serviebat.”

593. *Halust* for *halsit*=embraced, saluted.

604-631. L.A.: “ Et recolens pristinum statum suum lacrymas continere non poterat, egressus autem foras suam faciem lavit et iterum rediens iis serviebat. Illi vero considerantes ad invicem dicebant: quam similis est homo hic illi quem quærimus! Et respondens alter dixit: valde quidem similis est; consideremus igitur et si habet signum cicatricis in capite, quod sibi in bello accidit, ipse est. Et respicientes et signum videntes, ipsum esse quem quærebant, protinus cognoverunt et insilientes et osculantes eum de uxore et filiis ejus sciscitati sunt. Qui dixit iis quod filii mortui essent et uxor detenta.”

619. *Weme*=mark.

628. *Fare*=travel.

632-652. L.A. is shorter: “ Vicini autem omnes quasi ad spectacu-

lum concurrebant, dum milites virtutem ejus et primam gloriam prædicabant. Tunc milites præceptum imperatoris exponunt, et optimis vestimentis ipsum induunt."

653-663. L.A. : "Post iter xv dierum ad imperatorem devenerunt, qui ejus adventum audiens protinus eidem occurrit et ipsum videns in oscula ejus ruit. Narravit quoque omnibus cuncta quæ sibi per ordinem accidissent, statimque ad magisterium militiæ trahitur et idem, quod prius, officium exercere compellitur. Qui enumeratis militibus et paucos contra tot hostes esse cognoscens jussit tirones colligi per omnes civitates et vicos."

664, 665. Addition.

666-707. L.A. : "Contigit autem illam terram in qua filii ejus educati sunt, describi, ut darent duos tirones. Universi autem ejus loci incolæ illos juvenes tamquam cæteris aptiores magistro militum consignarunt. Videns vero juvenes elegantes et morum honestate compositos, cum sibi plurimum placuissent, inter primos convivæ suos ordinavit eosdem, et sic profectus ad bellum subjectis hostibus exercitum suum tribus diebus in quodam loco, ubi uxor sua pauper hospita manebat, requiescere fecit."

670. *Fee*=money.

675. *Fend*=defend.

683. *Tonys*=towns.

684. *Ches*=choose.

692. *Fremmyt*=foreign.

705. *Perit*=paired.

708-719. An addition.

720-729. L.A. : "Illi vero duo adolescentes in tabernaculo matris suæ nutu tamen Dei hospitati sunt, nescientes quod mater sua esset, et sedentes circa meridiem et mutuo confabulantes exponebant sibi invicem de infantia sua. Mater vero eorum de contra sedens, quæ ipsi referebant, attentius audiebat."

730-793. L.A. is different : "Dicebat enim major minori : ego, dum infans essem, nihil aliud recolo nisi quod pater meus magister militum erat et mater mea speciosa valde, duosque filios habuerunt, sc. me et alium minorem me, qui et ipse speciosus valde erat, accipientesque nos egressi sunt de domo nocte ingressique sunt navem, nescio quo euntes. Cum autem de navi egrederemur, mater nostra, nescio quo modo, in mari relictæ est, pater vero noster portans nos duos flens pergebat perveniensque ad quendam fluvium transivit cum fratre meo juniore et me super ripam dereliquit. Cum autem reverteretur, ut me acciperet, lupus venit et illum infantem rapuit, et antequam ad me appropinquaret, leo de silva exiens me rapuit et in silvam deduxit. Pastores vero eruerunt me de ore leonis et nutritus sum in illa possessione, in qua et ipse scis, et non potui scire, quid factum sit de patre meo neque de infante. Hæc audiens minor cœpit flere ac dicere : per Deum, ut audio, frater tuus sum ego, quoniam et qui me educave-

rant, hoc dicebant, quod de lupo eruimus te. Et in amplexus ruentes osculabantur se invicem et fleverunt."

785. *Witty*=knowing, intelligent.

790. *Brase*=embrace.

794-805. L.A.: "Audiens hæc mater eorum et considerans quod eventum suum ita seriatim dixissent, diu apud se tractavit si illi filii sui essent, altera autem die ad magistrum militum adiit et interpellavit eum dicens: deprecor te, domine, ut me ad patriam meam perducere jubeas, ego enim de terra Romanorum sum et peregrina hic sum."

806-833. L.A.: "Et hæc dicens vidit in eo signa mariti sui et eum cognoscens, cum se jam continere non posset, procidit ad pedes suos et ait: precor te, domine, ut exponas mihi pristinam vitam tuam, puto enim, quod tu sis Placidus magister militum, qui alio nomine diceris Eustachius, quem Placidum salvator convertit, qui talem et talem tentationem sustinuit et cui uxor, quæ ego sum, in mari ablata fuit, quæ tamen ab omni corruptione servata sum, qui et duos filios sc. Agapetum et Theospitum habuit."

834-845. L.A.: "Hæc audiens E. et ipsam diligenter considerans uxorem suam recognovit et lacrimatus præ gaudio ipsam osculatus est glorificans Deum, qui consolatur afflictos."

841. *Cyse*=*syse*, times.

846-855. Not in L.A.

856-889. L.A.: "Tunc dicit ei uxor sua: domine, ubi sunt filii nostri? Et ait: a feris capti sunt. Et exposuit ei, quomodo perdidit illos. Et illa: gratias agamus Deo, puto enim, quod, quemadmodum Deus donavit nobis, ut inveniremus nos invicem, donabit etiam recognoscere filios nostros. Et ille: dixi tibi, quod a feris capti sunt. Et illa: hesternæ die sedens in horto audivi duos juvenes sic et sic suam infantiam exponentes et credo quod filii nostri sint; interroga igitur ab iis et dicent tibi."

890-903. L.A.: "Et convocans eos E. et audiens ab iis infantiam suam recognovit quod filii sui essent, et amplectentes eos ipse et mater, super eorum colla plurimum fleverunt et crebrius eos osculabantur. Omnis igitur exercitus plurimum gaudebat et de inventione eorum et de victoria barbarorum."

900. *Ost*=host, army.

904-947. L.A. is shorter: "Cum igitur rediret, contigit jam Trajanum obiisse et successisse ei pejorem in sceleribus Hadrianum, qui pro victoria obtenta et inventione uxoris et filiorum magnifice eos suscepit et magnum convivium præparavit."

904. *Suyornand* for *suiornand*, sojourning.

942. *Het*=eat.

948-969. L.A.: "Alteræ die ad templum ydolorum processit, ut ibi sacrificaret pro victoria barbarorum. Videns vero imperator quod E. nec pro victoria nec pro inventione suorum sacrificare vellet,

hortabatur ut sacrificium immolaret. Cui E.: ego Christum Deum colo et illi soli sacrifico."

970-983. L.A.: "Tunc imp. ira repletus ipsum cum uxore et filiis in arena statuit et leonem ferocem ad eos dimitti fecit. Accurrens vero leo et demisso capite quasi eos sanctos adorans ab iis humiliter recessit."

975. *Chape*=escape.

984-1004. L.A.: "Tunc imp. bovem aëneum incendi fecit et eos ibidem vivos mitti mandavit. Orantes igitur sancti et se domino commendantes bovem intraverunt et ibidem domino spiritum reddiderunt, tertia autem die de bove sunt coram imperatore extracti. Ita penitus intacti inventi sunt, quod nec capillos nec quidquid eorum vapores incendii aliquatenus contigerunt."

1002. *Hyd*=hide, skin.

1005-1021. L.A.: "Christiani vero eorum corpora tulerunt et in loco celeberrimo recondentes ibidem oratorium construxerunt. Passi sunt autem sub Hadriano qui coepit c. a. d. cxx calendis Novembr. vel secundum quosdam duodecim calendis Octobr."

XXX.—THEODERA.

ST THEODERA is said to have been a native of Alexandria. The story of her life, as told in the text, follows the legendary narratives so closely that it is unnecessary to repeat it. The curious may consult, besides the narrative of Voragine, that which is given in the C.SS. by Peter de Natalibus, vi. 109, fol. cv.

Her day is July 17.

Analysis—Introduction on the power of the sign of the cross to overcome Satan, with a warning against dealing with witches, 1-36; Theodera and her husband, 37-54; she is tempted, but is protected by the sign of the cross, 55-66; next Satan incites a young man with a passion for her, but is again foiled, 67-114; the young man's cause is espoused by an old woman or witch, 115-190; she tempts Theodera, who consents to her, 191-338; Theodera's remorse, 339-356; she refuses to account to her husband for her grief, 357-372; she consults an abbess, 373-394; she arrays herself in male attire and applies for admission to a monastery, 395-410; her life there, 411-430; her husband's sorrow at her departure, 431-438; he is told by an angel to go to the gate called of Peter and Paul, and that the first person he sees there will be his wife, but seeing her habited as a monk he does not recognise her, though she saluted him, 439-474; her good life and miracles, 475-490; the devil, out of envy, appears to her in the form of a man and begins to upbraid her, but she is protected by the sign of the cross, 491-512; she is charged with being the father of a child, 513-584; she endures the penance as guilty, and tends the child, 585-620; after she had endured this for seven years the devil appeared to her in the form of her husband, and in other ways tries her, but she protects herself with the sign of the cross, 621-690; the abbot takes pity upon her, and she and the child are admitted into the abbey, at the gate of which they have lain all the seven years of her penance, 691-702; after two years more the abbot sends one of the brethren to overhear what it is that Theodera talks of at night, 703-720; going, he witnesses her death, 721-740; the abbot's vision, 741-772; the discovery is made of Theodera's sex, and innocence of the charge against

her, 773-787; her accuser being found out, falls dead, 788-806; Theodora's husband is found and brought, purchases her cell, and lives in it, 807-828; the child fathered upon her grows up, and becomes in time abbot, 829-838.

Source—Cf. L.A., cap. 92. The author, however, has used a much longer and more detailed source.

2. *Finis*=cease. *fane*=ceased.

4. *Eve*=Eve.

10. *Throuys*=*trewis*=trust.

11. *Sanis*=signs.

15. *Vreis*=becomes angry.

21. *Kerlyngis*=carlines, old women, witches.

22. *Betresis*=betray. *oft-syse*=ofttimes.

24. *Wis wifis*=wise wives, wise women, spae-wives.

25. *Kangis*=befool. Cf. Swed. *kång*.

29. *Corow*=covine (?).

31. *Schefe*=cut slice.

37-114. L.A.: "Theodora nobilis mulier et sponsa apud Alexandriam tempore Zenonis imperatoris, virum habebat divitem et timentem Deum, dyabolus autem Theodoræ invidens sanctitati virum quendam divitem in illius concupiscentiam incitavit, qui eam crebris nuntiis et muneribus molestabat, ut assensum sibi præberet. Sed illa nuntios respuebat et munera contemnebat. In tantum autem eam molestabat quod ipsam quietem habere non permetteret et pæne deficere videretur."

37. *3eno*. Zeno, Emperor of the East, A.D. 474-491.

38. And had all the empire under his care.

39. *Alysander*=Alexandria.

43. According to his desires.

44. *Haldine*=held. *for god & man*=before God and man.

45. *3arneful*=anxious.

46. *Es*=ease, pleasure.

49. *Far fassone*=fair fashion—i.e., appearance.

52. *Perles*=peerless. *farnes*=beauty.

55. *Inwy*=envy.

57. *Smyt*=spot, stain.

58. *Fyle*=defile.

60. *Ware*=wary.

64. *Foret*=forehead.

66. *Tyd*=time. Cf. *Christmastide*, *Eastertide*, *Yuletide*.

69. *Self toñ*=same town.

72. *Eschewe*=accomplish.

" & als for till *escheve* gret thingis,
And hard trawalys, and barganyngis."

—'The Bruce,' i. 305.

O.Fr. *achever*.

77. *Schupe* . . . *hyme*=shaped, made himself.
 82. *Dispend*=spend.
 85. *Quyntans*=acquaintance. See l. 88.
 89. He let her know in some part.
 91. *Wmquhyle*=some time, a while.
 110. *Lacht*=took. A.S. *læccan*, to seize.
 112. *Wynt*=went.
 115-185. L.A. merely has: "Tandem quendam magam ad eam misit, quæ eam, ut vivi illius misereretur sibi que committeret, plurimum hortabatur."
 118. *Gudly weld*=well guide.
 121. *Turne*=deceive. Fr. *tourner*; O.Fr. *torner*, *turner*; Lat. *tornare*, to turn in a lathe, to turn. *chare*=work. A.S. *cyrran*, to turn. Or are *turne* and *chare* substantives?
 125. *Scho ne fane*=she did not cease.
 129. *Mad*=foolish. A.S. *ge-mæd*, insane. "The original sense appears to be 'damaged,' or 'seriously hurt.'" See Skeat, sub *mad*.
 134. *Perans*=appearance. *are*=heir. Cf. XXXIII. 48.
 137. *Alis*=ails. A.S. *eglan*, to trouble, pain.
 147. *Dot*=dote, act foolishly. Cf. Fr. *radoter*, to dote. See Skeat, sub *dote*.
 154. *Kane*=can.
 157. *Karling*=witch. See l. 21.
 159. *Eth*=easy. *til*=guide. Lit. cultivate. A.S. *tilian*, *teolian*, to labour.
 162. *Hele*=hide.
 171. *Grant*=favour.
 186. *Pref*=prove, try.
 196. *Þi*=*þe*=thee.
 201. *Forzelde*=requite. A.S. *forgildan*.
 210. *Gestnit*=lodged. M.L.G. *gesten*; Icel. *gista*, to entertain, lodge.
 214. *Set*=though.
 215. *Ogart*=arrogance. See Jamieson.
 217. *Heis*=exaltest.
 218. *To lichtly*=to treat lightly, undervalue.
 224. *A think*=one thing.
 227. *Dangere*=hesitation, or show of hesitation.
 249. *Lichtly*=easily.
 252. *Anis*=*ance*=once.
 262. *Son*=syn (?).
 263-324. L.A.: "Quæ cum diceret se coram oculis Dei cuncta cernentis tam grande peccatum nunquam committere, malefica adjunxit: quidquid in die fit, hoc utique Deus scit et videt, quidquid autem advesperascente et occidente sole committitur, Deus minime intuetur. Dixitque puella maleficæ: numquid veritatem dicis? Et

illa : etiam dico veritatem. Decepta puella verbis maleficæ dixit, ut advesperascente die virum ad se venire faceret, et voluntatem suam adimpleret."

273. *Trat*=old woman ; a term of contempt. See Jamieson.

286. *Oñ þe day*=openly, in the light.

297. *Demeēn*=*deming*=judging.

304. *Eue cristine*=fellow-Christian. "And the more pity that great folk should have countenance in this world to drown or hang themselves, more than their *even Christian*."—Hamlet, Act v. sc. i.

308. *Be-wile*=beguile.

310. *Thechis*=teachest.

318. *Dissat*=deceit.

325-338. L.A. : "Quod cum viro retulisset, ille vehementer exsultans hora, qua condixerat, ad eam venit secumque concubuit et abscessit."

339-356. L.A. : "Theodera autem ad se ipsam rediens amarissime flebat et faciam suam percutiebat dicens : heu, heu me perdidit animam meam, destruxi aspectum decoris mei."

341. *Atoure*=beyond.

352. *Raf*=tore.

357-372. L.A. : "Vir autem ejus domum rediens et uxorem suam sic desolatam et mœrentem videns causam tamen nesciens eam consolari nitebatur, sed illa nullam consolationem percipere volebat."

373-380. L.A. : "Mane autem facto quoddam monasterium monialium adiit et abbatissam interrogavit an Deus quoddam grave delictum quod die advesperascente commiserat, scire posset. Cui illa : nihil Deo abscondi potest et Deus scit et videt omne quod fit, quacunque hora illud committatur."

381-388. L.A. : "Quæ flens amare dixit : da mihi librum sancti evangelii ut sortiar memet ipsam. Aperiens reperit : Quod scripsi, scripsi."

389-430. L.A. : "Rediens ergo domum, dum quadam die vir suus abesset, comam suam præcidit, vestimenta viri assumens ad quoddam monasterium monachorum, quod per octo milliaria distabat, festinabat et, ut ibidem cum monachis reciperetur, petiit et, quod petiit, impetravit. Interrogata de nomine dixit se Theodorum nuncupari ; illa vero officia omnia humiliter faciebat et ejus servitium omnibus gratum fuit. Post aliquot ergo annos abbas fratrem Theodorum vocavit et ut boves jungeret et oleum de civitate afferret, præcepit."

392. *Forlorne*=lost, undone. A.S. *for* and *loren*, pp. of *leósan*, to lose.

393. *Bydand*=waiting.

398. *Schere*=shears.

400. *Auchteñ*=eighteen. *þine*=thence, away, distant.

411. *He*—i.e., Theodera. *nowis*=novice.

414. *Perquere*=accurately. O.Fr. *per quer*, *per cuer*, by heart.

430. *Keching*=kitchen.

431-474. L.A. : "Vir autem ejus plurimum flebat timens ne cum

viro altero recessisset. Et ecce angelus domini sibi dixit : surge mane et sta in via martirii Petri ap. et quæ tibi obviaverit, ipsa tua uxor erit. Quo facto Theodora cum camelis venit et virum suum videns et recognoscens intra se dixit : heu me, vir bone meus, quantum laboro ut eripiar a peccato, quod feci in te. Cum autem appropinquasset, salutavit eum dicens : gaudeat dominus meus. Ille autem eam penitus non cognovit, sed cum diutissime exspectaret et se deceptum clamaret, facta est vox ad eum dicens : ille, qui te heri mane salutavit, uxor tua erat."

440. *Pere*, aphetic for *apere*=appear.

448. *Woike*=*wok*=watched.

455. *Hayliste*=hailed. Cf. XXIX. 593.

460. *Abyt*=habit, garb.

462. *Merkat wart*=marketward.

475-490. L.A. : "Tantæ autem sanctitatis fuit beata Theodora, ut multa miracula faceret : nam et hominem a bestia laceratum eripuit et suis precibus suscitavit, ipsam quoque bestiam insecuta maledixit, quæ subito mortua corruit."

490. *Suere*=unwilling.

491-514. L.A. : "Dyabolus autem suam sanctitatem ferre non volens eidem apparuit dicens : meretrix præ omnibus et adultera reliquisti virum tuum, ut huc venires et me contemneres ; per virtutes meas tremendas in te suscitabo prælium et, si non te fecero crucifixum negare, non dicas, quia ego sum. Ipsa autem signum crucis sibi edidit et protinus dæmon evanuit."

502. *Vertuise*=powers.

504. *Werra*=*werray*=war against, harass.

505. *Reny*=deny.

515-558. L.A. : "Quadam autem vice dum de civitate cum camelis rediret et in quodam loco hospitata fuisset, puella quadam nocte ad eam venit dicens : dormi mecum. Quæ cum respuerit, ivit ad alterum, qui in eodem loco jacebat ; cum autem ejus venter intumuisset et, de quo concepisset, interrogata fuisset, ait : monachus ille Theodorus dormivit mecum."

521. *As ware*=as it were.

559-622. L.A. is shorter : "Natum igitur puerum ad abbatum monasterii transmiserunt, qui cum Theodorum increparet, et ille sibi indulgeri peteret, scapulis suis puerum imposuit et de monasterio projecit. Illa autem abjecta per VII annos extra monasterium mansit et de lacte pecorum infantem nutrit."

571. *Wondir wa*=wondrous sad.

595. *Mak*=partner, husband.

618. *Crum*=food. *cruse*=crust.

623-648. L.A. : "Dyabolus autem tantæ ejus patientiæ invidens in speciem viri sui se transfiguravit eique dixit : quid hic agis, domina mea? ecce langueo pro te nec aliquam consolationem recipio ; veni

ergo, lux mea, quia, si cum viro aliquo jacuisti, hoc tibi indulgeo. At illa credens virum suum esse, dixit ad illum : nunquam amplius tecum manebo, quia filius Johannis militis jacuit mecum et volo agere pœnitentiam de eo, quod in te peccavi. Et cum orasset, statim evanuit et dæmonem fuisse cognovit."

624. *Way*=*wa*=woe.

643. *Has*=as.

649-660. L.A.: "Altera iterum vice dyabolus volens eam terrere, in similitudinem ferarum terribilium dæmones ad eam venerunt et vir quidam instigans eas dicebat: comedite meretricem hanc. Ista autem oravit et evanuerunt."

650. *Fley hyr of hir wit*=frighten her out of her wits.

654. *Bere*=roaring.

657. *Slaytyt*=incited. See Bradley, sub *slæten*.

661-676. L.A.: "Altera vice multitudo militum veniebat, quam princeps præcedebat, et eum cæteri adorabant, dixeruntque milites Theodoræ: surge et adora principem nostrum. Quæ respondit: dominum Deum adoro. Quod cum principi nuntiatum fuisset, jussit eam adduci et tot tormentis affici, ut mortua putaretur; et postmodum omnis turba evanuit."

677-680. L.A.: "Alia iterum vice vidit ibidem aurum multum, quæ signans se illud refugit et Deo se recommendavit."

681-690. L.A.: "Altera etiam vice vidit quendam canistrum plenum omni genere ciborum ferentem et dicentem sibi: dicit princeps qui te cecidit, tolle, comede, quia nesciens fecit hoc. Illa autem se signavit et protinus evanuit."

682. *Skepe*=basket.

691-704. L.A.: "Completis autem VII annis abbas patientiam ejus considerans eam reconciliavit et cum puero suo in monasterium introduxit."

705-726. L.A. is different: "Ubi cum duos postmodum annos laudabiliter peregisset, puerum accepit et secum illum in cella sua clausit: quod cum abbati revelatum fuisset, misit quosdam monachos qui diligentius auscultarent, quidnam cum eo loqueretur."

727-740. L.A.: "Illa autem puerum amplexans et deosculans dixit: fili mi dulcissime, tempus vitæ meæ venit, relinquo te Deo, ipsum patrem et adiutorem habeas, fili dulcissime, jejuniis et orationibus insistas et fratribus tuis devote servias. Hoc dicens spiritum tradidit et in domino feliciter obdormivit c. a. d. CCCCLXX: quod puer cernens plurimum flere cœpit."

741-772. L.A.: "In ipsa autem nocte visio abbati monasterii monstrata est in hunc modum. Nuptiæ maximæ parabantur et veniebant ordines angelorum et prophetarum et martirum et omnium sanctorum, et ecce in medio eorum mulier sola, gloria ineffabili circumdata, et venit usque ad nuptias et sedit super lectum et omnes adstantes advocabant eam. Et ecce vox dicens: hic est abbas Theodorus qui falso de puero

accusatus est, vii tempora super ea mutata sunt; castigata est enim, quia cubile viri sui coinquinavit."

746. *Brydale*=marriage.

750. *Bede*=bed.

773-800. L.A.: "Excitatus autem abbas concitus cum fratribus ad cellam ejus ivit et eam jam defunctam invenit et intrantes et discooperientes ipsam esse feminam invenerunt; misitque abbas pro patre puellæ quæ eam defamaverat, et dixit illi: vir filiæ tuæ mortuus est; et auferens vestimentum mulierem esse cognovit."

790. *Say*=so.

801-888. L.A.: "Factus est igitur timor magnus super omnes qui hoc audierunt, angelus autem domini abbati locutus est: surge velociter, equum ascende et vade in civitatem, et si quis obviaverit, assume et tecum adduc. Qui dum pergeret, quidam vir currens sibi obviavit. Quem cum abbas interrogaret quo pergeret, ille ait: mulier mea mortua est et vado videre eam. Et assumsit abbas virum Theodoræ in equum et venientes plurimum fleverunt et ipsam cum multis laudibus sepelierunt. Vir autem ejus cellam uxoris suæ Th. accepit et ibidem permanens tandem in domino obdormivit; puer autem Theodoræ nutricem sequens omni morum honestate pollebat, ita quod mortuo abbate monasterii in abbatem ipse est electus."

XXXI.—EUGENIA.

ST EUGENIA was a daughter of Philip, who was appointed proconsul of Egypt by Commodus. She was brought up in Alexandria in all the wisdom of the Gentiles. She became acquainted with the literature of the Christians, and is said to have been converted chiefly through the reading of St Paul's Epistles to the Corinthians. According to the legend, she disguised herself in male attire, and became a monk in Egypt, under the name of Eugenius. In course of time she was found out, and being sent back to her father, and returning to Rome, suffered martyrdom by the sword during the reign of the Emperor Severus, but not before she had effected the conversion of the whole of her family. At one time she was one of the most popular and potential saints in the Roman Calendar. In learning, eloquence, and courage she appears to have been the prototype of St Catherine, by whom, however, she has been completely eclipsed.

She is commemorated on December 24.

Speaking of her, Mrs Jameson says: "She rarely appears in works of art, having lost her popularity before the period of the revival. We find her in the procession of martyrs at Ravenna; and I have seen a picture of her martyrdom in the Bologna Gallery, by Giovanni Sementi, treated with much sentiment."—*Sacred and Legendary Art*, ii. 642.

Analysis—Introduction on Eugenia as an example of patience under temptation, 1-28; birth and education of Eugenia, 29-66; she is solicited in marriage, 67-84; her conversion, 85-100; she converts her fellow-students Prothus and Jacinctus, 101-144; having assumed male attire under the name of "Ewyne," she enters a monastery with her two companions, 145-214; her parents and relatives sorrow over her loss, and send in quest of her, but failing to find her, appeal to the diviners, who tell them that she has been taken away by the gods, 215-258; Eugenia is chosen abbot, 259-266; she cures Melancia, 267-304; Melancia, believing Eugenia to be a monk, tempts her, and afterwards accuses her to her friends and before the governor Philip,

Eugenia's father, 305-540; Eugenia and the monks are apprehended and brought before Philip, who, failing to recognise her, is on the point of condemning her, when she makes herself known to him, and being restored to her family, she effects the conversion of those of them who are still pagan, 541-740; Philip is deprived of his office as governor because of his religion, and is made a bishop, 741-768; his zeal causes him to be waylaid and slain, 769-794; his wife Claudia returns to Rome, 795-806; Eugenia's fame reaching the emperor, she is summoned before him, condemned, and beheaded, 807-906; the same hour in which she died she appeared to her mother Claudia, and intimated to her that she would die on the following Sunday, 907-916; the martyrdom of Prothus and Jacinctus, 917-946; conclusion, 947-950.

For the source, see L.A., cap. 136, de sanctis Protho et Jacincto. L.A., however, is much shorter.

4. *Kene*=*ken*=know.

9. *Schryfte*=confession.

29-100. L.A.: "Prothus et Jacinctus fuerunt domicelli et in studio philosophiæ socii Eugeniæ filiæ Philippi nobilissimi Romanorum genere. Qui quidem Philippus a senatu præfecturam Alexandriæ acceperat et illuc Claudiam uxorem suam et filios Avitum et Sergium filiamque Eugeniæ secum duxit. Porro Eugenia omnibus liberis artibus et litteris erat perfecta. Prothus quoque et Jacinctus secum studuerant et ad perfectionem omnium scientiarum devenerant. Eug. igitur xv ætatis suæ anno ab Aquilino Aquilini consulis filio petitur uxor. Cui illa: et maritus non natalibus, sed moribus est eligendus. Pervenit igitur ad manus ejus doctrina Pauli et cœpit animo fieri christiana."

29. *Prothus*=Prothus, or Protus as he is often called. He is commemorated September 11. *Jacinctus*=Jacinctus or Hyacinthus. The two are commemorated on the same day. They were both eunuchs, and suffered under Gallienus. Mart., Usuard.

40. *Lutenand*=lieutenant, deputy.

52. *De sewine sciens*=the seven sciences. The seven sciences or seven arts were contained in the so-called *trivium* and *quadrivium*. The *trivium* contained grammar, logic (or dialectics), and rhetoric; the *quadrivium* arithmetic, geometry, music, and astronomy,—as in these two lines, framed to assist the memory:—

"Gram. loquitur; Dia. vera docet; Rhet. verba colorat;
Mus. canit; Ar. numerat; Geo. ponderat; Ast. colit astra."

See Hallam's 'Introd. to the Literature of Europe,' i. 3, n. c.

56. *Feris*=companions.

61. *Wysare*=wiser.

63. *Aport*=carriage. *hafinge*=behaviour.

74. *Paramoure*=paramour, but not used as now in a bad sense.

90. *Vnkid*=not made known.

101-140. L.A.: "Permissum erat tunc christianis circa Alexandriam habitare, unde illa quasi solatiando pergens ad villam transiens audivit christianos cantantes: omnes Dii gentium dæmonia, dominus autem cœlos fecit. Tunc dicit ad pueros Prothum et Jacinctum qui secum studuerant: philosophorum syllogismos scrupuloso studio transegimus, Aristotelica argumenta et Platonis ideas et Socratis monita et breviter quidquid cantat poeta, quidquid orator et quidquid philosophus cogitat, hac sententia excluduntur, dominam me verbis usurpata potestas, sororem vero sapientia fecit, simus ergo fratres et Christum sequamur."

127. *Sampelere*=example. O.Fr. *exemplaire* (fourteenth century, Littré); another form of O.Fr. *exemplaire*, "a pattern, sample or sampler."—Cot., Skeat.

128. *Bydding*=command.

141-180. L.A.: "Placet consilium et assumpto habitu viri ad monasterium cui Helenus vir Dei præerat, venit, qui nullam ad se feminam venire sinebat. Qui etiam quadam vice cum hæretico disputans, cum vim argumentorum ferre non posset, magnum ignem accendi fecit, ut ille qui non combureretur, veram fidem probaretur habere. Quod cum factum esset, prior intravit et illæsus exiit, hæreticus autem, cum intrare nollet, ad omnibus expulsus est."

163-166. Not in L.A.

173. *Scheld*=*skale*=decide, lit. separate. *threpe*=argument. See Bradley, sub *þrēap*.

178. *Fonde*=go.

181-214. L.A.: "Ad hunc igitur cum accessisset et se virum diceret, ait: recte vir diceris, quia, cum sis femina, viriliter agis. Nam sibi ejus conditio a Deo fuit revelata. Ab eo igitur cum Protho et Jacincto monasticum habitum suscepit et se fratrem Eugenium ab omnibus appellari fecit."

199. *Conuersit*=conducted themselves.

206. *Al-set*=although.

212. *Rewile*=rule.

215-266. L.A.: "Pater autem et mater videntes currum Eugeniæ domum vacuum rediisse, mœrentes undique filiam requiri fecerunt, sed minime invenire potuerunt. Interrogant vates, quid de filia factum sit, qui respondent eam a Diis inter astra translata. Quocirca pater imaginem filiæ fecit et ipsam ab omnibus adorari mandavit, ipsa vero cum sociis in Dei timore permansit et mortuo præposito ipsa præficatur."

216. *Mañe*=moan, sorrow.

221. *Wast*=empty.

222. *Welthi*=happy. A.S. *wel*, well. Cf. the phrase "health and wealth to reign," &c., in the 'Book of Common Prayer.' The word originally referred to condition, and signified welfare, wellbeing.

234. *Certane*=certain, sure, reliable.

243. *Divynouris*=diviners. Probably they were astrologers.

267-304. L.A.: "Erat tunc Alexandriae matrona quædam dives et nobilis Melancia nomine, quam s. Eugenia oleo perungens a quartana liberavit in nomine Jesu Christi, unde multa ei misit munera, sed non recepit."

273. *Hat*=hot, fiercely.

274. *Mat*=exhausted, weak. O.Fr. *mat*, "deaded, mated, amated, quelled, subdued, overcome."—Cotgr. See also Roquefort *sub voce*, and Du Cange (Gloss. Fr.) *sub mas*.

290. *Bost*=box.

293. For the second *scho* read *sa*.

305-346. L.A.: "Prædicta igitur matrona fratrem Eugenium hominem esse arbitrans sæpius eum visitabat vidensque elegantiam juventutis et pulchritudinem corporis in eius amorem vehementer exarsit, et qualiter cum eo commisceri possit, anxia cogitare cœpit. Simulans igitur languorem misit, ut ad eam veniret et se invisere dignaretur. Qui cum venisset, aperuit sibi, qualiter ejus amore capta esset et qualiter in ejus concupiscentia æstualet, rogans ut secum carnaliter commisceretur, statimque eum apprehendens amplectitur et osculatur et ad crimen hortatur."

347-356. L.A.: "Quod factum frater Eugenius abhorruit dicens ei: recte nomen Melanciam habere cognosceris, nigredinis enim repleta perfidia nigra diceris et obscura filia tenebrarum, amica dyaboli, dux pollutionis, fomentum libidinis, soror anxietatis perpetuæ et mortis filia sempiternæ."

351. *Wlatsumnes*=disgust.

352. *At*=what.

357-514. L.A. has simply: "Illa vero se deceptam videns et timens ne forte scelus publicaret, voluit ipsa prior detegere clamareque cœpit quod Eugenius ipsam voluit violare."

362. *Alsuyth*=quickly.

363. *Plenze*=complain.

364. *Til ony of hyr*, &c.=made complaint of her to any.

365. *Skratit*=*skartit*=scratched.

366. *Rugit*=tore.

367. *Dayng*=*dang*=beat. *nesse*=nose.

370. *Meñze*=household.

372. *Scorñ*=injury. O.Fr. *escarn*, scorn, derision. Some connect it with Icel. *skarn*, dung, dirt; A.S. *scearn*, the same,—the throwing of dirt being the readiest way of expressing scorn. Skeat, *sub scorn*.

378. *Lamskine*=lambskin.

385. *Chaumerer*=chambermaid.

393-514. An excursus of the poet on the Will of Women. Several shorter ones have occurred before.

397. *Colubre*=snake. See Murray *sub voce*.

403. *Beware*=be wary, be cautious enough or protect himself against. *Beware* was usually written as two words, *be ware*.

404. *Putekere*=Potiphar.

416. *Oto*=Otho III., Emperor of Germany, A.D. 983-1002. He succeeded his father, Otho II., when he was only twelve years of age. His instructor was the famous Gerbert, a native of Auvergne, afterwards Pope Sylvester II. For an account of his end, see Milman, 'Hist. of Lat. Christianity,' iii. 346.

417. Henry II., Emperor of Germany, 1002-1024.

418. *Barvary*=Bavaria.

428. *Magre*=maugre, displeasure.

452. *Dome*=sentence.

488. *For dout*=for fear, lest.

503. *Sufranelly*=sovereignly.

509. *Lenx*=lynx.

510. *Breth*=fury. Icel. *bræði*, anger—from *bráð*, rash, hasty.

515-540. L.A. is shorter: "Abiit igitur ad Philippum præfectum et conquesta est dicens: Juvenis quidam perfidus christianus ad me medendi causa ingressus in me irruens impudenter me voluit violare, et nisi unius ancillæ quæ intra cubiculum erat, fuisset liberata suffragio, suæ me libidini sociasset."

530. *Mat.* See note to l. 274.

533. *Eschewit.* See note to XXX. 72.

537. *Lar*=*lare*=lore, doctrine.

541-604. L.A.: "Audiens igitur præfectus ira accenditur et missa apparitorum multitudine Eugeniam cæterosque servos Christi ferro vinctos adduci fecit diemque statuit, in quo omnes tradi deberent morsibus bestiarum. Accersitis etiam iis coram se dixit ad Eugeniam: dic nobis, sceleratissime, an hoc vos Christus vester docuit, ut operam corruptionibus detis et matronas impudenti vesania violetis."

574. *Wre*=accuse. See Bradley, sub *wreþhen*.

588. *Affy*=trust. O.Fr. *affier*.

603. *Taynt*=*attaynt*=attainted. O.Fr. *atteindre*.

605-630. L.A.: "Cui Eugenia demissa facie, ne agnosceretur, respondit: dominus noster castitatem docuit et integritatem servantibus æternam vitam promisit. Hanc autem Melanciam falsam testem monstrare possumus, sed melius est, ut nos patiamur, quam quod illa, cum convicta fuerit, puniatur et fructus patientiæ nostræ depereat. Verumtamen adducat ancillam quam dicit nostri sceleris esse testem, ut ex ore ejus possint refutari mendacia."

605. *Aw*=awe, fear.

608. *Murly*=demurely.

631-670. L.A.: "Quæ cum adducta esset, illa a domina sua docta constanter sibi apponebat quod dominam suam opprimere voluit, cumque omnes de familia similiter depravati sic esse testarentur, ait Eugenia: tempus tacendi transiit et tempus loquendi advenit; nolo, ut impudica

in servos Christi crimen imponat nec fallacia gloriatur; ut autem mendacium veritas superet et sapientia malitiam vincat, veritatem ostendam, non propter jactantiam sed propter Dei gloriam."

634. *Lere*=teach. A.S. *læran*; Icel. *læra*.

637. *Famyle*=family—*i.e.*, household.

640. *Smoryt*=smothered. *for-blede*=bled to death.

645. Cf. Eccles. iii. 7.

671-690. L.A.: "Et hæc dicens tunicam a capite usque deorsum sive usque ad cingulum scidit et femina apparuit dixitque præfecto: tu mihi pater, Claudia mater, fratres hi duo, qui tecum sedent, Avitus et Sergius, ego Eugenia filia tua, hi duo Prothus et Jacinctus."

671. *Cule*=cowl.

672. *Scapelry*=scapulary, a kind of scarf worn by friars and others, and so called from passing over the shoulders. *Scapularis*, adj., formed from Lat. pl. *scapulæ*, the shoulder-blades.

676. *Lycame*=body. A.S. *līchama*, body.

691-728. L.A. has only: "Quod pater audiens et filiam cognoscere incipiens in amplexus cum matre irruit et lacrymas multas effudit, Eugenia autem vestibis aureis induitur et in sublime tollitur, ignis autem de cœlo venit et Melanciam cum suis consumsit."

711. *Dyopret*=diapered — *i.e.*, figured, ornamented with. O.Fr. *diapré*, "diaperd or diapred, diversified with flourishes or sundry figures."—Cot. See Skeat, sub *diaper*.

729-794. L.A.: "Sicque Eugenia patrem, matrem et fratres totamque familiam ad fidem Christi convertit, ita quod pater propter hoc a præfectura depositus a christianis episcopus ordinatur et in oratione persistens ab infidelibus occiditur."

751. *Ryt*=religion.

789. *Lasere*=leisure—*i.e.*, persistency, or patience.

795-806. L.A.: "Claudia autem cum filiis suis et Eugenia Romam revertitur et ibi multi ab iis ad Christum sunt conversi."

802. *Doughtly*=doughtily.

807-857. L.A.: "Eugenia autem jussu imperatoris ligata grandi saxo in Tyberim præcipitatur, sed rupto saxo super undas incolumis gradiebatur."

814. *Quheñ*=few.

831. *Þat*=at.

858-870. L.A.: "Tunc in fornacem ardentem projicitur, sed exstincta fornace refrigerio utebatur."

860. *Oyne*=oven.

871-916. L.A.: "Recluditur deinde in tenebrosus carcerem; sed lumen splendidissimum radiabat eidem; cumque per x dies sine cibo fuisset, salvator eidem apparuit et panem candidissimum sibi porrigens dixit: accipe cibum de manu mea, ego sum salvator tuus, quem tota mentis intentione amasti; eodem die quo ad terras descendi, ipse te eripiam. In die igitur natalis domini spiculator mittitur et caput ejus

abscidit. Quæ postmodum matri apparuit et quod die dominica se sequeretur, prædixit. Veniente igitur dominica die Claudia in oratione posita emisit spiritum."

879. *Leyme*=shine.

917-946. L.A.: "Prothus autem et Jacinctus, cum ad templum ydolorum traherentur, oratione simulacrum comminuerunt et cum sacrificare nollent, capitis obtruncatione martirium postmodum compleverunt. Passi sunt autem sub Valeriano et Gallo c. a. d. CCLVI."

935. *A woyce*=one voice.

XXXII.—JUSTINA.

“IN the city of Antioch dwelt a virgin wonderfully fair and good and wise; her name was Justina. She was the daughter of a priest of the idols; but having listened to the teaching of the Gospel, she not only became a Christian herself, but converted her parents to the true faith. Many looked upon this beautiful maiden with eyes of love—among them a noble youth of the city of Antioch whose name was Aglaides; and he wooed her with soft words and gifts, but all in vain—for Justina had devoted herself to the service of God and a life of chastity and good works, and she refused to listen to him, and he was wellnigh in desperation.

“Now in the same city of Antioch dwelt Cyprian the magician, a man deeply versed in all the learning of the pagan philosophers, and, moreover, addicted from his youth to the study of astrology and necromancy. When he had exhausted all the learning of his own country, he travelled to the East, into the land of the Chaldees, and into Egypt, and to Argos, and to Athens; and he had made himself familiar with all terrible and forbidden arts. He had subjected to his might the spirits of darkness and the elements, he could command the powers of hell, he could raise storms and tempests, and transform men into beasts of burden. It was said that he offered the blood of children to his demons, and many other crimes were imputed to him, too dreadful to be here related.

“Aglaides being, as I have said, in despair and confusion of mind because of the coldness of Justina, repaired to Cyprian; for he said, ‘Surely this great magician, who can command the demons and the elements, can command the will of a weak maiden.’ Then he explained the matter to him, and required his help. But no sooner had Cyprian beheld the beautiful and virtuous maiden, than he became himself so deeply enamoured that all rest departed from him, and he resolved to possess her. As yet, nothing had been able to resist his power, and, full of confidence, he summoned his demons to his aid. He commanded them to fill the mind of the chaste Justina with images of

earthly beauty, and to inflame and pollute her fancy with visions of voluptuous delight. She was oppressed, she was alarmed, she felt that these were promptings of the Evil One, and she resisted with all her might, being well assured that as long as her will remained unconquered, Christ and the Virgin would help her : and it was so, for when she invoked them against her enemy, he left her in peace, and fled.

“When Cyprian found that his demon was foiled, he called up another, and then another, and at length the Prince of Darkness came to his aid ; but it was all in vain. Justina was fearfully troubled ; her pure and innocent mind became the prey of tumultuous thoughts ; demons beset her couch, haunted her sleep, poisoned the very atmosphere she breathed : but she said to her almost failing heart, ‘I will not be discouraged, I will strive with the evil that besets me. Thought is not in our power, but action is : my spirit may be weak, but my will is firm ; what I do not *will*, can have no power over me.’ Thus, although grievously tempted and tormented, she stood fast, trusting in the God whom she worshipped, and conquered at last, not by contending, but by never owning herself subdued, and strong in her humility only by not consenting to will. So the baffled demon returned to his master and said, ‘I can do nothing against this woman ; for, being pure and sinless in will, she is protected by a power greater than thine or mine !’

“Then Cyprian was astonished, and his heart was melted ; and he said to the demon, ‘Since it is so, I condemn thee and thy power, and I will henceforth serve the God of Justina.’ He went, therefore, full of repentance and sorrow, and, falling at her feet, acknowledged the might of her purity and innocence, and confessed himself vanquished, upon which she forgave him freely, and rejoiced over him ; and in her great joy she cut off her beautiful hair, and made an offering of it before the altar of the Virgin, and gave much alms to the poor.

“Soon after, Cyprian was baptised and became a fervent Christian ; all his goods he distributed to the poor, and became as remarkable for his piety, abstinence, and profound knowledge of the Scriptures, as he had formerly been for his diabolical arts, his wickedness, his luxury, and his pride. Such was his humility that he undertook the meanest offices for the service of the faithful, and he and Justina mutually strengthened and edified each other by their virtues and by their holy conversation.

“At this time broke forth the last and most terrible persecution against the Christians, and when the governor of Antioch found that no menaces could shake the faith of Cyprian and Justina, he ordered them to be thrown together into a caldron of boiling pitch ; but by a miracle they escaped unharmed. The governor then, fearing the people, who venerated Cyprian and Justina, sent them with an escort to the Emperor Diocletian, who was then at Nicomedia, languishing

in sickness; and the Emperor, hearing that they were Christians, without any further trial ordered them to be instantly beheaded, which was done. Thus they received together the crown of martyrdom, and in name and in fame have become inseparable."

On this story Calderon has founded one of his finest *autos*, the 'Magico Prodigioso,' part of which—the scene in which Justina is tempted by the demons—has been translated by Shelley.

Her day is September 26.

Mrs Jameson, from whose 'Sacred and Legendary Art,' vol. ii. pp. 574-576, the above legend has been taken, remarks: "When St Cyprian and St Justina are represented together, he is arrayed in the habit of a Greek bishop without a mitre, bearing the palm and sword, and trampling his magic books under his feet: she holds a palm; and a unicorn, the emblem of chastity, crouches at her feet."

Analysis—Introduction on the power of the cross and its sign, 1-58; the birth and conversion of Justina, and the conversion of her parents, 59-100; the character of Cyprian, 101-120; his love for Justina, 121-130; he calls to his assistance a fiend who professes to be able to pervert Justina, 131-164; he receives an ointment with which to smear the walls of her chamber, 165-180; Justina, feeling that she is being tempted, makes the sign of the cross, and its effect, 181-200; Cyprian employs another fiend to get possession of Justina, 201-238; yet other fiends being employed, they also are foiled by Justina signing herself with the cross, 239-258; at last Cyprian calls to his aid the Prince of Devils, who being upbraided, promises to fulfil his wishes, 259-292; in the form of a maiden the devil tempts Justina, and is foiled, 293-380; he tempts her again in the form of a young man, 381-394; he next assails her with disease, and causes a great mortality in Antioch, and sends men to her father's house to pray him to have her married for their sakes, 395-422; Justina prays, the mortality ceases, and the Devil begins to slander her by assuming her form and appearing to Cyprian, 423-442; he assumes other forms, and is at last compelled to own his impotence, and Cyprian disowns him on learning the secret of her power, 443-584; Cyprian becomes a Christian, and is distinguished for his virtues, 585-640; Justina is made the head of a nunnery, 641-662; Cyprian's zeal, 663-680; the two saints are sent for by a certain earl, and on their refusing to give up their faith, are thrown into a caldron of boiling pitch, but are uninjured, 681-738; a pagan priest offers to destroy them, but the flames from beneath the caldron burn him to ashes, 739-764; Cyprian and Justina are slain with the sword, 765-775; hounds and other animals do not dare to touch their bodies, which have been left exposed, 776-783; the bodies are stolen away by night and reverently buried, 784-788; their translation, 789-798; conclusion, 799-808.

For the source, cf. L.A. cap. 142. See also the life by S. Metaphrastes, in Surius. The author has evidently used a fuller source than L.A.

2. *By[r]d*. Horstmann suggests *bud*=behoved; but *byrd*=behoves, is better.

3. *Hynge*=hang. *Hynge* or *hing* is still common.

6. *Aw to dout*=ought to fear.

9. *Man*=must, of necessity, in spite of himself.

22. *Sawit*=saved.

24. See Ezek. ix. 4.

35. See Euseb., Vit. Const., i. 28-31.

40. See the Legend of the Exaltation of the Cross in the 'Legends of the Holy Rood,' edited by R. Morris, LL.D., in the E.E.T. Society, pp. 161 *et seq.*, and L.A., c. 137.

59-100. L.A.: "Justina virgo de civitate Antiochiæ, filia sacerdotis ydolorum, quotidie ad fenestram sedens Proclum dyaconum evangelium legentem audiebat, a quo tandem conversa est. Quod cum mater patri in lecto retulisset et ambo dormivissent, Christus cum angelis apparuit iis dicens: venite ad me et dabo vobis regnum cœlorum. Qui evigilantes statim cum filia se baptizari fecerunt."

66. *Iustine*. According to S. Metaphrastes, her name was originally Justin.

71. *Prely hicht*=called Pralius.

82. *Na it wes*=that it was not.

83. *Fadir*=father. His name is said to have been Ædiseus.

85. *Modir*. Her name is given as Cledonia.

101-126. L.A.: "Hæc ergo Justina virgo a Cypriano plurimum molestata ipsum tandem ad fidem convertit. Cyprianus enim a sua pueritia magus exstiterat: nam cum septem annorum esset, a parentibus dyabolo consecratus est. Hic igitur magicæ arti inserviebat et matronas in jumenta convertere videbatur et multa alia præstigia exercebat. Ardens igitur in amore Justinæ virginis ad magicas artes se contulit, ut ipsam pro se (vel pro viro quodam Acladio, qui similiter in ejus amorem exarserat) posset habere."

103. *Cypriane*=Cyprian. He is said to have been a native of Carthage.

104. *Fyfe*=five. L.A., "septem."

105. *Nygramancy*=necromancy, divination by communion with the dead, but more generally all kinds of magic. During the middle ages the poet Virgil was regarded as the Prince of Necromancers. See Chambers's 'Book of Days,' ii. 366.

112. *Gillet*=jillet, which is defined by Jamieson as signifying a light giddy girl. Skeat derives it from *Jill*, a personal name, and adds the remark that "the use of *jillet* for Jill was probably suggested by the similar word *giglot* or *giglet*, a wanton woman ("Meas. for Meas.," v. 352), which is to be connected with O.Fr. *gigues*, a gay girl (Roquefort), and with Jig."

116. *Foule*=bird.

117. *Translat*=change, metamorphose.

120. *Deylis*=devils.

127-130. An addition.

131-180. L.A.: "Advocat igitur dæmonem, ut ad se veniat et Justinam per eum valeat habere. Adveniens dæmon dixit ei: quid me vocasti? Cui Cyprianus: amo virginem de Galilæis; potesne facere ut ipsam habeam et voluntatem meam secum perficiam? Cui dæmon? ego qui hominem de paradiso ejicere potui, Cain fratrem suum occidere procuravi, Judæos Christum occidere feci, homines perturbavi, et non potero facere ut unam puellam habeas et ea juxta tuum placitum fruaris? Unguentum hoc accipe et circa domum ejus de foris sparge et ego superveniens cor ejus in tuum amorem incendam et tibi eam assentire compellam. Sequenti nocte dæmon ad eam ingreditur et cor ejus ad amorem illicitum incitare conatur."

146. *Kayine*=Cain.

150. *Noese*=Noah's.

154. *See rede*=Red Sea. For *rede* we should read *dede*, and for *Red Sea*, Dead Sea.

167. *Vngument*=ointment.

173. *Coule*. Probably coal.

181-197. L.A.: "Quod illa sentiens devote se domino commendavit et totum corpus suum signo crucis munivit. Ad signum autem crucis dyabolus territus fugit et ad Cyprianum veniens ante eum stetit. Cui Cyprianus dixit: quare non adduxisti ad me virginem illam? Cui dæmon: vidi in ea quoddam signum et contabui et omnis virtus in me defecit."

189. *Ferit*=terrified.

198-202. L.A.: "Cyprianus autem eum dimisit et fortiolem vocavit."

200. *Dow*=availest. See Bradley, sub *duzen*.

203-212. L.A.: "Cui dæmon: audivi tuam jussionem et vidi illius impossibilitatem, sed ego emendabo et tuam complebo voluntatem; aggrediar eam et cor ejus vulnerabo in amorem libidinis et ea juxta desiderium tuum perfrueris."

213-230. L.A.: "Ingrediens igitur dyabolus nitebatur ei persuadere et animam ejus ad amorem illicitum inflammare. Illa autem se Deo devote recommendans signo crucis omnem tentationem repulit et insufflans in dæmonem protinus eum abjecit, dæmon autem confusus abiit et aufugit et ante Cyprianum stetit."

225. For *commendant* read *commendand*.

229. *Wat*=went. A.S. *witan*, to go, depart.

231-254. L.A.: "Ad quem Cyprianus: et ubi est virgo ad quam te transmisi? Et dæmon: victum me fateor, et qualiter, dicere pertimesco; quoddam enim signum terribile in ea vidi et continuo robur omne amisi."

239-254. These lines seem to be by another hand.

255-292. L.A.: "Tunc Cyprianus eum deridens dimisit et ipsum principem dæmonem advocavit, cumque venisset, ad eum dixit: quæ

est virtus vestra tam modica, ut vincatur ab una puella? Dixit dæmon: ecce egrediens variis febribus eam vexabo et animum ejus ardentius inflammabo et totum corpus ejus vehementi ardore respergam et freneticam illam faciam et varia sibi fantasmata offeram et media nocte eam adducam tibi."

260. *Sufferande*=sovereign.

293-358. L.A.: "Tunc dyabolus in speciem unius virginis se transfiguravit et ad virginem veniens dixit: Ecce ad te venio, quia tecum in castitate vivere concupisco, verumtamen dic, quæso te, quænam certaminis nostri merces erit? Cui sancta virgo respondit: merces quidem multa, labor modicus. Dixit ei dæmon: quid est ergo, quod Deus præcepit: crescite et multiplicamini et replete terram? timeo ergo, bona socia, quod, si in virginitate manserimus, verbum Dei irritum faciemus et velut contemnentes et inobedientes in grave iudicium decidemus, et unde videbamus sperare præmium, et grave incurremus tormentum."

309. *Luf*=live.

331. *Wyne*=work, till.

333-348. Not in L.A.

349. *Precis*=presses.

350. *Til þai life*=while they live.

359-380. L.A.: "Cœpit autem cor virginis gravibus cogitationibus per immissionem dæmonis concuti et ardore concupiscentiæ fortius inflammari, adeo ut jam surgens abire vellet. Tunc s. virgo ad se reversa et quis esset, qui secum loqueretur, intelligens, continuo se cruce munivit et in dyabolum sufflans ipsum instar ceræ protinus liquefecit et ab omni tentatione statim liberatam se sensit."

374. *Cowartly*=covertly.

381-394. L.A.: "Postmodum dyabolus in speciem juvenis pulcherrimi se transfiguravit et thalamum ejus ingrediens, cum ipsa in lectulo jaceret, impudenter in ejus lectulum prosiluit et in ejus amplexus ruere voluit. Quod videns J. et malignum spiritum adesse cognoscens mox signum crucis edidit et instar ceræ dyabolum liquefecit."

395-426. L.A.: "Tunc dyabolus permittente Deo febribus eam fatigans et plures cum gregibus et armentis occidens maximam mortalitatem in tota Antiochia futuram per dæmoniacos prædicebat, nisi J. conjugio consentiret. Quapropter tota civitas morbo languens ad januam parentum Justinæ convenit clamans ut Justina conjugio traderetur et sic civitatem a tanto periculo liberarent. Sed cum J. nullatenus consentiret et ex hoc mortem eidem omnes minarentur, septimo anno mortalitatis ipsa pro iis oravit et omnem pestilentiam propulsavit."

395. *Tholand god*=God permitting. *saile*=assail.

413. *Clade*=disaster. Lat. *clades*, disaster.

416. *Fayre na lath*=pleasant nor unpleasant [words]. *Lath*, from A.S. *lað*, hateful, unwelcome. Cf. Mod. Eng. *loath* in loathsome.

419. *In*=inn, house.

427-442. L.A.: "Videns dyabolus quod nihil proficeret, in formam Justinæ se transmutavit, ut famam Justinæ pollueret, et Cyprianum deludens se Justinam ad se adduxisse jactabat. Pergens igitur dyabolus ad Cyprianum in specie Justinæ ad ipsum cucurrit et eum, quasi quæ ejus amore langueret, osculari voluit. Quam C. videns et Justinam esse credens gaudio repletus ait: bene venisti, Justina omnium feminarum decora. Mox ut C. nomen Justinæ nominavit, dyabolus nomen illud ferre non potuit, sed ad ejus prolationem instar fumi statim evanuit."

443-454. L.A.: "Quapropter C. delusum se videns tristis remansit, unde et amplius in amorem Justinæ æstuans ad ostium virginis diu vigilavit et quandoque in feminam quandoque in avem, ut videbatur, arte magica se commutans, cum venisset ad ostium virginis, neque femina neque avis, sed Cyprianus protinus apparebat." Then follows in L.A. the story of Acladius, who changed himself into the form of a swallow in order to tempt Justina, which is here omitted.

455-480. L.A.: "Victus igitur per omnia dyabolus ad Cyprianum rediit et ante eum confusus stetit. Cui dixit C.: numquid et tu victus es? Quæ est, miser, virtus vestra, ut unam puellam non possitis vincere nec in eam potestatem habere, sed e converso ipsa vos vincat et tam miserabiliter vos prosternat? Dic tamen mihi, obsecro, in quo est ejus tam maxima fortitudo? Cui dæmon ait: si mihi juraveris, ut a me nequaquam recedas, virtutem ejus victoriæ tibi pandam. Cui C.: per quid tibi jurabo? Cui dæmon: jura mihi per virtutes meas magnas, quod a me nunquam discedas. Dicit ei C.: per virtutes tuas magnas tibi juro, quod a te nunquam discedam."

475. *Vertuise*. Cf. *oste*, l. 569.

482. *Traste*=sure.

489. *Assith*=compensate.

481-498. L.A.: "Tunc dyabolus quasi securus ei dixit: puella illa-signum crucifixi edidit et statim contabui et omnem virtutem amisi et quasi cera a facie ignis effluxi."

499-552. Not in L.A.

540. *Pray*=prey.

553-564. L.A.: "Dicit ei C.: ergo crucifixus major te est? Et dæmon: utique, major omnibus est et nos et omnes quos hic decipimus, tradet igni inextinguibili cruciandos."

565-584. L.A.: "Cui C.: ergo et ego amicus debeo fieri crucifixi, ne tantam aliquando pœnam incurram. Cui dyabolus: jurasti mihi per virtutes mei exercitus, per quas nemo perjurare valet, quod a me nunquam discederes. Ad quem C.: te et omnes fumigantes tuas virtutes contemno et tibi et omnibus dyabolis tuis abrenuntio et crucifixi salutari me signo munio. Statimque ab eo dyabolus confusus discessit. Tunc C. ad episcopum ivit."

569. *Oste*=host.

585-594. L.A.: "Quem videns episcopus et credens eum venisse, ut

christianos in errorem mitteret, ait ei : sufficiant tibi, Cypriane, hi, qui foris sunt ; nihil enim poteris adversus ecclesiam Dei, invicta est enim virtus Christi."

595ff. L.A. has : "Cui C.: certus sum, quia invicta est virtus Christi; narransque, quæ sibi acciderant, ab eo se baptizari fecit. Qui postmodum tam in scientia, quam in vita valde proficiens, mortuo episcopo ipse in episcopum ordinatus est, beatam vero virginem Justinam in monasterio posuit et multis sacris virginibus eam ibidem in abbatisam præfecit."

619-628. These lines occur in Machor, 363-374, and in Ninian, 75-84.

648. *Feffit*=endowed. O.Fr. *feffer*, *fieffer*. See Bradley, sub *feffen*.

665-680. L.A.: "Sanctus autem Cyprianus martiribus epistolas sæpe mittebat et eos in certamine roborabat."

681ff. L.A. is shorter : "Comes autem regionis illius audiens famam Cypriani et Justinæ, eos ad se præsentari fecit et an sacrificare vellent, requisivit. Qui dum in fide Christi persisterent firmi, jussit eos in sartagine plenam cera, pice et adipe poni, quæ tamen iis mirum refrigerium præstitit nec aliquod supplicium irrogavit."

693. *Richit*=enriched.

716. *Reke*=move, stretch out.

744. *Wichis*=witches ; used in both genders.

745-808. L.A. : "Sacerdos autem ydolorum præfecto dixit : jubeas me ante sartagine stare et confestim vincam omnem virtutem eorum. Cum ergo juxta sartagine venisset, dixit : magnus est Deus Hercules et pater Deorum Jupiter ! Et ecce continuo de sartagine ignis exivit et penitus eum consumsit. Tunc Cyprianus et Justina de sartagine extrahuntur et data super eos sententia pariter decollantur. Horum corpora cum septem diebus ad canes projecta mansissent, postmodum Romam translata sunt, nunc autem, ut dicitur, Placentiæ requiescunt. Passi sunt autem VI Cal. Octobres c. a. d. CCLXXX sub Dyocletiano."

XXXIII.—G E O R G E.

ST GEORGE was a native of Lydda, or, as is contended by some, of Cappadocia, of noble parentage, and akin to St Nesia, the woman by whom the Iberians were converted in the reign of Constantine. He entered the army as a centurion, and rose to be a military tribune. After the death of his father, and some time before the outbreak of the great persecution, he accompanied his mother to Palestine, her native land, where she is said to have had considerable property. As soon, however, as he heard of the publication of the first edict (February 23, A.D. 303), he returned to Nicomedia, threw up his commission, and complained to the Emperor. According to some, he was the celebrated person who tore down the imperial proclamation, and then suffered death for the offence by roasting over a slow fire. The evidence for this, however, is insufficient. April 23 has universally been fixed as the day of his martyrdom; but according to Lactantius (*De Mort. Persecut.*, xii. xiii.), the edict which was torn down by the nameless Christian was published on February 24. The earliest historical testimony to his existence and martyrdom comes from an inscription in a church at Ezr'a or Edhr'a, in Southern Syria, copied by Burckhardt and Porter. The inscription states that the building had been a heathen temple, but was dedicated as a church in honour of the great martyr St George, in a year which Mr Hogg, who has discussed the inscription in two papers read before the Royal Society of Literature (*Trans.*, vi. 292, vii. 106), fixes as A.D. 346. His name occurs again in an inscription in the church of Shaka, about twenty miles east of Ezr'a. By the decrees of the council assembled at Rome by Pope Gelasius, the Acts of St George were condemned. These Acts, which appear to have been corrupted by the Arians, and hence their condemnation by Gelasius, contain most of the legendary stories which sprang up in connection with the saint. According to these, he was arrested by Dacian, Emperor, according to some of Rome, according to others of Persia, by whom he was ordered to sacrifice to Apollo. On refusing, he was confronted with the magician Athanasius,

who undertook to confound him. But Athanasius was converted and baptised, as was also the Queen of Alexandria. After many miracles and tortures the saint was finally beheaded. The addition of a horse and a dragon to the story is said to be due to "the imagination of medieval writers improving upon the allegorical ideas of earlier times." The dragon represents the Devil, and was suggested by the saint's triumph over him at his martyrdom. The horse was added during the Frankish occupation of Constantinople, as suitable, according to medieval ideas, to his rank and character as a military martyr. He was depicted on a horse as early as 1227. In his *History of Byzantium* (viii. 5), Nicephorus Gregoras tells a curious story concerning a picture in the imperial palace at Constantinople, of St George mounted upon a horse, which was accustomed to neigh in the most violent manner whenever an enemy was about to make a successful assault on the city. The full-grown legend of St George and the dragon and the king's daughter Sabra, whom he delivered, is found for the first time in the '*Legenda Aurea*.'—The story of St George was well known in England long before he was adopted there as the patron saint. It seems to have been introduced into the country by way of Iona. Arculf, who was driven to that island when returning to his bishopric in France, told it to St Adamnan, and through him it became known to the Venerable Bede. The name of St George occurs in the Anglo-Saxon ritual of Durham, which is assigned to the early part of the ninth century. There is also an Anglo-Saxon Passion of St George, the work of Ælfric, Archbishop of York, A.D. 1020-1051. His fame in England, however, arose more immediately out of the Crusades. At the battle of Antioch, June 28, 1089, when the Crusaders were hard pressed by the Saracens, they were encouraged by seeing the martyrs George and Demetrius hastily approaching from the mountainous districts, hurling darts against the enemy, but assisting the Franks (W. of Malmesbury, *Gesta Reg. Angl.*, ii. 559). Among the Crusaders was a large contingent of Normans under Robert, son of William the Conqueror, and this timely apparition of the saint at the very crisis of the campaign led to his adoption as their patron saint. He also appeared to Richard I., and thus became an especial favourite with the Normans and English. In 1222 his feast was ordered, at a national council held at Oxford, to be kept as a lesser holiday. It was not, however, till the time of Edward III. that he was formally adopted as the patron saint of England, in place of St Edward the Confessor. This happened in 1349. The following year the Order of the Garter was instituted under his patronage, and in 1415 his day was made a major double first and ordered to be observed as Christmas Day. Under the influence of the Crusades, he was adopted as their patron saint by the republic of Genoa and the kingdoms of Arragon and Valencia. Churches were erected in his honour all over Christendom. One of the most celebrated is that which was probably built by Justinian over

his tomb at Lydda, whither his relics had been translated after his martyrdom. Cf. Smith's 'Dict. Christ. Biogr.,' Butler's 'Lives,' the Life by Metaphrastes in Surius, and the Acta and discussions in the Acta SS. by the Bollandists.

His day is April 23.

For his representation in art, see Mrs Jameson's 'Sacred and Legendary Art,' vol. ii. pp. 402-411.

Analysis—The author's intention to translate the story of St George, 1-4; he is an example to all, and is much honoured, 5-17; his birth and rank, 18-34; the straits to which the king and people of Silena are put by reason of the dragon which infested a lake near the city, 35-98; the lot falls for the king's only daughter to be thrown to the dragon, and she is at last, leading a sheep, placed on the shore of the lake to be devoured along with the sheep, as many of the children of the citizens have been, 99-210; St George comes riding by, questions her, and in spite of her entreaties that he will leave her to her fate, waits till the appearance of the dragon, when after a fierce conflict he strikes it to the earth, and bids the king's daughter tie her belt round its neck and lead it to the city, 211-275; this she does, and the people are in great terror, when St George promises that if they will receive the Christian faith and be baptised he will slay the dragon, 276-300; the dragon is slain and burnt, 301-310; twenty thousand men and women are baptised, a church built, a miraculous well springs up in it, 311-320; the saint refuses the king's presents, and preaches him a sermon, and departs, 321-346; he arrives at the city of Dyaspolis, where are the two Emperors of Rome, Diocletian and Maximianus, 347-358; the persecutions of Dacian, Emperor of the Persians, 359-380; George distributes his goods, and avows his Christian faith to him, 381-410; in answer to his question, St George tells him who and what he is, 411-432; asked to sacrifice to Apollo, he refuses, and is put to the torture, 433-470; the following day, still refusing to sacrifice, he is handed over to a sorcerer named Athenas, who attempts to poison him, but he takes the cup in which the poison is mixed and drinks it unharmed, and Athenas is converted, 471-532; Dacian causes Athenas to be beheaded, and orders George to be placed on a wheel armed with swords, but when he is brought to the wheel it breaks in pieces, 533-564; he is then thrown into a caldron of molten lead, but is refreshed in it as in a bath, 565-586; Dacian next tries to persuade him to forsake Christ, 587-610; George promises to do his bidding, 611-618; the people are assembled, Dacian addresses them, and all go to the temple to see George sacrifice, he accompanying them, 619-668; he prays that the temple may be destroyed, and it is burnt with its priests and idols, the earth opening and swallowing all which the fire left, 669-690; St Ambrose on this, 691-714; Dacian, perplexed as to what he should do, appeals to his wife, who avows herself a Christian, and he orders her to be hung up by the hair and beaten, 715-780;

George comforts her, and she him, after which she dies, 781-795; what St Ambrose says on this incident, 796-806; on the following day George is beheaded, 807-842; the fate of Dacian, 843-852; many are converted, 853-868; the burial of George, and the building of a royal church over his remains, 869-878; a marvel related by St Gregory of Tours, 879-900; another story, 901-950; conclusion, 951-956.

Source—Cf. L.A. cap. 58, and Acta SS. of the Bollandists, April, vol. iii. The episode of the dragon does not occur in the old Acta; it was first spread by Voragine.

3. *Translat.* The author departs in many particulars from the narrative in L.A.

6. And many lost souls won to God.

19. L.A.: "Gregorius tribunus, genere Cappadocium pervenit quadam vice in provinciam Libyæ in civitatem quæ dicitur Silena." See for the birthplace the article in Smith's 'Dict. of Christ. Biography.'

23-34. An addition.

27. "Tribunus dicitur, qui tributa recipit, apud Ebrardum in Græcismo."—Cap. 9.

"Qui solet accipere sub Rege tributa, Tribunus. Infra: Quique Tributa legit, ille Tribunus erit."—Cap. 19.

"Præbeo præbendas, tribuoque tributa Tribuno." Gloss. Lat. Gall.: "Tribunus, Tribunes, qui a suis lui 30 homines, ou qui reçoit truage."—Du Cange.

29. *His*=is.

37. *Lyby*=Libya, a district in North Africa of indefinite limits. See the art. in Smith's 'Dict. of Gr. and Rom. Geogr.'

41-84. L.A.: "Juxta quam civitatem erat stagnum instar maris, in quo draco pestifer latitabat, qui sæpe populum contra se armatum in fugam converterat flatuque suo ad muros civitatis accedens omnes inficiebat. Quapropter compulsi cives duas oves quotidie sibi dabant, ut ejus furorem sedarent, alioquin sic muros civitatis invadebat et aërem inficiebat, quod plurimi interibant."

41. *Locht*=loch, lake.

48. *Are*=heir.

49. *Low*=*locht* of l. 41.

57. *Outakand*=excepting.

69. *Blau*=blow.

70. *In a thrau*=in a moment.

85-98. L.A.: "Cum ergo oves pæne deficerent, maxime cum harum copiam habere non possent, initio consilio ovem cum adjuncto homine tribuebant."

92. *Cut*=lot.

99-136. L.A.: "Cum igitur sorte omnium filii et filiae hominum darentur et sors neminem exciperet, et jam pæne omnes filii et filiae essent consumti, quadam vice filia regis unica sorte est deprehensa et

draconi adjudicata. Tunc rex contristatus ait: tollite aurum et argentum et dimidium regni mei et filiam mihi dimittite, ne taliter moriatur. Cui populus cum furore respondit: tu, o rex, hoc edictum fecisti et nunc omnes pueri nostri mortui sunt et tu vis filiam tuam salvare? nisi in filia tua compleveris, quod in aliis ordinasti, succendemus te et domum tuam."

120. *Wislyng*=exchange.

133. *Tarowis*=tarriest. O.Fr. *targer*, to carry.

134. *Flechinge*=flattery, deceit.

137-172. L.A. is different: "Quod rex videns cœpit filiam suam flere dicens: heu me, filia mea dulcissima, quod de te faciam? aut quid dicam? quando plus videbo nuptias tuas? Et conversus ad populum dixit: oro, ut inducias octo dierum lugendi mihi filiam tribuatis. Quod cum populus admisisset, in fine octo dierum reversus est populus cum furore dicens: quare perdis populum tuum propter filiam tuam? En omnes afflatu draconis morimur. Tunc rex videns, quod non posset filiam liberare, induit eam vestibus regalibus et amplexatus eam cum lacrymis dixit."

138. *Mute*=plead. A.S. *mótian*, to plead.

161. *Wil of rede*=void of counsel, beside himself.

173-210. L.A.: "Heu me, filia mea dulcissima, de te filios in regali gremio nutrire credebam et nunc vadis ut a dracone devoreris. Heu me, filia mea dulcissima, sperabam ad tuas nuptias principes invitare, palatium margaritis ornare, tympana et organa audire, et nunc vadis ut a dracone devoreris. Et deosculans dimisit eam dicens: utinam, filia mea, ego ante te mortuus essem, quam te sic amissem. Tunc illa procidit ad pedes patris petens ab eo benedictionem suam: quam cum pater cum lacrymis benedixisset, ad lacum processit."

185. *Iust*=joust.

189. *Perre*=jewellery, precious stones. O.Fr. *perrée*. See Bradley, s.v.

205, 206. Not in L.A.

211-252. L.A.: "Quam b. Georgius casu inde transiens ut plorantem vidit, eam, quid haberet, interrogavit. Et illa: bone juvenis, velociter equum adscende et fuge, ne mecum pariter moriaris. Cui G.: noli timere, filia, sed dic mihi quid hic præstolaris omni plebe spectante. Et illa: ut video, bone juvenis, magnifici cordis es tu, sed mecum mori desideras? fuge velociter. Cui G.: non hinc ego discedam, donec mihi quid habeas, intimabis. Cum ergo totum sibi exposuisset, ait G.: filia, noli timere, quia in Christi nomine te juvabo. Et illa: bone miles, sed te ipsum salvare festines, mecum non pereas, sufficit enim si sola peream; nam me liberare non posses et tu mecum perires."

251. *Me ane*=*me al-ane*=alone.

253-280. L.A.: "Dum hæc loquerentur, ecce draco veniens caput de lacu levavit. Tunc puella tremefacta dixit: fuge, bone domine, fuge

velociter. Tunc G. equum ascendens et cruce se muniens draconem contra se advenientem audaciter aggreditur et lanceam fortiter vibrans et se Deo commendans ipsum graviter vulneravit et ad terram dejecit, dixitque puellæ : projice zonam tuam in collum draconis, nihil dubitans, filia. Quod cum fecisset, sequebatur eam velut mansuetissima canis."

266. *In randone rycht*=in a furious course. See 'The Bruce,' vi. 139, xvii. 694, xviii. 130. O.Fr. *randon*, force, impetuosity ; *à randoun*, with force and violence.

267. *In to þe croice*=into the body. *croice*=corce.

269-272. Not in L.A.

275. *Knyt*=tie.

280. *Warande*=protection. O.Fr. *garantir*, *warantir*, to warrant, guard.

281-288. L.A.: "Cum ergo eum in civitatem duceret, populi hoc videntes per montes et colles fugere cœperunt dicentes: Væ nobis, quia jam omnes peribimus."

282. *Nare*=near.

287, 288. Not in L.A.

289-346. L.A.: "Tunc b. G. innuit iis dicens: nolite timere, ad hoc enim me misit dominus ad vos ut a pœnis vos liberarem draconis; tantummodo in Christum credite et unusquisque vestrum baptizetur, et draconem istum occidam. Tunc rex et omnes populi baptizati sunt, b. autem G. evaginato gladio draconem occidit et ipsum extra civitatem efferri præcepit. Tunc quatuor paria boum ipsum in magnum campum foras duxerunt, baptizati autem sunt in illa die xx millia exceptis parvulis et mulieribus, rex autem in honorem b. Mariæ et b. Georgii ecclesiam miræ magnitudinis construxit, de cuius altari fons vivus emanat, cuius potus omnes languidos sanat; rex vero infinitam pecuniam b. Georgio obtulit, quam ille recipere nolens pauperibus eam dari præcepit. Tunc G. regem de quatuor breviter instruxit, sc. ut ecclesiarum Dei curam haberet, sacerdotes honoraret, divinum officium diligenter audiret, et semper pauperum memor esset; et osculato rege inde recessit. In aliquibus tamen libris legitur quod, dum draco ad devorandam puellam pergeret, G. se cruce munivit et draconem aggrediens interfecit."

289. *Of fare*=from afar.

320. *Sawe*=salve, heal.

343. *Lowte*=serve.

347-352. Not in L.A.

348. *Perce*=Persia.

349. *Throngyne*=pressed.

350. *In randone*. See note to l. 266.

353-368. L.A.: "Eo tempore imperantibus Dyocletiano et Maximiano sub præside Daciano tanta persecutio christianorum fuit, ut infra unum mensem xvii millia martirio coronarentur, unde inter tot

tormentorum genera multi christiani deficiebant et ydolis immolabant."

359. *Dacyane*=Dacian. Later on he is called Emperor of Persia.

369-380. Not in L.A.

381-410. L.A.: "Quod videns b. G. tactus dolore cordis intrinsecus omnia, quæ habebat, dispersit, militarem habitum abjecit, christianorum habitum induit et in medium prosiliens exclamavit: omnes dii gentium dæmonia! dominus autem cælos fecit."

390, 391, 397-410. Not in L.A.

402. *Lay*=earth. A.S. *leah*.

408. *pat*=at.

410. *Consawit*=*consait*=idea, conception, fancy.

411-444. L.A.: "Cui præses iratus dixit: qua præsumptione audes Deos nostros dæmonia appellare? Dic unde es tu aut quo nomine voceris? Cui G.: Georgius vocor, ex nobili Cappadocium prosapia ortus, Palæstinam Christo favente devici, sed omnia deserui, ut servi viri possem liberius Deo cæli."

433-444. Not in L.A.

445-464. L.A.: "Cum autem præses eum ad se inclinare non posset, iussit eum in equuleum levare et membratim corpus ejus ungulis laniari, apposis insuper ad latera facibus, patentibus viscerum rimis sale plagas ejus fricari iussit."

459. *Arsk*=harsh, stiff. Cf. Dan. *harsk*, harsh.

460. *Frot*=rub.

461-464. Not in L.A.

465-470. L.A.: "Eadem nocte Dominus cum ingenti lumine ei apparuit et ipsum dulciter confortavit, cuius melliflua visione et allocutione sic confortatus est, ut pro nihilo duceret cruciatus."

468. *Rocht na dele*=thought nothing.

471-480. Not in L.A.

473. *Irwisly*=angrily. A.S. *irre*, anger.

481-538. L.A.: "Videns Dacianus, quod eum pœnis superare non posset, quendam magum accersivit eique dixit: Christiani suis magicis artibus tormenta ludificant et Deorum nostrorum sacrificia parvi pendunt. Cui magus: si artes ejus superare nequivero, reus capitis ero. Ipse, igitur, maleficiis suis injectis et Deorum suorum nominibus invocatis venenum vino immiscuit et s. Georgio sumendum porrexit, contra quod vir Dei signum crucis edidit haustoque eo nil læsionis sensit. Rursum magus priore fortius venenum immiscuit, quod vir Dei signo crucis edito sine læsione aliqua totum bibit. Quo viso magus statim ad pedes ejus cecidit, veniam lamentabiliter petiit et se christianum fieri postulavit, quem mox iudex decollari fecit."

494. *Set*=although. *hole*=haul. A.S. *holian*, to get.

501. *Wich*=witch, sorcerer. The word was used in both genders. Cf. note to X. 68.

518. *Pyment*, a spiced drink. *clarre*, red wine.

520. *Fellare*=more fatal.

522. *Yare*=before.

539-564. L.A. is shorter: "Sequenti die jussit Georgium poni in rota, gladiis bis acutis undique circumsepta, sed statim frangitur et Georgius illæsus penitus invenitur."

565-586. L.A.: "Tunc iratus jussit eum in sartaginem plumbo liquefacto plenam projici, qui facto signo crucis in eam intravit, sed virtute Dei cœpit in ea quasi in balneo refoveri."

587-714. L.A.: "Quod videns Dacianus cogitavit eum emollire blanditiis, quem minis superare non poterat vel tormentis, dixitque illi: vides, fili Georgi, quantæ mansuetudinis sunt Dii nostri, qui te blasphemum tam patienter sustinent, parati nihilominus, si converti volueris, indulgere. Age ergo, dilectissime fili, quod hortor, ut superstitione relicta Diis nostris sacrifices, ut magnos ab ipsis et a nobis consequaris honores. Cui G. subridens ait: ad quid a principio non magis mihi persuasisti blandis sermonibus quam tormentis? ecce paratus sum facere quod hortaris. Hac D. permissione delusus lætus efficitur jussitque sub voce præconis, ut omnes ad se convenirent (et Georgium tamdiu reluctantem tandem cedere et sacrificare viderent). Ornata igitur tota civitate præ gaudio, cum G. ydolorum templum sacrificaturus intraret et omnes ibidem gaudentes adstarent, flexis genibus dominum exoravit, ut templum cum ydolis sic omnino destrueret, quatenus ad sui laudem et populi conversionem nihil de eo penitus remaneret; statimque ignis de cœlo descendens templum cum Diis et sacerdotibus concremavit terraque se aperiens omnes eorum reliquias deglutivit. Hic exclamat Ambrosius in præfatione dicens: G. fidelissimus miles Christi, dum christianitatis professio silentio tegeretur, solus inter christicolas intrepidus Dei filium est confessus. Cui et tantam constantiam gratia divina concessit, ut et tyrannicæ potestatis præcepta contemneret et innumerabilium non formidaret tormenta pœnarum. O felix et inclitus domini præliator! quem non solum temporalis regni blanda non persuasit promissio, sed persecutore deluso simulacrorum ejus portenta in abyssum dejecit. Hæc Ambrosius."

588. *Mate*=dispirited. See note to XXXI. 274.

590. *Wilis*=wiles.

591. *Flesch*=flatter.

605. *Wine*=goods.

620. *Blicht*. A misprint for *blithht*.

623. *Bedalis*=beadles, heralds.

629. *Busume*=obedient.

629-663. Not in L.A.

633. *Gert ma bowne*=caused to be made ready.

638. *Gule*=intent.

656. *But thret*=without threat, voluntarily.

666. *Glew*=joy. A.S. *gleow*, joy.

688. *Selfe* = very.

715-806. L.A.: "Hoc audiens Dacianus Georgium ad se adduci fecit eique dixit: quæ malitia tua, pessime hominum, quod tantum facinus commisisti? Cui G.: ne credas, rex, sic esse, sed mecum perge et iterum me immolare vide. Cui ille: intelligo fraudem tuam, quia vis me facere absorberi, sicut templum et Deos meos absorberi fecisti. Cui G.: dic mihi, miser, Dii tui qui se juvare non potuerunt, quomodo te juvabunt? Iratus rex nimis dixit Alexandriæ uxori suæ: deficiens moriar, quia ab hoc homine me superatum cerno. Cui illa: tyranne crudelis et carnifex, numquid non dixi tibi ne sæpius christianis molestus esset, quia Deus eorum pro ipsis pugnaret, et nunc scias me velle fieri christianum. Stupefactus rex ait: heu pro dolor, numquid et tu es seducta? Fecitque eam per capillos suspendi et flagellis durissime cædi. Quæ dum cæderetur, dixit Georgio: Georgi lumen veritatis, quo, putes, perveniam nondum aqua baptismi renata? Cui G.: nihil hæsites, filia, quia sanguinis tui effusio baptismus tibi reputabitur et corona. Tunc illa orans ad dominum emisit spiritum. Huic attestatur Ambrosius in præfatione dicens: ob hoc et gentium regina Persarum crudeli a viro dictata sententia nondum baptismi gratiam consecuta, gloriosæ passionis meruit palmam, unde nec dubitare possumus, quod rosea perfusa sanguinis unda reseratas poli januas ingredi meruit regnumque possidere cœlorum. Hæc Ambrosius."

720. *Sonkine* = sunk.

724. *Wischcraft* = witchcraft, sorcery.

735. *Suely* = swallow.

746. *Mat.* See note to l. 588.

775-778. Not in L.A.

804. *Seruit* = deserved.

807-842. L.A.: "Sequenti vero die G. accepit sententiam ut per totam civitatem traheretur, postmodum capite puniretur. Oravit autem ad dominum, ut quicumque ejus imploraret auxilium, petitionis suæ consequeretur effectum; divina autem vox ad eum venit, quod sic fieret, ut oravit. Completa oratione capitis abscissione martirium consummavit sub Diocletiano et Maximiano, qui cœperunt c. a. d. CCLXXXVII."

829. *Askine* = *askinge* = asking, request.

831-835. Not in L.A.

843-878. L.A.: "Dacianus autem cum de loco, in quo decollatus est, ad palatium rediret, ignis de cœlo cecidit et ipsum cum ministris suis consumit."

853-878. Not in L.A.

879-900. L.A.: "Refert Gregorius Turonensis, quod, cum quidam quasdam reliquias S. Georgii deferrent et in quodam oratorio hospitati fuissent, mane nullatenus capsam movere potuerunt, donec ibidem reliquiarum particulam dimiserunt."

879. *Gregor þe turoyn*=Gregory of Tours. See his 'De Gloria Mart.,' cap. 101.

901-950. L.A.: "Legitur in hystoria Antiochena, quod, cum Christiani ad obsidendum Jerusalem pergerent, quidam juvenis speciosissimus cuidam sacerdoti apparuit, qui s. Georgium ducem christianorum se esse dicens monuit, ut ejus reliquias secum in Jerusalem deportarent et ipse cum iis esset. Cum autem Jerusalem obsedissent et Saracenis resistentibus per scalas ascendere non auderent, b. G. albis armis indutus et cruce rubra insignitus apparuit, innuens ut post se securi ascenderent et civitatem obtinerent. Qui hoc animati civitatem ceperunt et Saracenos occiderunt."

908. *Of*=out of.

914. *Aparele*=preparation.

922. *Gwlis*=gules.

924. *Oste*=host, army.

929. *Porcione* for *portione*.

932. *Sekyre*=sicker, assure.

946. *Ful gud þat nede*=full good at need.

XXXIV.—P E L A G I A.

PELAGIA, surnamed Margarita and Peccatrix, lived about the middle of the fifth century. She was an actress of Antioch, and was celebrated for her beauty as well as for her repentance. Her conversion occurred in this wise. Nonnus, Bishop of Edessa, was once preaching at Antioch when present at a synod of eight bishops. At the time, Pelagia was the favourite actress and dancer in Antioch, whose inhabitants had poured riches upon her, and surnamed her Margarita because of the number of pearls she wore. Coming to the church during the sermon, much to the astonishment and horror of the other bishops, Nonnus, who was a severe ascetic, addressed her personally, and with such plainness and sternness of speech, respecting her sins and the judgment to come, that she at once repented, and with many tears asked to be baptised. After some delay her request was granted : the chief deacon of Antioch, Romana, acted as her sponsor, as well as assisting at her baptism, according to custom. While remaining in Antioch after her baptism, she was frequently tempted of the devil to return to her former mode of life, but successfully resisted his assaults. At last she left Antioch, and withdrew to a cell on the Mount of Olives, where she lived as a monk in male attire, and died some three years afterwards from her excessive austerities. Before her death she was visited by Jacobus, a deacon, and an eyewitness of her conversion, and also her biographer. She is to be distinguished from two other Pelagias of Antioch and a Pelagia of Tarsus, martyr under Diocletian. Smith's 'Dict. Christ. Biogr.'

Her day is October 8.

Analysis—Introduction respecting God's readiness to receive penitents, 1-12 ; Pelagia's beauty, splendid apparel, and mode of living, 13-58 ; the sorrow of Veronus, Bishop of Damiata, on seeing her, and the vision he had, 59-126 ; she hears him preach, and in a letter asks him to have pity upon her, 127-154 ; his reply, 155-164 ; she visits him, and having confessed her sins and been taught in the faith, is baptised and strengthened, 165-230 ; the fiend complains against

Veronus because he has taken away his prey, but is driven away, 231-246; he appears to Pelagia and tempts her, but is overcome with the sign of the cross, 247-271; she then distributes her goods among the poor and retires to Mount Olivet, where in the habit of a monk she serves God, 272-290; a deacon brought up with Veronus goes to visit her, but fails to recognise her, 291-326; returning the next day, he finds the supposed monk dead, who when being prepared for burial is found to be a woman, 327-360; conclusion, 361-366.

For the source, cf. L.A., cap. 150; also V.B., xi. 41.

10. *Mekis*=humbles.

15-58. L.A.: "Pelagia prima feminarum Antiochiæ civitatis, rebus et divitiis plena, corpore pulcherrima, habitu ambitiosa et vana, animo et corpore impudica, quadam vice per civitatem cum ambitione maxima transibat, ita ut nihil super eam nisi aurum et argentum et pretiosi lapides viderentur, ita ut, quocunque iret, aërem diversorum aromatum odore replet. Quam præcedebat et sequebatur multitudo maxima puellarum et puerorum, qui et ipsi præclaris erant induti vestimentis."

17. *Luftyare*=lovelier.

38. *Gent*=gentle, well-born. O.Fr. *gent*.

43-58. Not in L.A.

57. *Plucht*=plough, in the sense of earning a livelihood.

59-90. L.A.: "Quam quidam sanctus pater nomine Veronus [Act.: Nonnus] episcopus (Heliopoleos, quæ nunc) Damietta vocatur, videns [V.B. is different], amarissime flere cœpit, ex eo quod majorem curam habebat placere mundo, quam ipse haberet placere Deo; procidensque super pavementum faciem suam cum terra percutiebat et ipsam terram lacrymis rigans dicebat: altissime Deus, ignosce mihi peccatori, quia unius diei meretricis ornatus totius vitæ meæ industriam superavit; ne me, domine, confundat unius meretricis ornatus ante conspectum tremendæ majestatis tuæ; illa pro terrenis summo se studio decoravit, ego tibi immortalī domino placere proposui et per meam negligentiam non implevi."

69. *Cause*=causey, pavement.

71. *Froittit*=fretted, rubbed.

83. *Hyr*=whore.

84. *Enhornis*=adorns.

91-106. L.A.: "Dixitque his qui secum erant: in veritate dico vobis, quia Deus hanc contra nos in iudicio producturus est, quoniam hæc tam sollicitè se depingit, ut terrenis amatoribus placeat, et nos cœlesti sponso placere negligimus."

102. *Rekis nocht a laste*=think not the least: *laste*=last, from A.S. *læst*, *lāst*, a footstep, bootmaker's last (?).

107-111a. L.A. is different: "Dum hæc et similia diceret, subito obdormit."

111b-126. L.A. : "Visumque est sibi quod quædam columba, nigra et foetida nimis, circa eum celebrantem missam volaret. Qui dum catechumenos abscedere præcepisset, columba disparuit, et post missam rediens et ab ipso episcopo in vase quodam aquæ mersa, munda et candida exiens, tam alte volavit quod videri non potuit."

115. *Vnhowine* = unbaptised.

127-164. L.A. : "Evigilans igitur, dum quadam vice ad ecclesiam procedens prædicaret et Pelagia præsens esset, adeo compuncta est, quod ei litteras per nuntium misit dicens: Sancto episcopo discipulo Christi Pelagia discipula dyaboli. Si vere Christi discipulus comprobaris, qui, ut audivi, pro peccatoribus de cælo descendit, me peccatricem sed pœnitentem suscipere digneris. Cui ille remisit: Rogo ut humilitatem meam non tentes, quia homo peccator sum; sed si vere salvari desideras, solum me videre non poteris, sed inter alios me videbis."

127. *Maste kirk* = the principal church.

139. *Of case* = by chance.

165-194. L.A. : "Cumque ad eum coram pluribus advenisset, pedes ejus apprehendit et amarissime flens dicere cœpit: ego sum Pelagia, pelagus iniquitatis exundans fluctibus peccatorum, ego sum perditionis abyssus, ego vorago et laqueus animarum, multos deceptos decepi, quæ nunc cuncta perhorruui."

174. *Doutowise* = fearful, dangerous.

177. *Fule* = foul, foulness, sin. *suelth* = pit, whirlpool. M. Dut. *swelgh*; M.L.G. *swelch*; Icel. *svelgr*, whirlpool, pit.

183. *Dissaweful nete* = deceitful net.

187. *Me wlati sa* = me so horrifies: *wlati*, from *wlatien*, to feel disgust, abominate.

195-202. L.A. : "Tunc episcopus interrogavit eam dicens: quod tibi nomen est? Cui illa: a nativitate Pelagia vocor, sed propter vestimentorum pompam me Margaritam appellant."

203-230. L.A. : "Tunc episcopus clementer eam suscipiens pœnitentiam ei salutarem *injunxit* et in Dei timore diligenter instruxit et sacro baptismate regeneravit."

207. *Wanehope* = hopelessness, despair.

209-222. Not in L.A.

231-242. L.A. : "Dyabolus autem ibidem clamabat dicens: O violentia, quam patior ab hoc sene decrepito! o violentia! o senectus mala! maledictus dies in quo contrarius natus es mihi que spem meam maximam abstulisti!"

243-246. Not in L.A.

247-290. L.A. : "Quadam insuper nocte, cum Pelagia dormiret, dyabolus ad eam venit et eam excitans dixit sibi: domina Margarita, quid unquam tibi male feci? numquid non omnibus divitiis et gloria te ornavi? Quæso, dic mihi, in quo te contristavi, et protinus tibi satisfaciam; tantum obsecro, ne me deseras, ne opprobrium christianis

efficiar. Ipsa autem se signavit et in dyabolum insufflavit, et statim evanuit. Die tertio omnia quæ habebat præparavit et congregavit et pauperibus tribuit. Post aliquot autem dies cunctis ignorantibus P. inde noctu aufugit et in monte oliveti devenit, ubi habitum eremitæ accipiens in parva cella ibidem se collocavit et Deo in multa abstinentia servivit. Maximæ autem famæ ab omnibus habebatur et frater Pelagius dicebatur."

289. *Frer*=*frere*=brother.

291-304. L.A. : "Post hoc quidam dyaconus supradicti episcopi Hierosolimam, causa visitandi loca sancta, advenit. Cui dixit episcopus, ut post sanctorum locorum visitationem quæreretur quendam monachum nomine Pelagium et ipsum visitaret, cum verus Dei servus esset."

291. *A dekinē*=a deacon—namely, Jacobus, who witnessed her conversion and wrote her life.

305-366. L.A. : "Quod cum ille fecisset, mox ab illa cognitus nequaquam ipsam propter nimiam maciem cognovit. Cui dixit P. : habes episcopum? Et ille : imo domine. Et illa : oret pro me ad dominum, quia vere apostolus Christi est. Recedens autem inde, die tertia ad cellam ejus rediit, sed cum ad ostium percussisset et nullus ei aperuisset, fenestram aperuit et mortuum eum invenit ac vidit. Currensque cum hoc episcopo nuntiasset, episcopus et clerus omnesque monachi convenerunt, ut tam sancto viro exsequias celebrarent, cumque de cella corpus ejus extraxissent, reppererunt quod mulier esset, et plurimum admirantes Deo gratias reddiderunt et sanctum corpus honorifice sepelierunt. Obiit autem VIII die intrante Octobri c. a. d. CCLXXXX."

XXXV.—THADEE.

ST THAÏS, who is here called Thadee, was born in Egypt about the beginning of the fourth century. She was brought up as a Christian, but devoted herself to a life of profligacy. Her exceeding beauty caused her to be known far and wide. At last her fame spread as far as the monastery of Paphnutius, who, touched with the accounts he heard of her, resolved to make a great effort in order to bring about her conversion. Assuming a secular dress, and putting a single coin into his pocket, he sought an interview with her, and offered her the coin he had brought with him. She led him into her chamber, but he desired to be led to a spot still more retired. She told him that such would be useless, as no uninvited person ever entered where they were, and that if he desired to escape the eye of God, that also would be useless, as He was everywhere. "What!" said the disguised monk, "do you then know that there is a God?" "Indeed I do," she replied, "and that there is a future life and a hell." "And yet," said he, "you continue in sin and refuse to repent." At this she recognised his true character, and at once fell at his feet in tears, beseeching him to lay on her what penance he chose, and to give her but three hours to prepare, and she would go where he chose to send her. She immediately destroyed her valuable dresses, carrying them and all the wealth she had amassed into the street and setting them on fire, and entered a nunnery, where Paphnutius sealed her up in a cell, leaving no opening save a small window through which she received food. At the end of three years, Paphnutius sent St Antony to learn whether her penance was sufficient. Antony assembled a synod of his brethren and exhorted them to spend a night in prayer, if perchance God would reveal His will in the matter. The next morning Paul the Simple announced that during the night he had seen a vision in which it was revealed to him that the penance was sufficient, and that a place had been prepared for Thaïs in heaven. Paphnutius therefore ordered the cell to be opened. Thaïs desired to remain where she was up to the end, but in obedience to Paphnutius she was received among the

sisters of the convent and admitted to the communion. Fifteen days after her absolution she died.

Her day is October 8.

Analysis—The beauty of Thaïs, its influence and the ill which personal beauty may do, 1-23; Paphnutius hears of her fame and seeks an interview with her, 24-34; what passed between them at the interview, 35-82; her penitence, and how she destroyed all her wealth, 83-114; she goes to a monastery to which Paphnutius had directed her, and is there sealed up in a cell, 115-140; Paphnutius teaches her a prayer, 141-158; St Antony is applied to, to learn whether her penance is sufficient, 159-168; he calls a synod of his brethren, and enjoins them to spend the night in prayer in order to learn God's will, 169-180; the vision of Paul, 181-214; the cell is opened, and the absolution of Thaïs, 215-246; her death, 247-256.

The source, according to the author, is the Life in the 'Vitæ Patrum,'—see l. 1, and V. P., p. 374, Rosweyd, ed. 1628. The same Life, though not in precisely the same terms, occurs in L.A., c. 152. The text agrees more with that of the latter.

1-16. L.A.: "Thaisis meretrix, ut in Vitis Patrum legitur, tantæ pulchritudinis exstitit, ut multi propter eam venditis substantiis suis ad ultimam paupertatem devenirent, sed amatores sui præ zelo litibus inter se consertis frequenter puellæ limina sanguine juvenum replebant."

3. *Thadee*. So the name is spelt in the index. The title in the index to V. B. and at the head of the chapter, xiv. 78, is, "De Thayse meretrice conversa," not as given by Horstmann. P. de Natalibus heads his chapter, ix. 38, with "De Sancta Thaide meretrice." Afterwards he conforms to the general custom and writes Thais, of which Thaide is the ablative.

6. *Comprisit*=conceived.

17-22. An addition.

17. *Mysoysit*=misused.

23-46. L.A.: "Quod cum audiisset abbas Pafuntius [V. P.: Paphnutius], sumto habitu sæculari et uno solido profectus est ad eam in quadam Ægypti civitate deditque ei solidum quasi pro mercede peccandi. Illa accepto pretio ait illi: ingrediamur in cameram. Cumque ingressus esset et lectum pretiosis vestibibus stratum ascendere invitaretur, dicit ad eam: si est interius cubiculum in ipsum eamus."

23. *Pannicius*=Paphnutius. P. de Natal. has Pannutius.

28. *Lawyt*=lay.

39. *Wynely dicht*=luxuriously prepared.

40. *Of*=with.

47-64. L.A.: "Et cum duxisset eum per plura loca, ille semper dicebat quod videri timebat [in V. P. this passage is wanting]. Illa autem dixit: est quoddam cubiculum ubi nullus ingreditur [V. P. different

both from L.A. and the text], si vero Deum times, non est locus qui Deitati ejus abscondatur."

65-83. L.A.: "Quod cum senex audivisset, dixit ei: et scis esse Deum? Cumque illa respondisset, se scire Deum et regnum futuri sæculi necnon et tormenta peccatorum, dixit ei: si ergo nosti, cur tantas animas perdidisti? et non solum pro tua, sed pro illorum reditura rationem damnaberis."

78. *Stynte*=cease. A.S. *styntan*; Icel. *stytta*, to stop. See Bradley, sub *stiintan*.

84-114. L.A.: "Illa vero hæc audiens provoluta ad pedes abbatis Pafuntii cum lacrymis exorabat dicens: scio esse pœnitentiam, pater, et confido remissionem te orante sortiri; tantum peto tribus horis inducias et post hoc, quo jusseris, ibo et, quæcunque præceperis, faciam. Cumque locum illi abbas constituisset, ubi venire deberet, illa collectis omnibus, quæcunque ex peccato lucrata fuerat, perlatisque in mediam civitatem, populo spectante igne combussit clamans: venite omnes qui peccastis mecum et videte quomodo ea quæ mihi contulistis exuram. Erat autem pretium auri librarum quadringentarum [V. P. quadraginta]."

85. *Scho breste one grete*=she burst into tears.

86. And fell down flat at his feet.

99. And she straight, without delay.

108. *Hed ferly*=had wonder.

115-158. L.A.: "Quæ cum omnia incendisset, ad locum quem abbas Pafuntius constituerat, perrexit. Quam ille reperto virginum monasterio in cellulam parvam recludens, ostium cellulæ plumbo signavit et parvam reliquit fenestram, per quam ei victus modicus inferretur, jussitque ei omnibus diebus parum panis et paululum aquæ a cæteris ministrari. Cum autem senex discederet, Thaisis ad eum ait: quo jubes, pater, ut ex naturali meatu aquam meam effundam? Et ille: in cella, sicut digna es. Cumque iterum, quomodo Deum deberet adorare, inquireret, respondit: non es digna nominare Deum neque in labiis tuis nomen trinitatis adducere, sed nec ad cœlum manus expandere, quoniam labia tua iniquitate plena sunt et manus tuæ sordibus inquinatæ, sed tantummodo incumbens contra orientem respice, hunc sermonem frequenter iterans: qui plasmasti me, miserere mei."

123. *Vnhese*=*unese*=difficulty.

130. *Ocht*, for *nocht*, nothing.

145. *Newine*=name.

"Throw the corruptit air and cours of hevin,
A deidlie 3eir, fer wers than I can *nevin*."

—G. Douglas, ii. 127, 6.

Cf. Icel. *nefna*, to name.

150. *Ofthrifte*=*onthrifte*=unthrift, sin.

159-247. L.A.: "Cum ergo tribus annis fuisset inclusa, condoluit abbas Pafuntius et profectus est ad abbatem Antonium, ut ab eo

requireret si remisisset illi Deus peccata sua. Et narrata causa s. Antonius convocatis discipulis suis præcepit iis, ut illa nocte vigilantes in oratione persisterent, singillatim utique, quatenus alicui ex his declararet Deus causam, pro qua abbas Pafuntius venerat. Cum igitur incessanter orassent, abbas Paulus, major discipulus Antonii, vidit subito in cœlo lectum pretiosis vestibibus ornatum, quem tres virgines clara facie custodiebant. Tres istæ virgines fuerunt timor pœnæ futuræ, quæ ipsam a malo retraxit, pudor culpæ commissæ, quæ ei veniam promeruit, amor justitiæ, qui eam ad superna transvexit [not in Vit. Pat.] Cumque Paulus illis diceret gratiam illam tantam esse Antonii, vox divina respondit: non est patris tui Antonii, sed Thaisidis meretricis. Quod cum abbas Paulus mane retulisset, cognita Dei voluntate abbas Pafuntius cum gaudio discessit et mox profectus ad monasterium, ostium cellæ dissipavit. Illa vero rogabat, ut adhuc maneret inclusa. Dixit autem ei: egredere, quoniam remisit tibi Deus peccata tua. Et illa respondit: testor Deum, quia, ex quo huc ingressa sum, ex omnibus peccatis feci velut sarcinam et statui ante oculos meos, et sicut non discedit anhelitus de naribus meis, sic non discesserunt peccata mea ab oculis meis, sed flebam semper illa considerans. Cui abbas Pafuntius dixit: non propter pœnitentiam tuam remisit tibi Deus peccata tua, sed quia timorem semper habuisti in animo."

159. *Has*=as, when.

163. *Suere*=Mod. Scot. *sweir*, reluctant, unwilling.

164. *Sancte Antone*. St Antony, so famous for his temptations. Athanasius terms him "the founder of monasticism," and his life a "model for monks." A good account of him will be found in Smith's 'Dict. of Christ. Biogr.,' i. 125.

177. *Wouke*=watched; the past tense of *wak*, l. 171.

181. *Paulus*. Paul, surnamed Simplex, the Simple. He was a disciple of Antony, and, like his master, a hermit in Lower Egypt. His life, written by Ruffinus, is given in the V. P. He is famous for his patience and childlike docility of character.

184. *Wice*=wise.

191. *That*=at.

205. *Paulyne*=Paulus, Paul.

219. *Cum*=come.

225. *Sua*=sa=so.

231. *Byrne*=burden, load.

"How big a *birn* maun lie on Bessie's back
For meal an' mouter to the thirlin' mill."

—Fergusson's 'Farmer's Ingle.'

248-254. L.A.: "Et cum inde illam eduxisset, xv dies supervixit et pausavit in pace." Here V. P. ends. L.A. goes on to narrate the conversion of another courtesan, Effrem by name.

255, 256. The usual conclusion.

XXXVI.—IOH[A]N[E]S BAPTISTA.

THE life of John the Baptist as given in the Gospels is well known, and need not be given here except in the briefest outline. He was of priestly race by both parents. His birth was announced to his father Zacharias by the angel Gabriel, and was a child born out of due season. His birth preceded that of our Lord by six months. By divine direction he was named John, when his father, who had been dumb since the announcement of his birth because of his unbelief, received back the power of speech. John was also the child of prophecy, his coming being foretold centuries before by the prophets Isaiah and Malachi. By the first he was named or described as "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord." A single verse in the Gospel of St Luke, chap. i. 80, tells all that is known of him for thirty years—during the whole period, that is, from his birth to the moment when he entered upon his public ministry: "The child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel." The deserts referred to are in all probability the wild and thinly peopled regions to the west of the Dead Sea. John was a Nazarite. His garment was woven of camel's hair. It was attached to his body by a leathern girdle. His food was such as the desert afforded, locusts and wild honey. He did no miracle, but his preaching was such as to attract towards him great multitudes from all quarters of Palestine. His preaching is summed up in the words, "Repent, for the kingdom of heaven is at hand." As to its tone, it was stern and denunciatory. A man of fearless courage, he spared no class, but attacked and denounced the sins of all alike. As a sign of admission into the ranks of his disciples, and of the confession of sins and promise of amendment, he adopted the rite of baptism. When at the summit of his success, he baptised our Lord. After this he began to "decrease." Having denounced Herod Antipas for having taken to himself the wife of his brother Philip, he was cast into the castle of Machærus, a strong fortress on the eastern shore of the Dead Sea. From here he sent some of his disciples to Jesus,

to whose divine Sonship and mission he had already borne witness, to inquire whether He was "He that should come." It was in Machærus, too, that he was slain. Herod ordered his head to be cut off in order to fulfil a promise he had made to Herodias, the daughter of Salome, who, prompted by her abandoned mother, desired of him that he should give her the head of John the Baptist on a charger.

His day is June 24.

In art St John the Baptist is known by his carrying the cross and lamb.

Analysis—His birth, 1-47*b*; his various designations, 1-22; his birth, character, and mission announced to Zacharias his father by the angel Gabriel, 23-84; Zacharias, doubting the angel's word, asks for a sign, which is given, 85-94; at the end of his term of office he returns home, Elizabeth conceives, and retires into the hill country, where she is joined by the Virgin Mary, 95-114; their intercourse, 115-144; the difference of their conceptions, 145-180; of the reverence paid to them—John and Christ—of their characters, mission, and manner of life, of their testimony to each other, and of John's preaching, 181-476; his beheadal, 477-608; the request of Herodias, 477-534; Herod's sin, 535-550; the account given by Eusebius of the translation, 551-582; of the finger taken away by St Thecla, and of the head of John the Baptist, 583-608; St Chrysostom on the Baptist, 609-632; St Ambrose on him, 633-684; St John the Evangelist concerning him, and a miracle that befell two doctors of theology, 685-728; the miracles of the Baptist, 729-910; at the grave of Rocharith, king of the Lombards, 729-754; at Smarag, 755-810; one recorded by St Gregory, 811-860; another recorded by Sygilbertus, 861-910; of the three Herods, 911-934; of Herod Ascalonita, 935-1148; of a marvel that happens in many places every year on account of Herod's cruelty to John, 1149-1188; of the great honour due to the Baptist, and of another book which the author has written about him, 1189-1220; conclusion, 1221-1236.

Sources—Cf. L.A., capp. 86 and 125; Vinc. Bell., vi. 20, 22; and the four Gospels.

5-22. L.A., cap. 86: "Joh. bapt. multipliciter nominatur: dicitur enim propheta, amicus sponsi, lucerna, angelus, vox, Helias, baptista salvatoris, præco judicis et præcursor regis. In propheta designatur prærogativa cognitionis, in amico sponsi prærogativa dilectionis, in lucerna ardenti prærogativa sanctitatis, in angelo prærogativa virginitatis, in voce prærogativa humilitatis, in Helia prærogativa fervoris, in baptista prærogativa mirabilis honoris, in præcone prærogativa prædicationis, in præcursore prærogativa præparationis."

9. *Lemmane*=friend. Cf. John iii. 29.

11, 12. Cf. John v. 35.

13. *Angele*. Mark i. 2.

15. Cf. Luke iii. 4.

21. *For-criare*=fore-crier, herald.

22. *Forgannare*=*foreganger*=forerunner.

23-40. L.A.: "Nativitas Johannis b. ab archangelo hoc modo annuntiata fuit. David enim rex (sicut habetur in hystoria scholastica) volens cultum Dei ampliare, xxiv summos sacerdotes instituit, quorum unus tamen major erat, qui princeps sacerdotum dicebatur. Statuit autem xv viros de Eleazar et viii de Ytamar et secundum sortes dedit unicuique hebdomadam vicis suæ, Abias autem viii hebdomadam habuit, de cuius genere Zacharias fuit."

28. *Hade*=honour. A.S. *hād*; Icel. *heiðr*; Dan. *haeder*; Swed. *häder*, honour.

29-36. See I Chron. xxiv.

35. And one of them, as the lot should fall. The order was determined by the drawing of lots.

37. *Owke*=week.

41-69. L.A.: "Erant autem Zacharias et uxor ejus senes et absque liberis. Cum ergo Zacharias templum domini, ut incensum poneret, ingressus fuisset et multitudo populi de foris exspectaret, apparuit ei Gabriel archangelus. Cum autem Z. in ejus visione timeret, ait angelus: ne timeas Zacharia, quoniam exaudita est oratio tua. (Proprium est enim bonorum angelorum, secundum quod dicit glossa, ex sua visione territos benigna exhortatione protinus consolari, contra mali angeli se in lucis angelos transfigurantes, si quos ex sui præsencia territos senserint, ampliori eos horrore concutiunt.) Annunciat igitur G. Zach. se filium habiturum, cuius nomen Johannes esset, qui vinum et siceram non biberet et ante dominum in spiritu et virtute Heliae præcederet."

42. *Weld*=wield, use, inherit.

49. *Þer-oute*=without.

52. *Heide*=heed.

59-69. Cf. Luke i. 13-17.

68. *Suynke*=*swinke*=labour.

69. *Hely*=Elias.

70-84. L.A.: "J. vocatur Helias ratione situs, quia ambo in deserto; ratione victus, quia ambo victu parci; ratione cultus, quia ambo vestitu inculti; ratione officii, quia ambo præcursores, sed ille præcursor judicis, iste salvatoris; ratione zeli, quia utriusque verbum quasi facula ardebat."

72. As Elias did while he was here.

75. *Roydly*=rudely.

76. *Arskare*=*harskare*=more roughly.

81. This verse is corrupt. Horstmann suggests, "delete *word*, and read *to god*." Read *lof* instead of *luf*. *skaldand*=scalding, burning. O.Fr. *escalder*, *eschauder*: cf. Ital. *scaldare*; Lat. *excaldare*, to scald.

82. *Belyk*=be alike, equal.

84. *Brund*=brand.

85-94. L.A. : "Z. considerans sui senectutem et uxoris sterilitatem, dubitare cœpit et more Judæorum signum ab angelo requisivit, angelus autem pro eo, quod verbis suis non credit, ipsum taciturnitatis plaga percussit." L.A. then goes on to account for the doubt of Zacharias, and to compare with him Abraham and Sarah.

92. *Bodword*=message.

95-110. L.A. : "Cum autem Z. foras ad populum exiisset et cum factum mutum viderent, cognoverunt, ipso innuente, quod visionem vidisset in templo; completa autem septimana officii sui, abiit in domum suam et concepit Elizabeth, et mensibus v se occultavit, quia (sicut ibi dicit Ambrosius) partus sui erubescat ætatem, ne in senectute vacasse libidini videretur, et tamen gaudebat sterilitatis carere opprobrio, quia opprobrium est mulieribus non habere præmium nuptiarum, propter quod nuptiæ celebrantur et carnalis coitus excusatur."

111-127. L.A. : "Mense autem sexto beata Maria, quæ jam dominum conceperat, congratulans virgo fœcunda ablatae sterilitati et compatiens senectuti venit ad Elizabeth et cum eam salutasset, b. Johannes, jam spiritu sancto repletus, sensit filium Dei venire ad se et præ gaudio in matris utero exsultavit et tripudiavit et motu salutavit, quem voce non potuit. Exsultavit enim quasi gestiens salutare et domino suo assurgere."

117. *Quesing*=*cusinge* (l. 134)=cousin.

121. *Kind*=nature.

128-138. Not in L.A. Cf. Luke i. 42-46.

139-144. L.A. : "Mansit ergo virgo beata cum cognata sua tribus mensibus ministrans ei natumque puerum suis sanctis manibus de terra levavit (ut habetur in hystoria scholastica) et quasi morem gerulæ officiosissime peregit."

145. From this point the author departs from the order of L.A., which continues : "Hic domini præcursor beatus novem specialiter et singulariter privilegiis claruit; nam idem angelus qui dominum annuntiavit, ipsum annuntiavit, in utero matris exsultat, mater domini ipsum a terra levat, linguam patris reserat, baptismum primus ordinat, Christum indice demonstrat, ipsum Christum baptizat, ipsum præ omnibus laudat Christus, in limbo positus Christum venturum prænuntiat; propter hæc novem privilegia vocatur ab ipso domino propheta et plus quam propheta." After this the testimonies of SS. Chrysostom and Ambrose are cited.

145-384. Not in L.A.

175. Cf. Matt. xi. 11.

184. *þis* for *þire*.

198 and 200. John i. 16.

209. *Weschele*=vessel. *wele*=well.

211. *Dere bruthir*=dear brother : perhaps for *dere brethir*, dear

brethren; and if so, a proof that this legend, at least, was used as a homily or sermon.

215. *Lawit*=made low, humbled.

219, 220. John iii. 30.

221. *Heit*=made high, exalted.

223. *Linthynge*=lengthening.

247. *Sawis*=sayings.

252-254. Cf. John i. 29.

268-270. Luke iii. 8.

278. *Arsk*=rough. See note to XXXIII. 459.

295-330. Cf. Matt. iii. 13-17.

333-384. Cf. Matt. xi. 2, xiv. 3; Luke iii. 19.

354. Corrupt.

356. *For-seware*=foreshower. *come*=coming.

385-476. V.B., vi. 20: "De multiplici laude Johannis Bapt." "Sane Baptista Domini, sicut ex evangelica historia colligi potest, commendabilis fuit in tribus. Primo in nativitate, in qua sanctitati ejus attestantur VII miracula: primum quod angelus visibiliter apparens eum nasciturum annuntiavit, secundum quod linguam increduli ligavit, tertium quod infecundos et senes parentes fecundavit, quartum quod eum Spiritus in utero sanctificavit et replevit, quintum quod salvatori nostro nondum natus exsultavit, sextum quod spiritu mater repleta Mariam Dei genitricem prophetavit, septimum quod jam natus loquelam credenti reformavit. Item secundo mirabilis fuit ejus vita, et hoc in tribus. Primo in humilitate, quia, cum tam famosus esset ut posset putari Christus si vellet, negavit se non solum esse Christum, sed Helyam et prophetam—et hoc contra eos qui jactant se de genere, vita et scientia. Item in abstentia non solum cibi et potus et vestis, sed etiam solatii humanæ societatis: quia in desertis habitabat. Unde canit Ecclesia: 'Antea deserti,' e. c. Item in patientia, ut contra Phariseos qui dicebant 'dæmonium habet' et fecerunt in eum quæcunque voluerunt, et tandem contra Herodem qui eum ad vocem saltatricis decollavit. Item tertio mirabilis fuit ejus doctrina et hoc similiter in tribus. In prophetia: quia solus inter prophetas quem prænuntiavit digito ostendit. Item in prædicatione: quia neminem palpavit, quin etiam ipsum regem sc. Herodem arguebat in facie, propter Herodiadem. Item in consiliis: prudenter enim consulebat singulis ad se venientibus secundum status in quibus erant, ut turbis, publicanis et militibus. Propter hæc tria dicitur fuisse mirabilis in vita præsentis. Quibus respondent alia tria quibus mirabilis apparebit in gloria, sc. triplex aureola: prima quia virginitatem a nativitate conservavit; secunda prædicator fuit; tertia quia martyr; hæc tria raro simul in aliis sanctis invenimus. Unde Ecclesia canit de illo sic: 'Serta ter denis,' e. c. In tribus ergo apparet mirabilis in terra et in tribus in cælo. Unde et huic testimonium perhibent tres de cælo et tres de terra. De cælo Pater mittens, Spiritus Sanctus

instruens, Filius commendans. Tres in terra, sc. spiritus ejus ardens et lucens, aqua baptismi, sanguis martyrii."

439. *Self*=very.

441. *Errode*=Herod.

442. *Hoppare*=one who hops, a dancer.

452. *Flechit*=flattered.

454. *Kink*=king.

456. *Heilful*=healthful, wholesome.

464. *Wardone*=reward.

472. *A*=one.

477-608. Cf. V.B., vi. 22, which together with the evangelical narrative seems to have been used. The chapter on the decollation of St John the Baptist in L.A. is more detailed, and does not appear to be the source of this section. V.B. is not closely followed.

477-534. Cf. Mark vi. 17-29.

477. *Stede*=place.

483. *Herodyades*=Herodias.

495. *Gluterit*=*glutherit*=filled, flattered.

498. *Beryng*=bearing, birth.

499. *Barne*=baronage.

501. *Mangery*=eating, feast.

507. *Men3olly*=wantonly (?).

516. *Swik*=deceit. A.S. *swiken*, a deceiver, traitor.

519. *Desch*=dish.

535-550. V.B., vi. 22: "Herodes autem septem modis peccavit. Primo quia adulterium cum uxore fratris sui commisit; secundo quia correctionem non sustinuit; tertio quia diem natalis sui superbiendo celebravit; quarto quia saltatrici dedit; quinto quia inordinate juravit; sexto quia impietatem sub specie pietatis palliavit; septimo quia innocentem interfecit."

551-596. L.A. in its account of the cremation and collection of the bones (c. 125) follows the 'Historia Scholastica' and Bede: "Sicut enim legitur in libro xii. hist. schol. vel eccl., cum discipuli Johannis corpus ejus apud Sebasten urbem Palæstinæ inter Elisæum et Abdiam sepe-
livissent et ad ejus tumulum multa miracula fierent, jubente Juliano apostata gentiles ejus ossa sparserunt, et, cum miracula non cessarent, post collecta et igne concremata in pulverem redegerunt et per agros ventilaverunt, sicut dicitur in hist. schol. et eccles. Beda vero dicit quod ipsa ossa collecta latius sparserunt et sic secundum martirium quodammodo passus videtur. Hoc quidam repræsentant nescientes dum in ejus nativitate ossa undecunque collecta concremant. Dum autem ad concremandum colligerentur, ut habetur in hist. schol., et Beda testatur, quidam monachi a Hierosolimis venientes latenter colligentibus se miscuerunt et magnam eorum partem tulerunt. Ipsa quoque ossa ad Philippum Hierosolymitarum episcopum detulerunt, qui ea postmodum Anastasio Alexandrino episcopo misit. Postmodum

vero Theophilus ejusdem urbis episcopus ea in templo Serapis a sordibus purgato reposuit et in honorem s. Joh. basilicam consecravit."

551. Eusebius is not cited in L.A.

558. *Sebasti*=Samaria.

560. *Lefid* for *lefit* (but so put for the rhyme)=left.

581. *Strekit*=pointed.

583. *Tecle*=St Thecla. See XLIX.

586. *Marytany*=St Martin of Tours.

579-586. The story of the translation of the finger by St Thecla is told in L.A. at the conclusion among the miracles: "Digitus enim suus, quo dominum ostendit comburi non poterat. Unde ipse digitus a prædictis monachis est repertus, quem postmodum, ut habetur in hyst. schol., s. Thecla intra Alpes detulit et in ecclesia s. Maximi [ed. princ.: Martini] collocavit; hoc etiam testatur Johannes Beleth dicens quod prædicta s. Thecla ipsum digitum, qui comburi non potuit, deultra partibus marinis in Normanniam attulit et ibi in honore s. Johannis ecclesiam fabricavit, quam ecclesiam, ut ibidem dicit, quidam hac die dedicatam fuisse asserunt."—C. 125.

597-608. The story is told with greater detail in L.A.

609-632. L.A. at the conclusion of the story of the beheading, and after a citation from St Augustine: "Hic exclamat Joh. Chrysostomus dicens: Johannes schola virtutum, magisterium vitæ, sanctitatis forma, norma justitiæ, virginitatis speculum, pudicitiae titulus, castitatis exemplum, pœnitentiæ via, peccatorum venia, fidei disciplina. Joh. major homine, par angelis, legis summa, evangelii sanctio, apostolorum vox, silentium prophetarum, lucerna mundi, præcursor judicis, totius medius trinitatis. Et hic tantus datur incestuosæ, traditur adulteræ, addicitur saltatrici."—C. 125.

632. *Lurdan*=worthless. O.Fr. *lourdein*—Roquefort; *lourd*, *lourdir*—Cotg.

633-666. Cf. L.A., cap. 86: "Secundum Ambrosium laus Johannis ex quinque colligitur vel comprehenditur: sc. ex parentibus, ex moribus, ex miraculis, ex munere, ex prædicatione. Laus autem parentum secundum Ambrosium ex quinque manifestatur; ait enim sic: plena laudatio qui genus in moribus, mores in æquitate, officium in sacerdotio, factum in mandatis, judicium in justificationibus comprehendit. Secundo ex miraculis, quorum quædam fuerunt ante ejus conceptionem in utero, sc. angelica annuntiatio, nominis impositio, et loquelæ patris amissio. Quædam quantum ad ejus conceptionem in utero, sc. supernaturalis conceptio, ejus in utero sanctificatio, et prophetalis doni repletio. Quædam quantum ad ejus nativitatem ex utero: sc. utriusque parentis spiritus prophetalis adeptio, quia et mater nomen scivit et pater canticum edidit. Loquelæ patris reseratio et spiritus sancti repletio, unde et Zacharias pater ejus repletus est spiritu s. e. c. Tertio ex moribus, quia sanctissimæ vitæ fuit. De cuius sanctitate

dicit Chrysostomus : conversatio Johannis omnium vitam culpabilem faciebat apparere e. c."

658. *Speke*=speech.

667-674. L.A. : "Quarto comprehenditur laus Johannis ex munere. Habuit enim munus in statu in utero, in egressu ex utero, in mundi progressu, in mundi egressu; in utero habuit triplex mirabile munus gratiæ, primo gratiam, qua in utero sanctificatus fuit, . . . gratiam quia prophetare meruit sicut quando in utero matris exsultans Deum adesse cognovit e. c., . . . gratiam qua suis meritis matri prophetiæ spiritum tradidit e. c."

675-684. L.A. : "Quinto ex prædicatione : circa cuius prædicationem angelus quatuor ponit, cum dicit : et multos filiorum Israel convertet ad dominum Deum ipsorum et ipse præcedet e. c."

685-697^a. L.A. : "Et notandum quod s. Johannes evangelista hac die migravit ad dominum, sed ecclesia ipsius festum in tertium diem post Christi nativitatem celebrandum instituit, quia tunc ejus ecclesia dedicata fuit et sollemnitas nativitatis b. Johannis bapt. in suo die remansit, nimirum quia hic dies ab angelo gaudio nativitatis præcursoris authenticatus fuit. Non autem dogmatizandum est, quod evangelista baptistæ cesserit, tamquam minor majori; non enim decens est, quis major sit eorum, disputare."

697^b-728. L.A. : "Quod etiam quodam exemplo divinitus est ostensum. Erant enim, ut legitur, duo doctores theologi, quorum unus Johannem baptistam, alter vero Johannem evangelistam præferebat; tandem super hoc sollemni disputatione indicta quilibet valde sollicitus erat auctoritates et efficaces rationes invenire, quibus suum Johannem posset præferre; adveniente autem disputationis die quilibet sanctorum æmulatori suo apparuit eique dixit : bene concordēs sumus in cœlis, de nobis non disputetis in terris. Tunc illi sibi ad invicem et omni populo visionem publicarunt et dominum benedixerunt."

729-754. For this miracle, cf. L.A., cap. 86, 2. The miracle which precedes it in L.A., and which is also taken from Paul the Deacon's 'History of the Lombards,' is not given here : "Refert Paulus in hystoria Longobardorum quod Rocharith rex Longobardorum juxta ecclesiam s. Johannis b. cum multo ornatu sepultus fuit, quidam vero cupiditate illectus nocte sepulcrum aperiens abstulit universa; cui b. J. apparens dixit : cur ausus fuisti tangere mihi commissum, ecclesiam meam de cætero ingredi non valebis. Quod utique sic evenit, nam quicumque prædictam ecclesiam intrare volebat, quasi a validissimo pugile guttur ejus feriebatur et sic subito retro ruebat."

737. *Dalf*=dug. *nichtirtale*=midnight. See Bradley, sub *naht*.

742. *þat lypnit wes*=that was intrusted.

755-810. Not in L.A.

757. *Sare*=(?).

758. *Cayne*=Khan.

760. *Betone*=betony: "a plant (*Stachys betonica*) of the Labiate order, having spiked purple flowers and ovate crenate leaves. In former days medicinal and magical virtues were attributed to it." "Fr. *bétoine*; L. Lat. *betonia* for *betonica*, written by Pliny (N. H., xxv. 46) *vettonica*, and said by him to be a Gaulish name for a plant discovered by a Spanish tribe called Vettones." Murray, sub *betony*. *copy*=plenty.

761. *Wonnyne*=dwelling.

764. *Smarag*=?

771. *Cygaty*=?

784. *Kink*=king.

800. *Semlit*=assembled. The comma at the end of the line should be placed after *semlit*.

811-860. Cf. L.A., cap. 125, 4: "Vir quidam magnæ virtutis, ut ait Gregorius in dyalogo, nomine Sanctulus, cum quendam dyaconum a Longobardis captum in sua custodia tali conditione recepisset, ut, si fugeret, ipse pro eo capitale sententiam subiret, coegit prædictus Sanctulus ipsum dyaconum ut fugeret et se liberaret. Quapropter Sanctulus ad decollandum adducitur et ad hoc fortissimus spiculator eligitur, de quo dubium non erat, quin uno ictu caput ejus abscinderet; extensoque collo, cum carnifex forti annisu brachium cum ense in altum levasset, ille protinus ait: sancte Johannes, suscipe illum; statimque brachium percussoris irriguit et erecto in cœlo gladio inflexibile remansit præstitoque juramento, quod de cætero nullum christianum feriret, vir Dei pro eo oravit et brachium statim deposuit."

837. *Als* for *hals*.

843. *Hery*=eerie, fearful.

847. *Harne*=arm.

850. *Hyldry steng*=heraldry pole or pike. *Steng* is from Icel. *stöng*, a pole.

861-910. Cf. L.A., cap. 125, 2, where the source is not mentioned: "Apud Mariennam urbem Galliæ matrona quædam Johanni b. valde devota Deum instantius exorabat, ut sibi de reliquiis Johannis aliquando donaretur aliquid. Cum autem orando nihil proficere se videret, sumta de Deo fiducia juramento se adstrinxit, quod hactenus non comederet, donec quod petebat acciperet. Cum autem diebus aliquibus jejunasset, pollicem super altare miri candoris vidit et Dei donum læta suscepit; tres autem episcopi illuc accurrentes, cum quilibet de illo pollice partem vellet accipere, tres sanguinis guttas stillare videntes in linteo supposito, stupuerunt et singuli singulas se meruisse lætati sunt."

911-988. Cf. L.A., De Innocentibus, cap. 10, 1: "Tres Herodes sacra scriptura commemorat, quos famosos fecit eorum crudelitas. Primus dictus est Herodes Ascalonita, sub quo dominus natus est et a quo pueri occisi sunt. Secundus dictus est Herodes Antipas, qui

Johannem decollavit. Tertius dictus est Herodes Agrippa qui Jacobum occidit et Petrum incarceravit. Unde de hoc exstant versus :—

‘Ascalonita necat pueros, Antipa Johannem,
Agrippa Jacobum, claudens in carcere Petrum.’

Sed primi Herodis hystoriam breviter videamus. Antipater Ydumæus, ut in hystoria scholastica legitur, neptem regis Arabum duxit uxorem, ex qua filium habuit quem vocavit Herodem, qui postmodo Ascalonita dictus est. Hic a Cæsare Augusto regnum Judææ accepit et tunc primitus sceptrum ablatum est de Judæa. Huic sex filii nati sunt : Antipater, Alexander, Aristobulus, Archelaus, Herodes Antipas, et Philippus. Alexandrum autem et Aristobulum ex eadem matre Judæa genitos Romam misit liberalibus artibus imbuendos : post hoc a studiis redierunt et erat Alexander grammaticus, Aristobulus autem acerrimus perorator ; jamque frequentius de susceptione regni cum patre disceptabant. Ab hoc pater offensus Antipatrem illis præponere satagebat ; cumque illi de morte patris tractassent et ob hoc a patre rejecti fuissent, Cæsarem adeunt de patris injuria conquesturi. Interea magi Jerosolimam veniunt et de ortu novi regis diligentius sciscitantur e. c.” L.A. then goes on to speak of the slaughter of the Innocents.

915. *Be get*=by birth, inheritance.

935. *Ydummy*=Idumea.

945. *August*=Augustus.

960. *Aristotolus*=Aristobulus.

968. *Mutere*=speaker.

972. *Are*=heir.

984. *Magos*=Magi. The tradition is that they were kings whose names were Gaspar, Melchior, and Balthazar. In the evangelical narrative their number is not given. For variations in the tradition, and other particulars, see the art. in Smith’s ‘Dict. of the Bible’ sub *Magi*.

989-992. For further particulars respecting this book, now unfortunately lost, see ll. 1216-1220, also the Introduction.

998-1062. Cf. L.A., cap. 10, 3 : “Deus autem judex justissimus (ut in iisdem legitur hystoriis scholasticis) non est passus tantam Herodis nequitiam remanere impunitam. Divino enim judicio factum est, ut qui multos orbaverat filiis, ipse suis miserabilius orbaretur. Nam Alexander et Aristobulus iterum patri habiti sunt suspecti. Confessus est autem unus de eorum complicibus quod Alexander multa sibi donaria promisisset, si patri venenum propinaret ; confessus est etiam tonsor de promissis sibi muneribus, si, dum patris barbam raderet, eum continuo jugularet, addiditque Alexandrum dixisse, non esse ponendam spem in sene qui sibi capillos tingeret et juvenis appareret. Ob hoc pater iratus eos occidi fecit, Antipatrem autem futurum regem instituit ; sed ipsi Antipatri Herodes Antipam in regnum substituit. Insuper Herodes Agrippam et Herodiadem uxorem Philippi, quos ex Aristobulo suscepit, paterna dilectione

fovebat. Hac duplici de causa Antipater intolerabile contra patrem concepit odium, in tantum, quod eum attentavit occidere per venenum, quod Herodes jam præsentiens eum in carcere posuit. Augustus autem Cæsar audiens quod filios occidisset, dixit: mallem esse Herodis porcus quam filius, quia, cum sit proselitus, porcis parcat et filios occidit."

1004. *Bernles* = childless.

1011. *Sanderis* = Alexander. *aristotil* = Aristobulus. Perhaps we should read *aristobil*.

1063-1148. L.A., cap. 10, 4: "Ipse Herodes cum jam annos LXX haberet, in gravissimam ægritudinem cecidit, nam febre valida, prurigine corporis, continuis tormentis, pedum inflammatione, vermescentibus testiculis, intolerabili fœtore, crebro anhelitu et interruptis suspiriis torquebatur. A medicis vero in oleo positus, inde quasi mortuus est allatus. Audiens autem Judæos mortem suam cum gaudio expectare, nobiliores juvenes ex omni Judæa collectos in carcere posuit dixitque Salomæ, sorori suæ: scio Judæos de morte mea gavisuros, sed potero habere multos lugentes et nobiles exsequias funeris, si meis volueris parere mandatis, ut, cum spiritum emisero, cunctos occidas quos in custodia servo, ut sic omnis Judæa me defleat licet invita. Habebat autem in consuetudine ut post omnem cibum pomum pro se purgaret et comederet, cumque gladium manu teneret tussique violenta discinderetur, circumspiciens, ne se aliquis impediret, se ipsum percussurus manum sustulit, sed consobrinus ejus sustinendo dextram impedivit. Protinus autem, quasi rex mortuus esset, in aula regia ululatus insonuit, quo audito exultat Antipater multaque, si solveretur, custodibus pollicetur. Quod cum cognovisset Herodes, gravius filii exultationem quam propriam tulit mortem, mittensque satellites eum occidi fecit et Archelaum post se regnaturum instituit sicque post dies v mortuus est, in aliis fortunatissimus, in rebus domesticis infelicissimus. Salome autem soror ejus omnes absolvit quos rex occidi mandaverat. Remigius autem in originali super Mathæum dicit, quod Herodes gladio, quo pomum purgabat se peremit et quod Salome soror ejus omnes vinctos, prout cum fratre ordinaverat, interfecit."

1066. *Dewil* = *deil* = deal. *sume dewil* = somewhat.

1067. *Sca* = scab.

1101. *Host* = cough.

1131. *Remegius* = Remigius.

1149-1188. Not in L.A.

1182. *Amyas* = Amiens.

1189-1236. Author's conclusion.

XXXVII.—VINCENCIUS.

ST VINCENT was born, according to some at Saragossa, according to others at Valencia, but according to most authors at Huesca, or, as it was formerly called, Osca, in Granada. Educated by Valerius, the bishop of that place, who also ordained him deacon, he was appointed by him, while yet very young, to preach and instruct the people. At the time the governor of Spain was Dacian. When the edicts of Diocletian and Maximian were issued against the Christian clergy in the year 306, Dacian apprehended Valerius and Vincent, and let them lie long in prison, where they suffered extreme famine and other miseries, in the hope, it is said, that by this lingering torture he might shake their constancy. When at length they were brought before him he was surprised to see them still intrepid in mind and vigorous in body, and reprimanded his officers as if they had not treated them according to his orders. Then, turning to the bishop and his deacon, he endeavoured by means of threats and promises to induce them to sacrifice to the gods. As Valerius had an impediment in his speech, he made no answer to him, and St Vincent asked permission from him to speak in his stead. "Son," replied Valerius, "as I committed to you the dispensation of the Word of God, so I now charge you to answer in vindication of the faith we defend." The holy deacon then declared aloud that they were Christians, that they adored one God in three Persons, and that they were ready to suffer for His name. Valerius was thereupon condemned to exile. As for St Vincent, Dacian determined to put him to the torture. He was first stretched on the rack by his hands and feet, drawn by cords and pulleys till his joints were almost torn asunder. While hanging in this posture his flesh was torn with iron hooks. At the same time he reproached his tormentors with being weak and faint-hearted. Dacian also thought they spared him, and, causing them to be beaten, gave Vincent a slight interval of rest. The executioners, stimulated by the blows they had received, returned to their task and exerted all their strength. Twice they were compelled to desist in order to take breath ;

but they returned each time with renewed vigour, and at last so tore and mangled the body of the saint that his bones and entrails protruded. St Vincent, however, only seemed to be the more sustained by the divine Presence, and to be in possession of a sweeter joy. Dacian, seeing the state to which his body had been reduced, confessed his astonishment at the saint's constancy and courage, and ordered his officers to cease from torturing him. Adopting other means to gain his ends, he then besought him for his own sake, if he would not sacrifice to the gods, at least to give up the sacred books to be burnt, according to the edicts. Upon his refusal, Dacian was more incensed against him than ever, and immediately condemned him to the most cruel of tortures. Stretched out at full length and bound down upon an iron bed, of which the bars were framed like scythes full of sharp spikes made red-hot by a fire underneath, while the side of his body next the fire was being broiled, the other was tortured by the application of red-hot plates of iron. From time to time he was turned on this horrible gridiron, and his wounds were rubbed with salt. But all that Dacian and his officers could do was unavailing. Nothing could shake the martyr's faith. When cast into a dungeon at night, God sent His angels to comfort him. His gaolers, observing through the chinks of the door the prison filled with light and the saint walking and praising God, were converted on the spot and afterwards baptised. On the morrow Dacian granted to his captive some respite, when he was visited by troops of friends, who wiped and kissed his wounds and dipped cloths in his blood, which they kept as sure protections against evil. A soft bed was afterwards prepared for St Vincent, but no sooner was he laid upon it than he passed away. Dacian ordered his body to be thrown into a marsh, where it is said to have been protected from the wild beasts by a crow. Subsequently it was tied to a great stone and cast into the sea in a sack, and being miraculously carried to the shore and discovered by two Christians, it was laid by them in a chapel outside the walls of Valencia. The gridiron and other instruments of his torture were at first preserved at Saragossa. From thence they were conveyed by Childebert to Paris, and deposited in the church and abbey now known as St-Germain-des-Prés. In 855 the bones of the saint were translated from Valencia to the Abbey of Castres, now an episcopal see in Languedoc. Portions of them were afterwards distributed; portions of them were also burnt at Castres by the Huguenots towards the end of the sixteenth century. St Vincent is patron of Lisbon, Valencia, Saragossa, one of the patrons of Milan, patron saint of Chalons, and of many other places in France. Butler's Lives; Pétin's 'Dict. Hagiogr.' See also his Acta and the famous hymn by Prudentius.

His day is January 22.

In works of art St Vincent is not always easily distinguished from

SS. Stephen and Lawrence, for he too is young and mild and beautiful. He always wears the deacon's dress and carries the palm; but his peculiar attribute is a crow or raven, sometimes perched upon a millstone. Mrs Jameson, 'Sacred and Legendary Art,' vol. ii. p. 552.

Analysis—The meaning of Vincentius is, he who always overcomes, 1, 2; what things St Vincent overcame, 3-18; his birth, education, and appointment to be the deacon of Valerius, 19-32; Vincent and Valerius are arrested by Dacian and imprisoned in Valencia, 33-66; notwithstanding the rigour of their imprisonment, and that Dacian has forbidden food to be given them, when they are next brought before him they appear, to his surprise, healthy and glad, 67-78; when questioned by Dacian, Valerius gives permission to Vincentius to answer for them, 79-120; St Vincent's reply, 121-138; having heard the reply, Dacian orders Valerius into exile, 139-146; and Vincent to be tortured, 147-160; Vincent being put to the torture, upbraids Dacian, 161-192; Vincent is again tortured, and the executioners stopping in their work from weariness and want of breath, Dacian grows angry with them and incites them to renewed effort, whereat Vincent smiles and assures him of the uselessness of what he is doing, 193-230; description of the tortures, which are renewed, and an account of what passed between Dacian and Vincent, 231-300; Vincent is at last thrown, bound hand and foot, into a deep and dark dungeon full of sharp shells, 301-314; here he is visited by the light of heaven and angels, with whom he joins in singing, and the keepers, who are witnesses of this, are converted, 315-330; Dacian's rage on hearing of this, and St Vincent's death, 331-350; the saint's body is thrown out to the wild beasts, when a raven protects it, 351-362; Dacian then orders the body to be bound to a millstone and cast into the sea, 363-371; boatmen carry out the order, but when they return they find the saint's body back in the sand before them, 372-376; a matron gives it burial, 377-384; citations from SS. Augustine and Ambrose respecting St Vincent, 385-406; conclusion, 407-412.

Source—Not the shorter narrative in L.A., cap. 25. More probably the author used V.B., xii. 122 *et seq.*

1-18. L.A. is different: "Vincentius quasi vitium incendens vel vincens incendia vel victoriam tenens. Ipse enim incendit, i. e. consumsit vitia per carnis mortificationem, vicit incendia suppliciorum per constantem pœnarum perpersionem, victoriam tenuit mundi per ipsius despectionem. Vicit enim tria, quæ erant in mundo, sc. falsos errores, immundos amores, mundanos timores, quos vicit per sapientiam, munditiam et constantiam." After which follows a citation from Augustine, who is said by some to be the author of the *Passio* of this saint.

19-31. L.A.: "Vincentius nobilis genere sed fide ac religione nobilior, beati Valerii dyaconus fuit." V.B.: "Qui genere nobilissimus et in

pueritia literis traditus gemina scientia efficacissime claruit, sub beato Valerio Cæsaraugustæ civitatis antistite, a quo etiam sanctitate insignis dyaconi artem suscepit."

23. *Purvat*=provided, equipped. O.Fr. *purveir*, to purvey, provide.

24. *Weschale*=vessel.

30. *Cesare-august*=Cæsaraugusta, of which Zaragoza or Saragossa is merely a corruption.

32-66. L.A.: "Jussu Daciani præsidis Valentiam trahuntur et diro carceri mancipantur." V.B.: "Et quoniam ipse episcopus impediti-
oris linguæ erat tradito ei doctrinæ ministerio ipse oratione et contem-
platione divinæ sedulus insistebat. Cum igitur Dacianus præses
apud Cæsaraugustam episcopos et cæteros sacri ordinis rapi præ-
ciperet protinus Valerius et Vincentius archidiaconus in confessione
deitatis alacriter cucurrerunt. Quos Dacianus primo Valentiam sub
carceralem custodiam et famis miseriam catenarumque stridorem per-
trahi jussit, ut eos itineris vexatione frangeret quos pœna superare non
posset. Cumque eos manibus et cervicibus immensa ferri pondera
sustinentes et per omnes artus jam tunc mortis supplicia patientes,
e. c."

56. *Valenciane*=Valencia.

67-88. L.A.: "Cumque eos fame pæne defecisse censeret, eos suo
adspectui jussit adstare; quos cumque sanos cerneret et gaudentes,
iratus in hanc vocem prorupit: quid dicis tu Valeri, qui sub nomine
religionis contra dēcreta principum facis?"

77. *Purvoit*. See note to l. 23.

89-108. Not in L.A. or V.B.

95. *Walery*=Valerius.

109-120. L.A.: "Cum beatus Valerius lenius responderet dixit ei
V.: (noli pater venerabilis quasi mente timida submurmurare, sed
libera voce exclama;) si ergo jubes, pater sancte, responsis judicem
aggrediar. Cui ille: jamdudum tibi, fili carissime, loquendi curam
commiseram, et nunc pro fide, qua adstamus, responsa committo.
Tunc V. conversus ad Dacianum: hactenus, inquit, a te sermo de ne-
ganda fide peroravit, sed nefarium apud christianorum prudentiam
esse cognosce deitatis cultum abnegando blasphemare."

111. *Murnyng*=*merryng* (?)=marring, impediment.

121-138. Not in L.A. V.B.: "Tunc Vincentius cuius mens tota
jam erat coronæ conscia, conversus ad Dacianum, ait: apud Christian-
orum prudentiam nefarium esse cognosce deitatis cultum abnegando
blasphemare. Et te ne longius pertraham profiteamur nos Christianæ
religionis esse cultores et unius ac veri dei famulos et testes. In
cuius nomine minas et supplicia tua non metuimus sed potius mortem
pro veritate libentissime amplectimur. Nam venenantissimus serpens
insatiabilis homicida, qui primos homines morti subdidit, idola pro
deo coli instituit, dolens illuc hominem obediendo redire unde ipse
superbiendo corruit."—xii. 122.

134. *Mystare*=*myster*=need.

139-146. V.B.: "Jamque pro ira pene extra se positus Dacianus ait: Amovete hinc episcopum istum superbum. Justum est enim subire exilium qui imperiale contemnit dictum."

147-160. V.B., xii. 123: "Hunc autem inquit rebellem qui in contumelias venit publicam ad eculeum applicate, membris distendite et corpore toto dissipate." L.A.: "Vincentium vero tanquam contumacem et præsumptuosum juvenem, ut ejus exemplo alii terreantur, in equuleum distentum membris omnibus jussit dissipari."

161-192. V.B.: "Inter hæc ait ad eum, e. c." L.A.: "Cumque corpore totus dissiparetur, ait D.: dic mihi, Vincenti, ubi nunc tuum miserrimum corpus conspicias? At ille subridens: hoc est quod semper optavi. Tunc iratus præses cœpit ei omnia genera tormentorum minari, nisi ei assensum præberet. Cui V.: o felicem me, quo mihi irasci te gravius putas, eo melius incipis misereri; insurge ergo miser et toto malignitatis spiritu debacchare; videbis, me Dei virtute plus posse, dum torqueor, quam possis ipse, qui torques."

184. *Menesinge*=minishing, diminishing.

193-254. L.A. is quite different: "Ad hoc præses cœpit clamare et carnifices virgis et fustibus verberare; et ait V.: quid dicis Daciane, tu ipse me vindicas de tortoribus meis (vgl. 241-4). Tunc præses amens factus dixit carnificibus: miserrimi, nihil facitis, cur deficiunt manus vestræ? adulteros et parricidas vincere potuistis, ut nihil inter illata supplicia celare possent, et nunc solus V. vestra potuit superare tormenta." V.B. is also different.

251. *Alowte*=all out=altogether, entirely.

252. *Na docht 3e*=not are ye worth. *Docht* from A.S. *dugan*, to be strong, worth.

255-274. L.A.: "Tunc carnifices pectines ferreos usque ad intima costarum fixerunt, ita ut de toto ejus corpore sanguis efflueret et solutis costarum compaginibus viscera interna paterent. Et ait D.: commiserere tui, ut possis tam pulchram recuperare juventutem et ea quæ supra sunt, lucrari tormenta. Et ait V.: o venenosa dyaboli lingua, tormenta tua non timeo, sed hoc solum valde metuo quod te mihi fingis velle misereri: nam quo te magis iratum video, eo amplius et magis exulto; nolo ut aliquid minuas de suppliciis, ut te victum in omnibus fatearis."

275-312. L.A.: "Tunc ex equuleo depositus atque ad ignis craticulam raptus moras carnificum arguendo ad pœnam alacriter properabat. Craticulam ergo sponte conscendens ibidem assatur, exuritur et crematur membrisque omnibus uncini ferrei et ardentes laminæ infiguntur, dumque flamma respergitur, vulnera vulneribus imprimuntur, sal insuper in ignem spargitur, ut in corpus ejus undique vulneratum resiliens stridentibus flammis crudelius comburatur. Jamque non ad artus, sed ad viscera tela jaciuntur, jamque intima viscera

de ejus corpore extra labuntur: inter hæc ille manet immobilis et sursum erectis luminibus dominum precabatur. Cumque ministri hæc Daciano retulissent, heu, ait D., vincimini, sed jam nunc ut in pœna diutius vivat, ipsum teterrimo carceri includite et ibi testas acutissimas congerite, pedes ejus ligno affigite, sine humano solatio extensum sic super testas relinquire et, cum defecerit, nuntiate."

276. *Þak*=skin.

278. *Mad*=fierce.

288. *Mat*=weary, exhausted.

313-330. L.A.: "Favent quantocius ministri crudeles domino crudeliori, sed ecce rex, pro quo miles patitur, pœnam commutavit in gloriam. Nam tenebræ carceris ab immensa luce expelluntur, testarum asperitas in omnium florum suavitatem mutatur, compedes dissolvuntur et angelorum solatio venerando perfruitur. Cumque super flores cum angelis psallens incederet, modulatio dulcis et mira suavis florum procul diffunditur. Perterriti custodes cum per rimas carceris, quod intus, vidissent, ad fidem conversi sunt."

324. *Soñ*=sound.

328. *Den*=*ene*=eyes.

331-346. L.A.: "Hæc audiens D. amens factus ait: et quid ei amplius faciemus? ecce enim victi sumus; transferatur ad lectulum et stramentis mollioribus reponatur, ne plus eum gloriosum faciamus, si forte defecerit in tormentis, sed postquam recreatur, novis iterum suppliciis puniatur. Cum igitur ad stratum molliorem deportatus esset et ibidem paululum quievisset, statim spiritum tradidit c. a. d. 287 sub Diocletiano et Maximiano."

337. *Efte*=after.

347-384. L.A.: "Quo audito Dacianus vehementer expavit et se sic victum dolens, ait: etsi non potui eum superare viventem, puniam vel defunctum et sic satiabor de pœna et sic poterit mihi provenire victoria. Jussu ergo Daciani corpus ejus in campum ab avibus et bestiis devorandum exponitur, sed statim angelorum custodia præmunitur et intactum a bestiis conservatur, denique corvus ingluviei deditus alias aves se majores impetu alarum abegit et lupum accurrentem morsibus et clamoribus effugavit, qui reflexo capite in aspectu corporis sacri fixus cernitur, utpote qui ibidem angelorum custodiam mirabatur. Quod audiens D. ait: puto quod neque defunctum potero superare. Jubet ergo corpori ejus ingentem molam alligari et in pelago projici, ut, quod terra a bestiis consumi non potuit, saltem in pelago a marinis belluis devoretur. Nautæ ergo corpus ejus in pelagus deferentes submergunt, sed ipsis nautis velocius littora corpus petit, quod a quadam matrona et quibusdam aliis ipso revelante invenitur et ab iis honorifice sepelitur."

353. *Stout & rout*=entirely.

385-392. L.A.: "De hoc martire sic dicit Augustinus: b. V. vicit in

verbis, vicit in pœnis, vicit in confessione, vicit in tribulatione, vicit exustus, vicit submersus, vicit ortus, vicit mortuus." Then follows another citation from Augustine.

393-406. L.A. : "Ambrosius in præfatione quoque de ipso sic ait : torquetur V., tunditur, flagellatur, et exuritur, sed invictus pro s. nomine animus non concutitur, plus ardens igne zeli quam ferri, plus nectitur timore Dei quam sæculi, plus voluit placere Deo quam foro, plus dilexit mori mundo quam domino." Other citations follow from Augustine and Prudentius.

XXXVIII.—ADRIAN.

“ADRIAN, the son of Probus, was a noble Roman : he served in the guards of the Emperor Galerius Maximian at the time when the tenth persecution against the servants of our Lord first broke out in the city of Nicomedia in Bithynia (A.D. 290). Adrian was then not more than twenty-eight years old, and he was married to a wife exceedingly fair and virtuous, whose name was Natalia, and she was secretly a Christian.

“When the imperial edict was first promulgated, it had been torn down by the brave St George, which so incensed the wicked Emperors that in one day thirty-four Christians were condemned to the torture, and it fell to the lot of Adrian to superintend the execution ; and as he stood by, wondering at the constancy with which these men suffered for the cause of Christ, his heart was suddenly touched, and he threw away his arms, and sat down in the midst of the condemned, and said aloud, ‘Consider me also one of ye, for I too will be a Christian !’ Then he was carried to prison with the rest.

“But when his wife, Natalia, heard these thing, she was transported with joy, and came to the prison, and fell upon her husband’s neck, and kissed his chains, and encouraged him to suffer for the truth.

“And shortly afterwards Adrian, being condemned to die, on the night before he was to suffer prevailed upon the jailer by large bribes, and by giving sureties for his return, to permit him to visit his wife.

“And Natalia was spinning in her chamber when the news was brought that her husband had fled from prison ; and when she heard it, she tore her garments, and threw herself upon the earth, and lamented, and exclaimed aloud, ‘Alas ! miserable that I am ! I have not deserved to be the wife of a martyr ! Now will men point to me and say, “Behold the wife of the coward and apostate, who, for fear of death, hath denied his God.”’

“Now Adrian, standing outside the door, heard these words, and he lifted up his voice and said, ‘O thou noble and strong-hearted

woman ! I bless God that I am not unworthy of thee ! Open the door, that I may bid thee farewell before I die.' So she arose joyfully, and opened the door to him, and took him in her arms and embraced him, and they returned to the prison together.

"The next day Adrian was dragged before the tribunal, and after being cruelly scourged and tortured, he was carried back to his dungeon ; but the tyrants, hearing of the devotion of his wife and other Christian women, who ministered to the prisoners, ordered that no woman should be allowed to enter the dungeon. Thereupon Natalia cut off all her beautiful black hair, and put on the dress of a man, and thus she gained access to the presence of her husband, whom she found lying on the earth, torn and bleeding. And she took him in her arms, saying tenderly, 'O light of mine eyes, and husband of mine heart ! blessed art thou, who art called to suffer for Christ's sake.' And Adrian was comforted, and prepared himself to suffer bravely to the end.

"And the next day the tyrants ordered that Adrian should have his limbs struck off on a blacksmith's anvil, and afterwards be beheaded ; and so it was done to him, and Natalia held him and sustained him in his sufferings, and before the last blow was struck he expired in her arms.

"Then Natalia kissed him upon the brow, and, stooping, took up one of the severed hands, and put it in her bosom, and, returning to her house, she folded up the hand in a kerchief of fine linen, with spices and perfumes, and placed it at the head of her bed ; but the bodies of Adrian and his companions were carried by the Christians to Byzantium, which was afterwards Constantinople.

"And it happened after these things that the Emperor threatened to marry Natalia, by force, to one of the tribunes of the army. Therefore she fled, and embarked on board a vessel, and sailed for Argyropolis, a port near Byzantium ; and the remainder of her life did she pass in widowhood, near the tomb of her husband. And often in the silence of the night, when sleep came upon her eyes, heavy with weeping, did Adrian, clothed in the glory of beatitude, visit her dreams, and invite her to follow him. Not long did she remain behind him, for it pleased God to release her pure and noble spirit from its earthly bondage ; and Adrian, accompanied by a troop of rejoicing angels, descended from heaven to meet her ; and they entered into the joy of the Lord, with the prophets and with the saints and those whose names are written in the book of life ; and they dwell in the light of His presence, reunited for ever and ever."—Mrs Jameson's 'Sacred and Legendary Art,' vol. ii. pp. 797 *et seq.*

Next to St George, Adrian was for ages the chief military saint of the north of Europe. He is the patron of Flemish brewers.

His day is September 8.

He is represented armed, with an anvil in his hands or at his feet :

the anvil is his proper attribute; sometimes a sword or an axe is lying beside it, and sometimes he has a lion at his feet. Mrs Jameson's 'Sacred and Legendary Art,' vol. ii. p. 800.

Analysis—The persecution of Maximian, 1-26; thirty-three Christians are ordered to undergo the torture, 27-48; Adrian, who is standing by, confesses himself a Christian, 49-80; he is brought before the Emperor, and cast into prison, where he is visited by his wife, Natalia, who rejoices in his lot, and encourages him to be faithful to the end, and commends him to the thirty-three, 81-154; learning that he is to be executed on a certain day, he persuades his jailers to allow him to visit his wife, 155-168; before he reaches home the news is conveyed to Natalia that he has escaped, 169-173; at first she refuses to believe the news, but being persuaded of its truth, when she sees him coming she bars the door against him and denounces him for his faithlessness, and gives way to sorrow, 174-230; listening to her, Adrian rejoices at her steadfastness and marvels at it, 231-241; he assures her of his constancy in the faith, but with difficulty persuades her of it, when she admits him, and soon after she returns with him to the prison, remaining with him seven days, attending to his wants and to the wants of the thirty-three imprisoned with him, 242-300; when the day arrives, Adrian is stretched on the rack and is comforted by Natalia, 301-330; he is next scourged and beaten, but, notwithstanding the warnings of the Emperor, perseveres, and testifies to his faith, 331-374; Natalia relates his sufferings and testimony to the thirty-three, 375-378; Adrian is again put to the torture, and again cast into prison, where he is comforted by Natalia, 379-422; the Emperor hearing of what she is doing, forbids any woman to enter the dungeon, 423-430; Natalia then cuts off her hair, and, disguised in male attire, obtains access to her husband and continues her ministry, 431-450; the Emperor hearing of it, orders all the prisoners to be broken on an anvil unless they consent to obey him, 451-466; at Natalia's request Adrian is placed upon the anvil and broken in pieces first, and after all have been dealt with in the same way, their limbs and bodies are cast into a fire, 467-496; Natalia, however, secured one of Adrian's hands, and a heavy rain falling put out the fire, into which Natalia would fain have thrown herself, and the bodies of the saints receive burial at Constantinople, 497-526; the Emperor desiring to marry Natalia to a military tribune, she flees by ship, taking with her Adrian's hand, and is followed by the tribune, who is misled by the fiend in the shape of a sailor, 527-625; during the night Adrian guides the ship in which Natalia is, and when the day dawns is recognised by her, 626-646; she arrives at Constantinople, and there finds Adrian's body, and places the hand she has brought beside it, 647-664; Adrian appears to her in a dream, and intimates to her that she is about to join him, 665-672; her death, 673-680; conclusion, 681-684.

Sources—L.A., cap. 134, and V.B., xii. 79-82.

1-48. L.A.: "Adrianus a Maximiano imperatore regnante martirium passus est. Cum enim Maximianus in Nicomedia urbe idolis immolaret, jussu ejus cuncti christianos perquirentes alii timore pœnæ, alii amore promissæ pecuniæ, vicini vicinos, propinqui domesticos, ad supplicium trahebant : inter quos 33 [V. B. 23] a perquirentibus comprehensi ante regem adducti sunt. Quibus rex : non audiistis qualis pœna adversus christianos posita sit? Cui illi : audivimus et stultitiæ tuæ jussionis irrisimus. Tunc rex iratus nervis crudis eos cædi jussit et lapidibus ora eorum contundi mandavit ac annotata uniuscuiusque confessione, ferro vinctos in carcere recludi præcepit."

4. *Nichomede*=Nicomedia, the capital of Bithynia. Under the Roman Empire it was often the residence of the Emperors, such as Diocletian and Constantine. It was the birthplace of Arrian the historian. Hannibal here put an end to his checkered career; and near to it, at his villa Ancyron, Constantine breathed his last.

30. *Franyng*=questioning.

31. *3e byrd*=it behoves you.

39. *Gryme*=grim, angry.

43. *Ab ad*, apparently a business phrase, *ab* and *ad* referring to the two sides of the account. The meaning, if this be correct, would then be that their answers were taken down to be weighed or valued *for* or *against* the prisoners.

49-70. L.A.: "Quorum constantiam Adrianus prior officii militaris considerans, dixit iis : adjuro vos per Deum vestrum ut mihi dicatis quæ est remuneratio quam expectatis per ista tormenta. Ad hoc dixerunt sancti : oculus non vidit nec auris audivit nec in cor hominis adscendit quæ præparavit dominus diligentibus se perfecte."

53. *Hede*=heed.

54. *Dred*=fear.

71-90. L.A.: "Tunc A. in medium prosiliens ait : annotate me cum istis, quia et ego christianus sum. Quod cum imperator audivisset, nolentem sacrificare vinctum ferro in carcere posuit."

73. *Not*=note, reckon.

75. *Bane*=ban, curse.

91-138. L.A.: "Natalia vero uxor ejus, audiens virum suum in carcere, scidit vestimenta sua flens plurimum et ejulans. Sed cum audivisset quod propter fidem Christi incarceratus fuisset, gaudio repleta ad carcerem cucurrit et vincula viri sui et aliorum osculari cœpit. Erat enim christiana, sed propter persecutionem se non publicaverat. Et dixit ad virum : beatus es, domine mi Adriane, quia invenisti divitias quas non dimiserunt parentes tui, quibus egebunt hi qui multa possident, quando non erit fœnerandi tempus nec mutuo accipiendi, dum nullus de pœna alium liberabit nec pater filium nec mater filiam nec servus dominum nec amicus amicum nec divitiæ possessorem."

104. *Leit*=let.

114. *Ocre*=usury, interest.

134. *Hurde*=treasure.

139-154. L.A.: "Cumque eum admonuisset ut omnem gloriam terrenam contemneret et amicos et parentes sperneret et semper ad cœlestia cor haberet, dixit ad eam A.: vade soror mea, tempore passionis nostræ accersam te, ut videas finem nostrum. Sicque virum suum aliis sanctis recommendans, ut eum confortarent, rediit in domum suam."

147. *Or*=ere, before.

155-168. L.A.: "Postmodum audiens A. diem passionis suæ adesse, dans munera custodibus et sanctos qui secum erant, in fidejussores, abiit domum vocare Nataliam, sicut ei juramento promiserat, ut eorum passionibus præsens esset."

161. *Borowis*=pledges, sureties.

165. *Obliste*=obliged, bound down.

168. *In*=house.

169-194. L.A.: "Quidam autem eum videns præcurrit et nuntiavit Nataliae, dicens: absolutus est Adrianus et ecce venit. Quod illa audiens non credebat dicens: et quis potuit eum absolvere a vinculis? non mihi contingat, ut absolvatur a vinculis et separetur a sanctis. Dum hoc loqueretur, puer domesticus venit dicens: en dominus meus dimissus est. Illa autem putans quod martirium refugisset, amarissime flebat, et cum vidisset eum, surgens velocius ostium domus contra eum clausit et dixit: longe a me efficiatur, qui a Deo corruit, nec mihi contingat loqui ori illius, per quod dominum suum abnegavit."

187. *Spare*=spar, bolt, fasten.

195-230. L.A.: "Et conversa ad eum dixit: o tu miser sine Deo, quis te coegit apprehendere quod non potuisti perficere, quis te separavit a sanctis aut quis te seduxit, ut recederes a conventu pacis? dic mihi cur fugisti antequam pugna fieret, antequam repugnantem videres, quomodo vulneratus es necdum emissa sagitta? et ego mirabar si ex gente sine Deo et de genere impiorum aliquis offerretur Deo. Heu me infelicem et miseram, quid faciam quæ conjuncta sum huic ex genere impiorum? non est concessum mihi ut unius horæ spatio vocarer uxor martiris, sed ut dicerer uxor transgressoris ad modicum quidem exultatio mea fuit et ecce per sæcula opprobrium meum erit."

212. *Þis slað*=thus slid.

228. *Clasine how*=empty profession. *Clasine* is perhaps the Mod. Scot. *clash*, *clashing*, gossip, gossiping; *how* would then mean hollow.

231-241. L.A.: "Hæc autem b. A. audiens vehementer gaudebat, admirans de femina juvene pulcherrima et nobili et ante XIV menses nupta, quomodo talia loqui posset."

232. *Bleumand*=blooming.

242-300. L.A.: "Unde ex hoc ad martirium ardentior effectus verba ejus libentissime audiebat, sed cum eam nimis affligi videret, dixit ei:

aperi mihi, domina mea Natalia; non enim ut putas martirium fugi, sed te, ut promisi, vocare veni. Quæ non credens ait: vide quomodo me seducit transgressor, quomodo mentitur alter Judas! fuge a me miser, me ipsam jam interficiam ut satieris. Et dum moraretur ad aperiendum, ei dixit: aperi citius, nam vadam et ultra non videbis me et post hoc lugebis, quod me ante exitum meum non videbis; fidejussores dedi sanctos martires, et si ministri me requirentes non invenerint, sustinebunt sancti tormenta sua et mea simul. Hæc audiens Natalia aperuit et sibi invicem prostrati ad carcerem simul abierunt, ubi Natalia per VII dies sanctorum ulcera cum linteis pretiosis extergebat."

245. *Lattand*=letting.

248. *Say*=so.

252. *Ames*=restrain. *faire*=fare=go on, act.

261. *Herknes*=hearken. Imperative, plu.

264. *Le*=lie.

290. *Freth*=free.

294. *Bilis*=boils, ulcers.

301-304. Not in L.A.

305-350. L.A.: "Statuta autem die imperator eos præsentari jussit, qui resoluti pœnis, quia ambulare non poterunt, velut animalia portabantur, A. vero vinctis manibus sequebatur. Deinde A. portans sibi equuleum Cæsari præsentatur, Natalia vero adjungens se ei dicebat: vide domine meus, ne forte trepides cum tormenta videbis; modicum quidem nunc patieris, sed continuo cum angelis exsultabis. A. igitur sacrificare nolens gravissime cæsus est, currensque Natalia cum gaudio ad sanctos qui erant in carcere, ait: ecce dominus meus inchoavit martirium."

316. *Stentit*=stretched.

331-344. Not in L.A. or V.B.

351-358. Not in L.A. or V.B.

359-378. L.A.: "Cum rex, ne Deos suos blasphemaret, moneret, ille ait: si ego torqueor, quia eos qui non sunt Dii, blasphemus, qualiter ipse torqueberis qui Deum verum blasphemus? Cui rex: hæc verba te illi seductores docuerunt. Ad quem A.: quare seductores eos dicis qui sunt doctores vitæ æternæ. Currens Natalia hæc responsa viri sui aliis cum gaudio referebat."

364. *Wary*=curse.

370. *Seis*=sais=sayest.

379-398. L.A.: "Tunc rex a quatuor validissimis viris fecit eum graviter cædi, omnes autem pœnas et interrogationes et responsiones Natalia aliis martiribus qui erant in carcere continuo referebat. In tantum autem cæsus est ut ejus viscera effunderentur. Tunc ferro vinctus cum aliis in carcere recluditur."

379. *Campyonis*=champions. Low Lat. *campionem*, acc. of *campio*, a champion.

399-422. L.A.: "Erat autem A. juvenis delicatus valde et decorus annorum 28, Natalia vero virum suum supinum jacentem et totum laceratum considerans, mittens manum sub vertice ejus dicebat: beatus es domine meus, qui dignus effectus es de numero esse sanctorum; beatus es, lumen meum, ut patiaris pro eo qui pro te passus est; perge nunc, dulcis meus, ut videas gloriam ejus."

416. *In le*=in peace. For *le*, see Jamieson.

423-466. L.A.: "Audiens autem imperator quod multæ matronæ sanctis in carcere ministrarent, præcepit ne ulterius ad eos ingredi permittantur. Quod audiens Natalia se ipsam tonsuravit et habitum virilem assumens sanctis in carcere ministrabat. Alias quoque exemplo suo ad hoc induxit rogavitque virum ut, cum esset in gloria, hanc precem pro se faceret, ut se intactam custodiens Deus ab hoc sæculo citius evocaret. Audiens autem rex quæ matronæ fecissent, jussit incudem afferri, ut fractis super eum cruribus sancti martires interirent."

453. *Ware na woud*=worse than mad.

454. *Steþi*=anvil. Icel. *steði*, an anvil.

457. *Stedy*. See preceding note. A *steþi* is properly a smithy, but the word is always used in Mod. Scotch for an anvil.

460. *Merch*=the marrow. Icel. *mergr*.

467-500. L.A.: "Timens vero Natalia ne vir suus ex aliorum suppliciis terreretur, rogavit ministros ut ab eo inciperent. Abscissis igitur ab eo pedibus cruribusque fractis rogavit eum Natalia, ut manum sibi abscidi permitteret, quatenus aliis sanctis, qui plura passi fuerunt, compar esset. Quo facto A. spiritum reddidit cæterique ultro pedes pro tendentes ad dominum migraverunt. Rex autem eorum corpora cremari mandavit, Natalia vero manum Adriani in sinu suo abscondit."

471. For *to* we should probably read *suld*.

475 and 476 are corrupt.

480. *Ewinlyng*=equal.

501-526. L.A.: "Cum autem corpora sanctorum in ignem præcipitarentur, voluit et Natalia se cum iis in ignem præcipitare; sed subito vehementissimus imber erupit et ignem exstinguens corpora sanctorum illæsa servavit, christiani vero consilio inito corpora Constantinopolim transferri fecerunt, quousque pace ecclesiæ reddita cum honore referrentur. Passi sunt c. a. d. 280."

504. *Lyr*=flesh.

527-534. L.A.: "Natalia vero domo remanens manum s. Adriani sibi retinuit, quam in solatium vitæ suæ semper ad caput lectuli sui tenebat."

535-574. L.A.: "Post hoc autem tribunus videns Nataliam tam pulcherrimam tamque divitem et nobilem, de voluntate imperatoris honestas matronas misit ut in suum conjugium consentiret. Quibus Natalia respondit: quis mihi præstare poterit ut jungar tali viro? Sed peto ut trium dierum mihi dentur induciæ, ut me valeam præparare. Hoc autem dicebat ut inde fugere posset."

538. *Anawmerit*=enamoured.

575-586. L.A.: "Cum autem Deum exoraret ut se intactam conservaret, subito obdormivit et ecce unus martirum ei apparuit et eam dulciter consolans, ut ad locum in quo sunt corpora martirum veniat, imperavit."

587-594. L.A.: "Evigilans igitur et manum Adriani solam accipiens cum multis Christianis navem conscendit."

595-622. L.A.: "Quod tribunus audiens cum multis militibus eam per navigium insecutus est, exurgens autem ventus contrarius multis eorum submersis eos redire compulit. Media autem nocte dyabolus in specie naucleri cum navi phantastica his, qui erant cum Natalia, apparuit et quasi voce naucleri ait iis: unde venitis aut quo pergitis? Et illi: ex Nicomedia venimus et Constantinopolim pergimus. Quibus ille ait: erratis, ad sinistram pergite, ut rectius navigetis. Hoc autem dicebat ut eos in pelagus mitteret et perirent."

603. *Nawine*=navy.

619. *Wis*=show.

623-680. L.A.: "Cum autem vela mutarent, subito A. in navicula sedens eisdem apparuit et eos navigare, sicut prius cœperant, admonuit, asserens malignum spiritum fuisse qui sibi locutus fuerat, ponensque se ante eos præcedebat illos et viam iis ostendebat. Natalia vero Adrianum præcedere videns immenso gaudio repleta est sicque, antequam illucesceret, Constantinopolim advenerunt. Cum autem Natalia in domum, ubi erant corpora martirum, introiisset et manum Adriani ad corpus posuisset et post orationem dormitasset, Adrianus ei apparuit et salutans eam, ut in æternam pacem secum veniret, præcepit. Quæ cum evigilasset et somnium adstantibus retulisset, valem faciens omnibus emisit spiritum, fideles autem corpus ejus accipientes juxta corpora martirum posuerunt."

629. *Trad*=tread, course.

652. *Riste*=rest.

653. *Rype*=search. So in Mod. Scotch.

XXXIX.—COSME AND DAMYANE.

“COSMO and Damian were two brothers, Arabians by birth, but they dwelt in Ægæ, a city of Cilicia. Their father having died while they were yet children, their pious mother, Theodora, brought them up with all diligence, and in the practice of every Christian virtue. Their charity was so great, that not only they lived in the greatest abstinence, distributing their goods to the infirm and poor, but they studied medicine and surgery, that they might be able to prescribe for the sick, and relieve the sufferings of the wounded and infirm. They became the most learned and most perfect physicians that the world had ever seen. They ministered to all who applied to them, whether rich or poor. Even to suffering animals they did not deny their aid, and they constantly refused all payment or recompense, exercising their art only for charity and for the love of God. At length these wicked Emperors, Diocletian and Maximian, came to the throne, in whose time so many saints perished. Among them were the physicians, Cosmo and Damian, who, professing themselves Christians, were seized by Lycias, the proconsul of Arabia, and cast into prison. At first they were thrown into the sea, but an angel saved them; and then into a fire, but the fire refused to consume them; and then they were bound on two crosses and stoned, but of the stones flung at them none reached them, but fell on those who threw them, and many were killed. So the proconsul, believing that they were enchanters, commanded that they should be beheaded, which was done.”—Mrs Jameson, ‘Sacred and Legendary Art,’ vol. ii. p. 433. Their bodies were carried into Syria and buried at Cyrus, where, according to Theodoret, there was a church dedicated to them in which their relics were in his time (fifth century) preserved. In honour of the saints the city of Cyrus was enlarged and fortified by Justinian, who is also said to have rebuilt on an extensive and costly scale a church at Constantinople belonging to the age of Theodosius the younger. He is also said to have built another church at Constantinople under their names. Subsequently the relics were translated to Rome, where Pope St Felix,

the great-grandfather of Gregory the Great, built a church to their honour, in which the relics are said to be still preserved. Butler's 'Lives.' They were the patron saints of the Medici family.

Their day is September 28.

The two are always represented together, attired in the habit of physicians, a loose dark red robe trimmed with fur, and generally red caps. They hold a little box of ointment in one hand, and some surgical instruments in the other, a lancet or pestle and mortar, &c.

Analysis—In the secret of the Mass sundry names occur of which some know not why they are there, and the author therefore will speak of two whose names occur there, Cosmas and Damian, 1-12; their birth and education in charity and medicine, 13-30; they exercise their art for all without recompense, 31-34; they are applied to by Palladia, who being healed by them, persuades Damian against his will to accept a gift, 35-66; Cosmas hearing of this, gives orders that when they die Damian is not to be buried in the same grave with himself, but Damian is excused to him in a dream by God, 67-78; their fame spreads, and Lycias the proconsul orders them to be sought for, and being brought before him, they tell him their names and country and faith, whereupon he orders them to sacrifice, 79-110; they mock those who scourge them, and are cast into the sea, but an angel sets them upon the dry land, 111-118; Lycias charges them with sorcery, and asks them to teach him their art, when two fiends appear and beat him, at which he beseeches Cosmas and Damian to pray for him, 119-142; they pray for him, and the fiends flee, 143, 144; Lycias then tells them that his gods are angry with him, and orders them to be cast into fire, but the fire leaves them unhurt while it burns many others, 145-158; they are then placed upon the rack, but angels protect them against harm, 159-166; they are next hung upon a gibbet and stoned, but the stones thrown turn back upon those who throw them and many are slain, 167-186; the three brothers of Cosmas and Damian, whom Lycias has in the meantime caused to be imprisoned, are now brought out, and in sight of Cosmas and Damian hung upon a tree and shot at, but the arrows turn back upon the archers, 187-206; the five brothers are thereupon beheaded, 207-212; while the Christians are discussing where the brothers are to be buried so that Cosmas and Damian may not be placed in the same grave, a camel runs up and informs them that it is God's will that they should be buried together, and they are so buried, 213-234; a workman into whose mouth and stomach a serpent has crawled is delivered from it on praying to Cosmas and Damian, 235-268; a woman whom the devil attempts to deceive and slay is saved by the interposition of the saints, 269-338; in the church built in Rome to their honour by Pope Philip, a man whose thigh was consumed with cancer, while asleep is visited by the saints, who take off his diseased leg and substitute for it one taken from the body of an Ethiopian just dead, 339-376; conclusion, 377, 378.

Source—L.A., cap. 143. The etymological introduction is omitted.

1. *Secre*=secret. The Secret is the name given to the prayers in the Mass immediately following the Orate Fratres. They are so called because they are repeated by the celebrant in a low voice, audible to himself but not heard by the congregation. The "Secret" varies according to the Sunday, festival, or feria.

2. *Syndry sanctis*. Omitting the two referred to, they are, besides the Virgin Mary and the Apostles, the four first bishops of Rome, SS. Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul.

12. *Thothir*=*tothir*=the other.

13-34. L.A.: "Cosmas et Damianus germani fratres in civitate Egea ex religiosa matre nomine Theodora nati sunt. Hi arte medicinæ edocti, tantam a spiritu sancto gratiam acceperunt ut omnes languores non solum ab hominibus sed etiam a jumentis curarent, gratis omnia tribuentes."

16. *Egea*. *Ægæ*, a town in Cilicia, on the north side of the bay of Issus. In it there was a temple of *Æsculapius* famous for the miraculous cures wrought by the god. Tacitus calls the town *Ægeæ*.

21-24. Not in L.A.

35-66. L.A.: "Matrona autem quædam nomine Palladia, cum omnia sua in medicis consumsisset, ad sanctos accessit et ab iis sanitatem integram reportavit. Tunc illa quoddam munusculum s. Damiano obtulit, et cum nollet recipere, illa eum sacramentis terribilibus adjuravit. Quod ille acquievit recipere, non quidem ductus cupiditate muneris, sed et devotioni satisfaciens offerentis, et ne nomen domini videretur spernere, per quod videbat sic se adjuratum esse."

47. *Say*=so.

52. *Be hyme ane*=alone.

60. *Tarowandly*=hesitatingly.

67-78. L.A.: "Hoc ubi s. Cosmas comperit, præcepit ne corpus ejus una cum ipsius corpore poneretur. Sed sequente nocte Dominus Cosmæ apparuit et fratrem de suscepto munere excusavit."

79-103. L.A.: "Audiens eorum famam proconsul Lisias eos ad se accersiri fecit et quæ eorum sunt nomina, quæ patria, quæ fortuna, inquirere cœpit. Sancti martires dixerunt: nomina nostra sunt Cosmas et Damianus, alios tres fratres habemus, quorum nomina sunt Antimus, Leontius et Euprepus [e. p. Eupempus]; patria autem nostra Arabia est; porro fortunam christiani nesciunt."

82. *Rycht nocht*=nothing.

84. *Helesyas*=Lisias or Lycias.

88. *Quhyne*=whence.

104-135. L.A.: "Jussit ergo proconsul ut fratres suos adducerent et simul ydolis immolarent, sed cum omnino immolare contemnerent, præcepit eos in manibus et pedibus dire torqueri. Cum autem ejus tormenta deriderent, jussit eos catena ligari et in mare præcipitari,

sed statim ab angelo de mari liberantur et ante præsidem statuuntur. Quos præses considerans ait: per Deos magnos, maleficiis vincitis, quia tormenta contemnitis et mare sopitis, docete ergo me hæc vestra maleficia et in nomine Dei Adriani [V.B., Apollinis] sequar vos."

108. *Wicht*=strong.

131. *Keñ*=*kenis*=teach.

133. *Adryane*=Adrian. V.B. has Apollinis, not Adriani.

136-152. L.A.: "Et hoc dicto statim duo dæmones adfuerunt et eum gravissime in faciem ceciderunt, et ille clamans dixit: deprecor vos, o boni viri, ut pro me ad dominum vestrum oretis. Quibus orantibus continuo dæmones discesserunt. Præses autem dixit: videtis qualiter adversum me Dii indignati sunt quia eos relinquere cogitabam, jam ergo Deos meos vos non patiar blasphemare."

139. *Putusly*=*pitiushly*=piteously.

153-158. L.A.: "Tunc eos in ignem copiosum jactari præcepit, sed tamen eos nil læsit, quin potius flamma prosiliit longe et multos de adstantibus interemit."

156. *Lou*=fire.

158. *In al syd*=on all sides.

159-186. L.A.: "Jubentur ergo in equuleo suspendi, sed ab angelo ipsos custodiente fatigatis admodum in cædendo ministris ante præsidem deponuntur illæsi. Tres igitur fratres in carcerem fecit recludi et Cosmam et Damianum crucifigi et a populo lapidari, sed in suos lapides redibant auctores et quamplurimos vulnerabant."

165. *Wery*=weary.

175. *Leit*=let, delay.

176. *Gebeit*=gibbet.

187-213. L.A.: "Tunc præses furore repletus, eductis tribus fratribus et stantibus juxta crucem, jussit Cosmam et Damianum supra crucem poni et a quatuor militibus sagittari, sagittæ vero conversæ plurimos vulnerabant, sed s. martires non lædebant. Videns autem præses in omnibus se confusum, usque ad mortem anxius omnes quinque fratres fecit mane decollari."

193. *Bruthire* instead of *brethire*. See l. 209; also XXXVI. 956, 973.

196. *Fichit*=fixed. See 'The Bruce,' xx. 178 (E).

205. *Were*=guard, protect. See 'The Bruce,' xvi. 594.

207. *Vndir*=*wonder*=wonderfully.

214-234. L.A.: "Memores autem christiani verbi quod dixerat s. Cosmas, ne in unum sepelirentur, cogitabant quomodo vellent martires sepeliri, et ecce subito camelus advenit humana voce proclamans et sanctos in uno loco sepeliri præcepit. Passi sunt sub Diocletiano, qui cœpit c. a. d. CCLXXXVII."

235-268. L.A.: "Rusticus quidam cum post laborem messis in campo aperto ore dormiret, serpens in ejus ore ingressus est. Evigilans autem cum nihil sentiret, domum rediit et sero facto gravissime torqueri se sensit; voces igitur miserabiles emittebat et sanctos Dei

Cosmam et Damianum in sui auxilium invocabat, sed cum dolor semper increceret, ad ecclesiam s. martirum confugit et ibidem, eo subito dormiente, serpens, sicut intraverat, per os ejus exivit."

242. *Slaid*. Cf. *slad* of l. 261 below, and XXXVIII. 212. Here the word rhymes with *bad*.

245. *Eftire sene*=soon after.

251. *Rane*=raving. *Rane* is a continuous repetition of the same words :—

"Sa come the Ruke with a rerd and a *rane roch*" (a rude rigmarole).

—'Buke of the Howlat,' 794.

"To reyd I begane

The riotest ane ragment wyth mony rat *rane*."

—G. Douglas, iii. 147, 11.

269-338. L.A. : "Vir quidam longe profecturus s. martiribus Cosmæ et Damiano uxorem suam commendavit dans ei signum crucis, cui protinus deberet annuere, si aliquando eam vocaret. Post hoc autem sciens signum dyabolus quod ei maritus dederat, se in hominem transfiguravit et signum viri afferens dixit : vir tuus ab illa civitate misit ad te ut ducam te ad eum. At illa adhuc ire formidans ait : signum quidem agnosco, sed quia s. martiribus Cosmæ et Damiano commendata sum, super eorum altare mihi jura quod securam me duces, et tunc protinus proficiscar. Ille autem continuo, ut dixerat, sibi juravit. Secuta ergo eum, cum ad quendam locum secretum venissent, voluit eam de jumento dyabolus præcipitare, ut eam occideret. Quod illa sentiens exclamavit : Deus sanctorum Cosmæ et Damiani, adjuva me ; vobis enim credidi et secuta sum eum. Confestim autem sancti cum multitudine dealbatorum ibidem affuerunt et eam liberaverunt, dyabolus autem statim evanuit, et dixerunt ei : nos sumus Cosmas et Damianus, quorum juramento credidisti, ideoque festinavimus venire in auxilium tibi."

272. *Kepyne* read *kepynge*.

309. *Anter*=*awntyrr*=venture.

339-360. L.A. : "Felix papa, attavus s. Gregorii, in honore s. Cosmæ et Damiani nobilem ecclesiam Romæ construxit. In hac ecclesia quidam vir s. martiribus serviebat, cui cancer unum crus totum consumserat. Et ecce dormiente illo s. Cosmas et Damiani devoto suo apparuerunt, unguenta et ferramenta secum portantes ; quorum unus alteri dixit : ubi carnes accipiemus ut abscisa carne putrida locum vacuum repleamus ? Tunc ait alter : in cimiterio s. Petri ad vincula hodie Æthiops recens sepultus est, de illo autem affer ut huic suppleamus."

343. *The*=thigh.

353. *Enoymentis*=ointments.

358. *ȝestrewen*=yester even. Mod. Scot. *yestreen*.

360. *Caloure*=cool. Icel. *kaldur* ; Mod. Scot. *caller*, fresh.

361-376. L.A.: "Et ecce ad cimiterium properavit et coxam Mauri attulit, præcidentesque coxam infirmi loco ejus coxam Mauri inseruerunt et plagam diligenter ungentes coxam infirmi ad corpus Mauri mortui detulerunt. Evigilans autem cum se sine dolore sensisset, manum ad coxam apposuit et nil læsionis invenit, apponensque candelam cum in crure nil mali videret, cogitabat annon ipse qui erat, sed alius alter esset. Rediens autem ad se præ gaudio de lectulo prosiliit et quid in somnis viderat et qualiter sanatus fuerat, omnibus enarravit. Qui conciti ad tumulum Mauri miserunt et coxam Mauri præcisam et coxam prædicti viri loco illius in tumulo positam repererunt."

367. *Myslewand*=doubting, mistrusting.

XL.—N I N I A N.

ST NINIAN was born of Christian, and, it is said, royal parents, on the shores of the Solway Firth. After studying under native teachers, he proceeded to Rome in order to be instructed more fully in the Christian faith. There he was taken notice of by the Pope, and soon rose into favour in consequence of his aptitude for study, and the blamelessness and integrity of his life. After residing many years at Rome, he was consecrated bishop by the Pope, and sent to preach the Gospel in his native land. On his return he visited St Martin at Tours, with whom he remained some time, and from whom he obtained masons to accompany him to his native land. On his arrival there his first work was to erect at Whithorn a stone church, which is said to have been the first built in the country. While the building was in course of erection the news reached Ninian that his friend St Martin had passed away, and on its completion he dedicated the church to his memory. This furnishes the nearest approximation to a sure date in connection with the saint: St Martin died about the year 397 A.D. St Ninian now set himself to the work for which he had been ordained, and as the subsequent conversion of the Northern Picts is attributed to St Columba, so that of the Southern Picts is ascribed to St Ninian. The year of his death is unknown. According to an Irish Life quoted by Archbishop Ussher, at the request of his mother, St Ninian, towards the close of his career, left Candida Casa and went over to Ireland, to a place granted him by the king, called Cluain-Coner, where he built a great monastery. At any rate he is commemorated in the martyrology of Tallaght as Monenn of Cluain Conaire, and in the martyrologies of Donegal and Ængus. The dedications to the saint in Scotland are very numerous; a full list of them is given by Bishop Forbes in his 'Kalendar of Scottish Saints.' Numerous also are the miracles ascribed to the saint, as the text shows: most of those given there are taken from Ailred's Life of the Saint, but several are added which are not to be found there.

For a fuller account of St Ninian's life, see, in addition to the works mentioned above, Montalembert's 'Monks of the West,' the Introduction to my edition of Pinkerton's 'Vitæ Antiquæ Sanctorum Scotiæ,' and 'Ancient Lives of Scottish Saints.'

His day is September 16.

Analysis—Birth, baptism, education, and conduct of Ninian, 1-94; he goes to Rome, where he is received by the Pope and placed by him under instructors, 95-128; prospering in his studies, the Pope appoints him bishop, and, dismissing him with his benediction, sends him to his native land to preach the Gospel, 129-164; he visits St Martin of Tours, from whom he obtains two masons and then proceeds home, 165-196; arrived at home, he is met by a great concourse of people and begins his work, in which his success is great, 197-257; he builds a church of stone and lime, the first so built in Britain, and dedicates it to St Martin, 258-270; he heals a prince, who has opposed his work, of a sickness, 271-304; he vindicates the innocence of a priest wrongly accused, 305-424; he protects his cattle, and raises to life the leader of a band of thieves who attempted to steal them, 425-478; a scholar who has done wrong and is fleeing, is saved from drowning through the virtue of St Ninian's staff, which he has stolen and carried away with him, 479-550; the saint is reproved by his companion for harbouring a light thought, 551-592; his godly life and death, 593-614; his burial at Candida Casa and the miracles wrought at his tomb, 615-634; the miracle wrought upon a boy who was greatly deformed, 635-718; the honour done to his relics on the Tuesday in Whitsun week, and the cures wrought at his tomb, 719-814; a miracle that befell Sir Fergus Macdowal during a raid into England, 815-942; how he thrice restored a wicked man in England after he had been hanged on the gallows, and thus procured him the pardon of his crime, 943-1086; by his interposition he rescues a Scotsman about to be slain by his captors, and heals the leader of the English raiders, 1087-1358; he cures John Balormy of Elgin, 1359-1447.

Source—Ailred's 'Vita S. Niniani.' Three stories are given at the end which do not appear in Ailred, one of which the author says happened in his own time.

1-728. Cf. 'Vita Niniani auctore Ailredo Rievallensi capitula.'

1-110. Cf. 'Vita Nin.,' cap. 1.

11. *Cud-clath*. A cloth in which children are wrapped at baptism. "Last of al the barne that is baptizit, is cled with ane quhite lynning claith callit ane *Cude*, quhilk betakins that he is clene weschin fra all his synnis, that he is brocht to the libertie of the haly Spreit, that he suld lyve ane innocent lyfe all the dais of his lyfe, aye quhil he cum to the jugement seit of our Salviour."—Hamilton's Catechism, p. 192.

13. *Sone* = son.

16. *In waste* = in vain.

- 24. *Welfully*=plentifully.
- 25. *Entendand*=attending.
- 33. *Leyrit*=learned.
- 36. *Wer*=sagacious.
- 44. *Ourmeñ*=teachers.
- 56. Or hinder him from winning the heavenly reward.
- 58. *Hyme abondonit*=surrendered himself to.
- 69. *Hals*=als.
- 81. *Theching*=teaching.
- 86. Delete comma.
- 91. *Faute*=want. *wynnare*=worker.
- 98. *Thechure*=*techare*=teacher.
- 108. *Glad*=glided=passed.
- 111-252. Cf. 'Vit. Nin.,' cap. 2.
- 112. *Letting*=hindrance.
- 115. *Papis*=Pope Damasus'.
- 132. *Plucht*=plough.
- 147-157. Not in 'Vit. Nin.'
- 152. *Hird*=pastor.
- 156. *Smoryt*=smothered.
- 164. *Goddis 3arde*. Cf. God's vineyard.
- 166. *Sancte martyne*. St Martin of Tours. He was born at Sabaria, in that part of Pannonia now identified with Lower Hungary, about the year 316. His parents were pagans. When ten years of age he enrolled himself among the Catechumens, against the wishes of his parents, and when fifteen he entered the army in consequence of an imperial edict. In 336 he visited Hiliary of Poitiers, who would have made him a deacon, but he declined the office. From Gaul he returned to Pannonia, and converted his mother and many others to the Christian faith. About the year 360 he once more visited Hiliary, who gave him a piece of land at Lugugé, upon which he built what is generally regarded as the earliest monastic institution in Gaul. Eleven years later he was chosen bishop of Tours, which office he held till his death, probably on November 11, 397, which day is usually observed in Scotland as Martinmas.
- 170. *In his gat hame-wart*=on his way home.
- 178. *A-quynte*=acquaint.
- 190. In the Life the number of the masons is not given.
- 201. *Tele-man*=husbandman.
- 203. *Sawyne*=sown.
- 212. *Schaw*=saw.
- 214. *Clenge*=cleanse.
- 215. *Mystrouth*=untruth.
- 218. And suffer no error to cast it down.
- 224. Made many worthy (to approach) God's board (table).
- 225. *Fang*=take.

227-252. An addition.

233. *Suerdome*=unwillingness.

240. *Lessone*=reading, study.

243. *Large*=liberal. *dowyng*=giving.

253-270. Cf. 'Vit. Nin.,' cap. 3.

255. *Schenschype*=shame. "Schenschepe, in shame. Ignominia."
—Prompt. Par., p. 445.

258. *Quhithorne*=Whithorn. The exact site of the church has not been satisfactorily determined. See the note in my edition of the 'Vitæ Antiquæ SS. Scotiæ,' i. 10.

261, 262. This can scarcely be correct. For some time after this, churches continued to be built of wood in Britain, but it is not at all improbable that during the later part of the Roman occupation some churches, at least in the south of Britain, were built after the Roman manner—that is, of stone and lime.

268. *Quyt*=paid.

269. *Clommyne*=climb.

271-304. Cf. 'Vit. Nin.,' cap. 4.

285. *Bot*=unless.

286. *Verray*=fight against. 'The Bruce,' ii. 462, v. 220.

289. *Rew*=have pity.

293. *Mekilly*=meekly.

295. *Hely*=aloud. Cf. 'The Bruce,' ii. 315, iii. 734.

296. *Distrowre*=destroyer.

299. *Werray*=true.

301. *Ewene*=eyes.

305-366. Cf. 'Vit. Nin.,' cap. 5.

310. This is not said in 'Vit. Nin.'

319. *Consele*=conceal.

324. *Parise*=parish. The country was not divided into parishes until considerably later.

331. *Sclaunderit*=slandered.

332. *Prestede*=priesthood.

334. *Þe ewine way*=the straight way.

341. *Kest*=cast.

344. *Falset*=falsehood. *wifis*=woman's: not necessarily a *wife*.

355. *Sakles*=innocent. Cf. 'The Bruce,' xx. 175. A.S. *sacu*, strife; hence, crime or a criminal charge.

367-382. Cf. 'Vit. Nin.,' cap. 6.

371. Dividing the land into different parishes.

374. *Statis*=officers (ecclesiastical). *had*=honour.

383-424. Cf. 'Vit. Nin.,' cap. 7.

385. *Frature*=refectory.

389. *Burdis*=tables. *hale*=all of them.

390. *Cale*=kail.

392. *ȝard*=garden. Cf. 'The Pystyl of Swete Susan,' 118.

394. *Caile*. See note to l. 390.
398. *First*=delay. Cf. 'The Bruce,' ii. 277, vii. 547. Icel. *frest*, delay; A.S. *fyrst*, an interval.
404. *Leikis*=leeks.
- 425-478. Cf. 'Vit. Nin.,' cap. 8.
427. *Bestiale*=flesh.
433. *Lug*=shelter. Perhaps "to" should be inserted before *se*.
443. *Kepe*=care.
452. *Duschit*=dashed.
453. *Racht*=reached. *rout*=blow.
459. *Schrawis*=rascals, thieves. "Schrewe, *parvus*." — Prompt. Par., 449; William of Pal., 449. The word was used for wicked persons of either sex.
462. *Morne-day*=next morning. Still in use.
- 479-550. 'Vit. Nin.,' cap. 10.
495. *Patent*=staff. Cf. ll. 514, 525, 529. Cf. XXIX. 28 note.
500. *Sa gaste*=so afraid. With *gaste*, cf. E. a-ghast.
504. *Coble*=cobble, a small boat, then consisting of a wooden frame over which an ox-hide was stretched.
509. *Flet*=floated.
518. *Acht*=owned.
523. *Bene*=sound.
539. *pat*=at.
550. *Sted*=placed.
- 551-592. 'Vit. Nin.,' cap. 9.
553. *Prosebia*. V. N., *Plebia*.
561. *Lawit*=lay.
563. *Be þe gate*=by the way.
564. *Hate*=hot.
572. *Lifte*=sky.
583. *Dere*=harm.
590. *Devore*=devoir, duty.
- 593-634. Cf. 'Vit. Nin.,' cap. 11.
606. *Richt gat*=right way.
- 613, 614. In V. N. the date is wanting.
- 635-718. Cf. 'Vit. Nin.,' cap. 11: "In paupere deformi." The chapter narrates three other miracles—"In paupere scabioso, In puella cæca, In duobus leprosis"—which are omitted here.
650. *Heile & ta*=heel and toe.
653. *Hend*=back.
664. *Lath*=loathed.
672. *For-worthine*=good for nothing.
676. *But thrifte*=without use or profit.
677. *Lathly*=loathsome.
682. *Be dede*=be slain.
692. *Ful*=foul, ugly.

703. *Raxit*=stretched.

719-814. Author's conclusion.

754. *Be-wanze*=profit, gain.

755. *Þis halfe þroyse*=on this side of Prussia?

757. *Valis*=Wales.

772. *Rath*=season.

799. *Swampe*=thin.

814. With this the Author ceases to use Ailred. What follows is from other sources. That the legend originally stopped here may be doubted.

818. *Magdouel*=Macdowal. The Macdowals were long, and are still, one of the principal families in Galloway.

831. *Spyale*=espionage.

835. *Counteis*=counts or earls. Ranulf de Brichsard, Viscount of the Bressin, was created Earl of Carlisle by Henry I., and appointed to take charge of the military defence of the western part of the Scottish border. The more effectually to do this, Ranulf divided the district over which he ruled into three baronies—the baronies of Gilsland, Lyddale, and Brorigh, the holders of which appear to be the “counteis” here meant.

839. *Stithly*=stoutly.

841. *Suddandly*=stealthily. See Skeat, sub *sudden*.

850. *Paytener*=*pautener*=rascally. Cf. l. 1111. ‘The Bruce,’ i. 462, ii. 194. C. M., 5143, 5669. See Gloss. “O.Fr. *pautonnier*, a lewd, stubborn, or saucy rascal.”—Cot.

856. *Fow*=few.

867. *Housband toñ*=farm.

883. *Dochty*=doughty.

889. *Iak trumpoure*=Jack Trumpeter.

890. *Burdoure*=jester. O.Fr. *bourdeor*.

902. *Heily*=loudly.

910. *Haw*=fear.

911. *Self*=same.

914. *Vnknyt*=scattered.

921. *Quheine*=few. *merdale*=rabble. ‘The Bruce,’ ix. 249. O.Fr. *merdaille*, a dirty crew.

930. *Quere*=choir. *tyle*=tile, cover.

945. *Purpos* for *trespas* (Horstmann).

963. *Weilang*=*weil lang*=long time. *pyful*=*pynful*(?)=painful.

965. *Serefe*=sheriff.

966. *To hald þe law*=to hold court.

968. *Chalansing*=accusing, accusation. See Donaldson's Supplement to Jamieson, sub *chalance*, &c.

971. *Asyse*=assize.

976. *Demyt*=doomed, condemned.

977. *Thifte*. The idea seems to be “until the rope was brought.”

983. *Tit*=tied.
 1000. *Þi awou*=the vow.
 1046. *How and hayre*=hood and hair.
 1050. *Syse*=assize.
 1080. *Bot sark & breke*=save shirt and trousers.
 1092. *Quhoñ*=few.
 1093. *Forrouris*=foragers, pillagers. 'The Bruce,' iii. 75, xv. 353*.
 O.Fr. *fourragier*, a forager.
 1095. *Prayt*=preyed, pillaged.
 1098. *Fang*=catch, booty.
 1100. *A sere gat*=a different road.
 1120. *Thred*=third.
 1146. *Ocht*=aught.
 1156. *But chesone*=without cause.
 1178. *Wauld*=wield, use.
 1195. *Condyt*=safe-conduct.
 1198. *Sowñ*=soon.
 1219. And quarrelled and scolded with St Ninian.
 1239. With this he ceased not, but oft did curse.
 1242. *Turne*=fierce, choleric. Belg. *toornig*.
 1324. *Ver*=worse.
 1343. *Be were*=*be-were*=beware.
 1361. *Murrefe*=Moray.
 1380. Always worse and worse, &c.
 1381. *Gris*=ointment.
 1382. *Stane*=stone. Certain stones were supposed to have the virtue of healing when applied to a wound or sore. See Adamnan's 'V. Columbæ.'
 1400. *Fure*=fared, went.
 1406. *Met*=measured.
 1417. *Dew*=dawned.

XLI.—A G N E S.

THE legend of St Agnes tells nothing of her birth or education, but begins abruptly. As translated by Mrs Jameson it is as follows :—

“There lived in the city of Rome a maiden whose name was Agnes (whether this name was her own, or given to her because of her lamb-like meekness and innocence, does not seem clear). She was not more than thirteen years old, but was filled with all good gifts of the Holy Spirit, having loved and followed Christ from her infancy, and was as distinguished for her gracious sweetness and humility as for her surpassing beauty.

“It chanced that the son of the prefect of Rome beheld her one day as he rode through the city, and became violently enamoured, and desired to have her for his wife. He asked her in marriage of her parents, but the maiden repelled all his advances. Then he brought rich presents, bracelets of gold and gems and rare jewels and precious ornaments, and promised her all the delights of the world if she would consent to be his wife. But she rejected him and his gifts, saying, ‘Away from me, tempter ! for I am already betrothed to a lover who is greater and fairer than any earthly suitor. To him I have pledged my faith, and he will crown me with jewels, compared to which thy gifts are dross. I have tasted of the milk and honey of his lips, and the music of his divine voice has sounded in mine ears ; he is so fair that the sun and moon are ravished by his beauty, and so mighty that the angels of heaven are his servants !’

“On hearing these words, the son of the prefect was seized with such jealousy and rage that he went to his home and fell upon his bed and became sick, almost to death ; and when the physicians were called, they said to the father, ‘This youth is sick of unrequited love, and our art can avail nothing.’ Then the prefect questioned his son, and the young man confessed, saying, ‘My father, unless thou procure me Agnes to be my wife, I die.’

“Now the prefect, whose name was Sempronius, tenderly loved his

son; and he repaired, weeping, to Agnes and to her parents, and besought them to accept his son; but Agnes made the same answer as before, and the prefect was angered to think that another should be preferred before his son, and he inquired of the neighbours to what great prince Agnes was betrothed? And one said, 'Knowest thou not that Agnes has been a Christian from her infancy upwards, and the husband of whom she speaks is none other than Jesus Christ?' When the prefect heard this he rejoiced greatly, for an edict had gone forth against the Christians, and he knew that she was in his power. He sent for her, therefore, and said, 'Since thou art so resolved against an earthly husband, thou shalt enter the service of the goddess Vesta.' To which Agnes replied with disdain, 'Thinkest thou that I, who would not listen to thy son, who yet is a man, and can hear and see, and move and speak, will bow down to vain images, which are but insensible wood and stone, or, which is worse, to the demons who inhabit them?'

"When Sempronius heard these words he fell into fury; he threatened her with death in the most hideous forms; he loaded her tender limbs with chains, and ordered her to be dragged before the altars of the gods: but she remained firm. And as neither temptation nor the fear of death could prevail, he thought of other means to vanquish her resistance: he ordered her to be carried by force to a place of infamy, and exposed to the most degrading outrages. The soldiers who dragged her thither, stripped her of her garments; and when she saw herself thus exposed, she bent down her head in meek shame and prayed; and immediately her hair, which was already long and abundant, became like a veil, covering her whole person from head to foot; and those who looked upon her were seized with awe and fear as of something sacred, and dared not lift their eyes. So they shut her up in a chamber, and she prayed that the limbs that had been consecrated to Jesus Christ should not be dishonoured. And suddenly she saw before her a white and shining garment, with which she clothed herself joyfully, praising God and saying, 'I thank Thee, O Lord, that I am found worthy to put on the garment of Thy elect;' and the whole place was filled with miraculous light, brighter than the sun at noonday.

"But meantime the young Sempronius thought within himself, 'Now is this proud maiden subdued to my will.' So he came into the chamber, but the moment he approached her he was struck with blindness, and fell down in convulsions, and was carried forth as one dead. His father and his mother and all his relations ran thither, weeping and lamenting, until Agnes, melted to compassion by their tears, and moved by that spirit of charity which became the espoused of Christ, prayed that he might be restored to health; and her prayer was granted.

"When Sempronius saw this great miracle, he would fain have

saved St Agnes ; but the people, instigated by the priests, cried out, ' This is a sorceress and a witch, who kills men with a look and restores them to life with a word—let her die ! ' And the tumult increased. So the prefect, being afraid, sent one of his deputies to judge the maiden.

" As the people persisted in their clamorous cries against her, and as she openly and boldly professed herself a Christian, the deputy ordered a pile of fagots to be wrapped together, and a fire to be kindled, and they threw Agnes into the midst ; but when they looked to see her consumed, behold the flames were suddenly extinguished and she stood unharmed, while the executioners around her were slain by the force of the fire, which had had no power over her.

" But the people and the idolatrous priests, instead of seeing in this the hand of God, cried out the more, ' She is a sorceress, and must die ! ' Then Agnes, raising her hands and her eyes to heaven, thanked and blessed the Lord, who had thus openly asserted His power and defended her innocence ; but the wicked deputy, incited by the tumult of the people, and fearing for himself, commanded one of the executioners to ascend the pile and end her with the sword, which was done ; and she, looking steadfastly up to heaven, yielded her pure spirit, and fell bathed in her blood."

She was buried in a cemetery outside the city on the Via Nomentana. The Christians used to assemble at her tomb day and night to offer up their devotions. " And it happened on a certain day, as her parents with many others were praying by her sepulchre, St Agnes herself appeared before them, all radiant of aspect ; by her side was a lamb, whiter than the driven snow. And she said, ' Weep not, dry your tears, and rejoice with exceeding joy ; for me is prepared a throne by the side of Him whom on earth I preferred to all others, and to whom I am united for ever in heaven.' " Having said this she vanished.—' Sacred and Legendary Art,' vol. ii. p. 660.

The legend is very ancient, and one of the most authentic. Jerome speaks of the fame of the saint as in his day spread abroad among all nations. In Rome there are two famous churches dedicated to St Agnes, and she remains the favourite saint of the Roman women.

Her day is January 21.

She bears the palm as a martyr—seldom the book. Along with the palm she sometimes holds a branch of olive. She is sometimes crowned with olive, and, as the patroness of maidens and maidenly modesty, is accompanied by a lamb.

Analysis—Agnes discourses to the prefect's son of her Spouse, and rejects his offer of marriage, 1-58 ; his sorrow and sickness in consequence, 59-66 ; his father sends for the physicians and learns the cause of his sickness, 67-80 ; he tries to induce Agnes to become his son's wife, 81-100 ; her reply to his promises, 101-110 ; learning who the Spouse she refers to is, he returns and renews his attempts to persuade

her, but failing in his endeavour, he menaces her with torment, but in vain, 111-130; he next gives her her choice of sacrificing to the gods or being placed in a house of ill-fame, when she replies that she will remain steadfast in her faith, 131-152; she is then carried to a house of ill-fame and stripped naked, when her hair miraculously becomes her clothing, and she is clad by angels in white robes, at the sight of which many are converted, 153-176; the prefect's son, attempting to touch her, falls down dead, and at the prayer of Agnes is restored to life, when he begins to preach, 177-224; the priests taking the alarm when they see the conversions taking place, stir up the people against her, saying that she is a sorceress, 225-242; the prefect appoints one of his deputies to try her, who orders her to be cast into a great fire, but when she is cast in, the fire scatters, she is unhurt, and her executioners are burnt, 243-264; Aspacius the deputy then orders her to be slain with the sword, 265-274; her friends then steal away her body and bury it, and at her tomb miracles are wrought, 275-286; the date, 287-290; the story of Emerentiana's martyrdom, 291-320; Agnes appears to her kinsfolk as they watch at her tomb, 321-338; the healing of Constantia, 339-364; the temptation of Paulinus and the image of St Agnes, 365-400.

Source—Cf. L.A., cap. 24.

The beginning of the legend is wanting in the MS. After the etymological introduction L.A. proceeds: "Agnes virgo prudentissima, ut testatur Ambrosius, qui ejus passionem scripsit, XIII anno ætatis suæ mortem perdidit et vitam invenit. Infantia quidem computabatur in annis, sed erat senectus mentis immensa, corpore juvencula, sed animo cana, pulchra facie, sed pulchrior fide. Quæ dum a scholis revertitur, a præfecti filio adamatur. Cui ille gemmas et divitias innumerabiles promisit, si consensum ejus conjugio non negaret. Cui A. respondit: discede a me, fomes peccati, nutrimentum facinoris, pabulum mortis, quia jam ab alio amatore præventa sum, cœpitque ipsum suum amatorem et sponsum a quinque commendare, quæ sponsæ in sponsis præcipue requirunt, sc. a nobilitate generis, a decore pulchritudinis, a divitiarum abundantia, a fortitudine et potentiæ efficacia et ab amoris excellentia, sic dicens: illum amo qui longe te nobilior est et genere dignior, cuius mater virgo est."

1-14. L.A.: "Cuius pater feminam nescit, cui angeli serviunt (cuius pulchritudinem sol et luna mirantur), cuius opes nunquam deficient, cuius nunquam divitiæ decrescunt, cuius odore reviviscunt mortui, cuius tactu confortantur infirmi, cuius amor castitas est, tactus sanctitas, unio virginitas."

13. *Cuplyne* = coupling.

15-58. L.A.: "Hæc autem quinque ponit in quadam auctoritate dicens: cujus generositas celsior, possibilitas fortior, aspectus pulchrior, amor suavior et omni gratia elegantior? Deinde ponit quinque beneficia quæ sibi sponsus contulit et aliis sponsis confert, sc. quia eas

fidei annulo subarrat, multiplici virtutum varietate eas vestit et ornat, passionis suæ sanguine eas assignat, vinculo amoris eas sibi copulat et thesauris cœlestis gloriæ eas ditat, sic dicens : qui annulo suo subarravit dextram meam et collum meum cinxit lapidibus pretiosis, induit me ciclade auro texta et immensis monilibus ornavit me, posuit signum in faciem meam, ut nullum præter eum amatorem assumam, et sanguis ejus ornavit genas meas ; jam amplexibus ejus castis adstricta sum ; jam corpus ejus corpori meo sociatum est ; ostendit mihi thesauros incomparabiles, quos mihi se daturum, si in eo persevera-vero, repromisit."

22. *Beneficis*=benefits.

26. *Erlis*=betroths.

33. *Rychtis*=enriches.

37. *Als*=*hals*. *at anys*=at ance=at once.

41. *Bruchis*=brooches.

48. *Falow*=sallow. Properly speaking, of a brownish or reddish yellow colour. A.S. *falū*. See Murray. *fad*=wan.

59-130. L.A. is shorter : "Audiens hæc insanus juvenis lecto prosternitur et quod amore ægrotet, per alta suspiria a medicis aperitur, cumque pater juvenis eadem virgini replicaret et illa prioris sponsi fœdera se violare non posse assereret, cœpit præfectus inquirere quis esset ille sponsus de cuius se Agnes potestate jactaret. Cum ergo quidam assereret quod Christum sponsum suum diceret, blandis prius sermonibus, demum terroribus eam pulsat. Cui Agnes : quidquid vis, age, quia quod quæris, non poteris obtinere. Ipsum enim terrentem et blandientem similiter deridebat."

60. *To-brist*=burst asunder. One of two examples of this formation occurring in the work.

63. *Nothir-quhare*=nowhere.

74. *Late*=appearance. C.M. 16212, 27926. Cf. Icel. *lāt*, *lāeti*.

84. *Etlyng*=purpose.

91. *Far*=fair.

94. *Ges*=guess.

117. *Newit*=renewed.

118. *Gluthryt*=flattered. C.M., 8401.

120. *Plat*=flat. O.Fr. *plat*, flat.

131-152. L.A. : "Cui præfectus : unum tibi de duobus elige, aut cum virginibus Deæ Vestæ sacrificas, si tibi virginitas placet, aut cum meretricibus scortaberis. Quia enim nobilis erat, vim sibi inferre non poterat, et ideo titulum sibi christianitatis opposuit. Cui illa : nec sacrificabo Diis tuis, nec sordibus polluar alienis, mecum enim habeo custodem corporis mei angelum domini."

153-172. L.A. : "Tunc præfectus jussit eam exspoliari et nudam ad lupanar duci. Tantam autem densitatem capillis ejus dominus contulit ut melius capillis quam vestibus tegeretur. Ingressa autem turpitudinis locum, angelum domini præparatum invenit, qui locum

claritate nimia circumfulsit sibi que stolam candidissimam præparavit. Sicque lupanar fit locus orationis, adeo ut mundior exiret quam fuisset ingressus, qui immenso lumini dabat honorem."

158. *Sydnes*=abundance. A.S. *sid*, wide, ample.

171. *Dettyt*=due.

173-186. L.A.: "Præfecti autem filius cum aliis juvenibus ad lupanar venit et eos prius ad ipsam invitavit. Qui ingressi, sed ex miraculo territi, compuncti redierunt; quos ille miseros appellans et ad eam furens intrans, cum vellet eam contingere, in ipsum lumen irruit. Qui cum Deo non dedisset honorem, præfocatus a dyabolo exspiravit."

185. *Threst*=thrust.

187-226. L.A.: "Quod præfectus audiens cum ingenti ploratu ad eam venit et causam mortis ejus diligentius sciscitatur. Cui Agnes: ille cuius voluntatem volebat perficere, potestatem in eum accepit et occidit, nam socii ejus de viso miraculo territi redierunt illæsi. Cui præfectus: in hoc apparebit quod non magicis artibus hoc egisti, si impetrare poteris ut resuscitetur. Orante Agnete juvenis resuscitatur et Christus ab eo publice prædicatur."

222. *Werchis*=wretches.

224. *Vnnovmerit*=unnumbered.

227-252. L.A.: "Ad hoc templorum pontifices seditionem excitantes in populo exclamaverunt: tolle magam, tolle maleficam, quæ mentes mutat et animos alienat. Præfectus autem viso tanto miraculo eam liberare voluit, sed proscriptionem metuens vicarium dereliquit et, quia eam liberare non potuit, tristis abscessit."

227. *Bischopis*=priests (idolatrous).

232. *Ryt*=rite, religion.

253-282. L.A.: "Tunc vicarius, Aspasius nomine, jussit eam in copiosum ignem jactari, sed in duas partes flamma divisa seditiosum populum exurebat et eam minime contingebat. Tunc Aspasius in gutture ejus gladium immergi præcepit et sic sponsus candidus et rubicundus ipsam sibi sponsam et martirem consecravit. Passa est autem ut creditur, tempore Constantini magni, qui cœpit a. d. CCCIX. Cum igitur corpus ejus Christiani et parentes ipsius cum gaudio sepe larent, vix a paganis in eos lapides mittentibus evaserunt."

267. *Als*=*hals*.

283-290. An addition.

289. *Februere*. A mistake for January.

291-320. L.A.: "Emerentiana autem, ejus collactanea, virgo sanctissima, licet adhuc catechumena, dum juxta sepulchrum ejus staret et constanter gentiles argueret, ab iis lapidata est, statimque terræ motus, coruscationes et fulgura exstiterunt a Deo et ex paganis plurimi perierunt, ita quod ipsi de cætero venientes sepulchrum virginis non læserunt. Corpus autem Emerentianæ juxta corpus s. Agnetis positum est."

293. *Feid*=fed.

307. *Stainyt*=stoned.

321-338. L.A. : "Cumque parentes ejus viii die juxta tumulum vigilarent, viderunt chorum virginum vestibus aureis radiantem, inter quas viderunt b. Agnetem simili veste fulgentem et a dextris ejus candidiorem agnum nive stantem. Quibus illa : videte ne me quasi mortuam lugeatis, sed congaudete mecum et congratulamini, quia cum his omnibus lucidas sedes accipi. Propter hanc visionem celebratur festum Agnetis secundo."

339-364. L.A. : "Constantia virgo, filia Constantini, lepra gravissima laborans, cum hanc visionem audiisset, tumulum ejus adiit et ibi, dum in oratione persisteret, obdormivit viditque b. Agnetem sibi dicentem : constanter age Constantia, si in Christum credideris, continuo liberaberis. Ad hanc vocem evigilans perfecte se sanata invenit, quæ baptismum recipiens super corpus b. Agnetis basilicam fecit et ibi in virginitate degens multas exemplo suo ibidem virgines aggregavit."

365-400. L.A. : "Quidam vir nomine Paulinus in ecclesia s. Agnetis sacerdotii fungens officio mira cœpit carnis tentatione vexari, sed cum Deum offendere nollet, a summo pontifice licentiam petiit contrahendi. Cuius bonitatem et simplicitatem papa considerans, anulum ei cum smaragdo dedit et jussit ut ymagini formosæ b. Agnetis, quæ in sua ecclesia depicta erat, ex parte sua præciperet ut se permetteret desponsari. Cumque hoc sacerdos ymagini imperaret, illa continuo digitum annularem porrigens et annulo suscepto digitum retrahens, omnem tentationem a sacerdote fugavit. Prædictus tamen annulus adhuc dicitur in ejus digito apparere." L.A. then goes on to give another version of the story of the ring, and afterwards cites a passage from St Ambrose in praise of St Agnes.

370. *Brodīs*=pricks.

371. *ȝape*=wise.

380. *Admyrald*=emerald.

400. *Vad*=pledge. *vag*=wage : *in-to vag*=in token.

XLII.—A G A T H A.

ST AGATHA, according to some, was born at Palermo, but, according to others, at Catana, of a rich and illustrious family, and was consecrated to God and a life of virginity from her earliest years. She was as beautiful as she was rich. Quintianus, a man of consular dignity, bent on gratifying his lust and avarice, imagined that he could easily compass his designs on her person and estates by means of the edicts which the Emperor Decius had recently issued against the Christians. He therefore caused her to be apprehended and brought before the tribunal at Catana. On her way to the tribunal the young virgin invoked the aid of her celestial Spouse, and besought Him to give her courage to endure in all things faithfully to the end. After interrogating her, Quintianus gave orders for her to be put into the hands of Aphrodisia, who, with her six daughters, kept a house of ill-fame, where she remained a whole month. Here she suffered many assaults and stratagems against her virtue more terrible to her than death itself; but her faith sustained her, and her earnest prayers and tears secured her protection. Quintianus, when informed of her constancy, caused her to appear before him again; but the only response that he could obtain from her was, that true nobleness and true liberty consisted in serving Jesus Christ. Offended by her resolute answers, he commanded her to be beaten and then led to prison, where she passed the night imploring the aid of God. On the morrow she was arraigned a second time, and with equal constancy again answered that Jesus Christ was her life and salvation. Unable to overcome her, Quintianus became furious, and ordered her to be stretched on the rack and her sides to be torn with iron hooks and burnt with torches. All this she endured cheerfully, when Quintianus, still more enraged, commanded her breasts to be tortured and afterwards cut off. At this she said, "Cruel tyrant, do you not blush to torture this part of my body, you that sucked the breasts of a woman yourself?" After undergoing this torture, she was remanded to prison, her jailers being

instructed to admit no one to her, and to furnish her neither with meat nor drink. But during the night, St Peter appeared to her in a vision, comforted her, healed her wounds, and filled her dungeon with celestial light. Four days after, Quintianus, unmoved by the miraculous healing which had been wrought upon her, caused her to be rolled naked over live coals mixed with potsherds. She was then conducted back to prison. There she prayed, "Lord, my Creator, Thou who hast ever protected me from my cradle, who hast taken me from the love of the world and given me patience to suffer, receive now my soul." As she breathed these words, she passed away, in the year 251. Pope Symmachus built a church in Rome to her honour on the Aurelian Way. It was enriched by St Gregory the Great and rebuilt by Ricimer in 460. Another famous church was dedicated to her name by Pope Gregory II. The chief part of her relics were conveyed from Catana to Constantinople about 1040; some were placed in the Church of St Stephen in the isle of Capri by Gregory the Great. St Agatha is the patroness of Malta and Catana. She is also the patroness against fire and all diseases of the breast. Butler's 'Lives' and Pétin's 'Dict. Hagiogr.'

Her day is February 5.

In art she bears the palm in one hand, and in the other a dish or salver on which is the female breast. The shears, the instrument of her martyrdom, are sometimes in her hand or beside her, and she generally wears a long veil.

Analysis—The birth and character of Agatha, 1-6; Quintianus resolves to make her his wife and obtain possession of her wealth, and orders her to be brought before him, 7-22; her appearance before him and her refusal to marry him, 23-34; he orders her to be handed over to Aphrodisia, with whom she remains thirty days, being tempted and tried, 35-88; Aphrodisia reporting to Quintianus her failure to destroy the chastity of Agatha, he orders her to be brought before him, and she still persisting and refusing to offer sacrifice, he causes her to be put in prison, 89-156; on the morrow she is tortured and her breasts cut off, and then sent back to prison, 157-192; in the night-time St Peter appears to her in the form of an old man, and bringing all kinds of medicine, which she at first refuses, but learning who he is, receives, and is made whole, 193-238; in the morning Quintianus again tries to persuade her to his purpose, but failing, has her tortured again, when an earthquake occurs, and the people blame him, 239-270; conveyed back to prison, Agatha dies while in the act of prayer, 271-275; after her death heavenly men write a legend upon a marble tablet and then vanish, 276-290; Quintianus seeking to take possession of her property is killed, 291-301; a year after Agatha's death a fire breaks out of a hill near the town, the lava approaches the walls, but is stayed by hanging a cloth taken from the shrine of Agatha down over the walls before it, 302-321; conclusion, 322-325.

Cf. L.A., cap. 39. The etymological introduction is omitted.

1-22. L.A.: "Agatha virgo ingenua et corpore pulcherrima in urbe Cataniensium Deum semper in omni sanctitate colebat. Quintianus autem consularis Siciliae, cum esset ignobilis, libidinosus, avarus et ydolis deditus, b. Agatham comprehendere nitebatur, ut, quia erat ignobilis, comprehendendo nobilem timeretur, quia libidinosus, ejus pulchritudine frueretur, quia avarus, ejus divitias raperet, quia ydolatra, Diis eam faceret immolare, fecitque eam ad se adduci."

5. *Cathenence*=Catana or Catania in Sicily.

7. *Quincyane*=Quintianus.

9. *Carlis*=churl's. *kine*=estate.

11. *Chynsche*=avaricious. O.Fr. *chinche*, stingy.

23-46. L.A.: "Quæ cum adducta esset et ejus immobile propositum cognovisset, tradidit eam cuidam meretrici, nomine Aphrodisiæ, et novem filiabus ejus ejusdem turpitudinis, ut per xxx dies suaderent et quomodo ejus animum immutarent."

47-100. L.A.: "Et modo promittendo læta, modo terrendo aspera, sperabant eam a bono proposito revocare; quibus b. A. dixit: mens mea super petram solidata est et in Christo fundata, verba vestra venti sunt, promissiones vestræ pluviae, terrores vestri flumina sunt; quæ quantumvis impugnant, stat fundamentum domus meæ, cadere non valebit. Hæc autem dicens flebat quotidie et orabat sitiens ad martirii palmam pervenire. Videns Aphrodisia ipsam immobilem permanere, dixit Quintiano: facilius possunt saxa molliri et ferrum in plumbi mollitiem converti quam ab intentione christiana mens istius puellæ converti seu revocari."

55. *Far*=fair.

95. *Nesf*=*nesch*. See note to IV. 226.

101-120. L.A.: "Tunc Quintianus fecit eam ad se adduci et ait illi: cuius conditionis es? Cui illa: non solum ingenua, sed et spectabilis genere, ut omnis parentela mea testatur. Cui Q.: si ingenua es, cur moribus te servilem personam habere ostendis? Illa respondit: quia ancilla Christi sum, ideo servilem meam exhibeo personam. Q. dixit: si te ingenuam dicis, quomodo ancillam asseris? Illa respondit: summa ingenuitas est in qua servitus Christi comprobatur. Q. dixit: elige quod volueris, aut sc. diis sacrificare aut diversa supplicia sustinere. Cui A.: sit talis uxor tua qualis Venus dea tua, et tu talis sis qualis fuit Deus tuus Jupiter."

107. *Thril*=slave.

111. *Gentrise*=gentry.

121-154. L.A.: "Tunc Q. jussit eam alapis cædi, dicens: in injuriam judicis noli temerario ore garrere. A. respondit: miror te virum prudentem ad tantam stultitiam devolutum ut illos dicas deos tuos esse, quorum vitam non cupias tuam conjugem vel te imitari, ut dicas tibi injuriam fieri si eorum vivas exemplo; nam si dei tui sunt boni, bonum tibi optavi, si autem exsecraris eorum consortia, mecum sentis."

Q. dixit : quid mihi superfluum verborum cursus? aut sacrificia diis aut te faciam diversis suppliciis interire. A. respondit : si feras mihi promittas, audito Christi nomine mansuescunt, si ignem adhibeas, de cœlo mihi rorem salvificum angeli ministrabunt, si plagas vel tormenta ingeras, habeo spiritum sanctum per quem despicio universa."

121. *Wryth* = wrath.

123. *Channeris* = chatterest.

134. *Ro* = peace. 'Le Morte Arthur,' 3614. C.M., 1007, 7418. A.S. *row*; Icel. *ró*.

154. *Rak* = count, reckon.

155-162. L.A.: "Tunc jussit eam trahi ad carcerem, quia voce eum publice confundebat, ad quem lætissime et glorianter ibat et quasi ad epulas invitata agonem suum domino commendabat."

163-176. L.A.: "Sequenti die dixit ei Q.: abnega Christum et adora Deos. Quæ cum renueret, jussit eam in equuleum suspendi et torqueri, dixitque Agatha : ego in his pœnis ita delector, sicut qui bonum nuntium audit, aut qui videt quem diu desideravit, aut qui multos thesauros invenit. Non enim potest triticum in horreum poni nisi theca fuerit fortiter conculcata et in paleis redacta. Sic anima mea non potest intrare in paradysum cum palma martirii, nisi diligenter feceris corpus meum a carnificibus attrectari."

177-186. L.A.: "Tunc Q. iratus jussit ejus mamillam torqueri et tortam diutissime jussit abscidi. Cui A.: impie, crudelis et dire tyranne, non es confusus amputare in femina quod ipse in matre suxisti? Ego habeo mamillas integras in anima mea, ex quibus nutrio omnes sensus meos, quas ab infantia domino consecravi."

179. *Wirk hir way* = cause her pain.

187-240. L.A.: "Tunc jussit eam in carcerem recipi prohibens ingressum medicorum et panem vel aquam sibi ab aliquo ministrari. Et ecce circa mediam noctem venit ad eam quidam senex, quem antecedeat puer luminis portitor, diversa secum ferens medicamenta et dixit ei : licet consularis insanus tormentis te afflixerit, tu eum tuis responsis amplius afflixisti, et licet ubera tua torserit, sed illius ubertas in amaritudinem convertetur, et quoniam ibi eram, quando hoc patiebaris, vidi quia mamilla tua potest curam salutis suscipere. Cui A.: medicinam carnalem corpori meo nunquam exhibui, et turpe est ut, quod tamdiu servavi, nunc perdam. Dixit ei senex : filia, ego christianus sum, ne verecunderis. Cui A.: et unde verecundari possum cum tu sis senex et grandævus, ego vero ita crudeliter lacerata, quod nemo de me possit concipere voluptatem ; sed ago tibi gratias, domine pater, quia sollicitudinem tuam mihi impendere dignatus es. Cui ille : et quare non permittis ut curam te? A. respondit : quia habeo dominum J. Chr., qui solo verbo curat omnia et sermone restaurat universa ; hic si vult, potest me continuo curare. Et subridens senior dixit : et ego apostolus ejus sum et ipse me misit ad te, et in nomine ejus scias te esse sanata. Et continuo Petrus

apostolus disparuit. Et procidens b. A. gratias agens invenit se undique sanata et mamillam suam pectori restitutam. Cum ergo ex immenso lumine custodes territi aufugissent et apertum carcerem reliquissent, rogant eam quidam ut abiret. Absit, inquit, ut fugiam et coronam patientiæ perdam et custodes meos tribulationibus tradam. Post dies quatuor dixit ei Quintianus ut deos adoraret, ne graviora supplicia sustineret."

200. For *tyse* we should perhaps read *hurtys*=hurts, wounds.

206. *Hel*=heal, healing.

241-252. L.A.: "Cui A.: verba tua fatua sunt et vana, aerem maculantia et iniqua. Miser sine intellectu, quomodo vis ut lapides adorem, et deum cœli qui me sanavit, dimittam? Q. dixit: et quis te sanavit? Cui A.: Christus filius dei. Q. dixit: iterum tu Christum audes nominare quem ego nolo audire? Agatha dixit: quamdiu vixero, Christum corde et labiis invocabo. Q. dixit: nunc videbo si Christus te curabit."

253-268. L.A.: "Et jussit testas fractas spargi et sub testas carbones ignitos mitti et ipsam desuper nudo corpore volutari. Quod cum fieret, ecce terræ motus nimius factus est, qui totam civitatem ita concussit ut palatium corruens duos consiliarios Quintiani opprimeret et omnis populus ad eum concurreret clamans quod propter injustum Agathæ cruciatum talia paterentur."

269-275. L.A.: "Tunc Q. ex una parte terræ motum, ex alia seditionem populi metuens, ipsam iterum in carcerem recipi jussit; ubi sic oravit dicens: domine J. Chr., qui me creasti et ab infantia custodisti, qui corpus meum a pollutione servasti et a me amorem sæculi abstulisti, et qui tormenta me vincere fecisti et in iis virtutem patientiæ tribuisti, accipe spiritum meum et jube me ad tuam misericordiam pervenire. Hæc cum orasset, cum ingenti voce spiritum tradidit c. a. d. CCLIII sub Daciano imperatore."

276-291. L.A.: "Cum autem fideles cum aromatibus corpus ejus condirent et in sarcophago collocarent, quidam juvenis sericis indutus cum plus quam C viris pulcherrimis et ornatis et albis indutis, qui nunquam in illis partibus visi fuerant, ad corpus ejus venit et tabulam marmoream ad caput ejus ponens ab oculis omnium statim disparuit. Erat autem in tabula scriptum: mentem sanctam, spontaneam, honorem Deo et patriæ liberationem. Quod sic intelligitur: mentem sanctam habuit, spontaneam se obtulit, honorem Deo dedit et patriæ liberationem fecit. Et hoc miraculo divulgato, etiam gentiles et Judæi sepulchrum ejus plurimum venerari cœperunt."

292-301. L.A.: "Quintianus autem, dum ad ejus investigandas divitias pergeret, duobus equis inter se fremitum dantibus calcesque jactantibus unus eum morsu appetiit, alter calce percussum in flumine projecit, ita quod corpus ejus nusquam potuit inveniri."

302-321. L.A.: "Revoluto anno circa diem natalis ejus mons quidam maximus circa civitatem ruptus eructavit incendium, quod quasi

torrens de monte descendens et saxa terramque liquefaciens ad urbem cum magno impetu veniebat. Tunc paganorum multitudo descendit de monte et ad sepulchrum ejus fugiens velum unde coopertum erat sepulchrum, arripuit et ipsum statuit contra ignem statimque in die natalis ipsius virginis ignis stetit et ultra ullatenus non processit."

306. *Borne* = burn.

317. Adamnan records that the monks of Iona exhibited the clothes, &c., of St Columba to drive away a pestilence from the island.

XLIII.—CECILE.

ST CECILIA was a Roman lady who is said to have lived during the reign of the Emperor Alexander Severus. Her parents, who were Christians, brought her up in their own faith, and from her earliest days she was remarkable for her enthusiastic piety. Night and day she carried with her a copy of the Gospels, hid in the folds of her robe. She made a secret but solemn vow to preserve her chastity, and to devote herself exclusively to heavenly things. As she excelled in music, she turned her gift to the service of religion, and composed hymns, which she sang with such sweetness that angels are said to have descended from heaven to listen to her and to join their voices with hers. None of the existing instruments of music sufficing to give expression to the flood of harmony which filled her soul, she invented the organ, and consecrated it to the service of God. When about sixteen, she was married by her parents to Valerian, a young man of noble birth. As she walked to the temple she renewed her vow of chastity, and such was her eloquence that she afterwards persuaded Valerian both to respect her vow and to take upon him a similar vow. She was instrumental also in converting Tiburtius, the brother of Valerian; and the three went about doing good, giving alms, encouraging those who were called to suffer for the faith, and burying the bodies of the martyrs. In the absence of the Emperor, Rome was governed by Almachius the prefect. Sending for Cecilia, Valerian, and his brother, he forbade them any longer to continue the practice of their Christian charity. "How," they replied, "can we desist from that which is our duty, for fear of anything that man may do?" The two brothers were thrown into a dungeon, and committed to the charge of a centurion named Maximus. Him they converted, and all three refusing to sacrifice to Jupiter, they were put to death. The story of Cecilia's martyrdom is told as follows: "Having washed their bodies" (*i.e.*, the bodies of those just mentioned) "with her tears,

and wrapped them in her robes, she buried them together in the cemetery of Calixtus. Then the wicked Almachius, covetous of the wealth she had inherited, sent for her and commanded her to sacrifice to the gods, threatening her with horrible tortures in case of refusal. She only smiled in scorn; and those who stood by wept to see one so young and beautiful persisting in what they termed obstinacy and rashness, and entreated her to yield. But she refused, and by her eloquent appeals so touched their hearts that forty persons declared themselves Christians, and ready to die with her. Then Almachius, struck with terror and rage, exclaimed, 'What art thou, woman?' and she answered, 'I am a Roman of noble race.' He said, 'I ask of thy religion?' and she said, 'Thou blind one, thou art already answered!' Almachius, more and more enraged, commanded that they should carry her back to her own house, and fill her bath with boiling water, and cast her into it; but it had no more effect upon her body than if she had bathed in a fresh spring. Then Almachius sent an executioner to put her to death with the sword; but his hand trembled, so that after having given her three wounds in the neck and breast, he went his way, leaving her bleeding and half dead. She lived, however, for the space of three days, which she spent in prayers and exhortations to the converts, distributing to the poor all she possessed; and she called to her St Urban, and desired that her house, in which she then lay dying, should be converted into a place of worship for the Christians. Thus, full of faith and charity, and singing with her sweet voice praises and hymns to the last moment, she died at the end of three days. The Christians embalmed her body, and she was buried by Urban in the same cemetery with her husband."—Mrs Jameson, 'Sacred and Legendary Art,' vol. ii. p. 583, where much more is also told about this saint. St Cecilia is one of the four great Virgins of the Latin Church, the others being SS. Agnes, Agatha, and Lucy. She is also the patroness of music and musicians.

Her day is November 22.

In paintings, though not in the oldest, she is generally richly dressed, wears jewels, has a turban on her head or her wreath of white and red roses. She holds the palm and music in her hand, and an organ or some other musical instrument is near her. Sometimes she is touching the organ and singing, or she is playing the viol; the attendant angel either holds the scroll or the palm, or crowns her with roses.

Analysis—The author's intention to say something about St Cecilia, who was well-born, wise, virtuous, and of great beauty, 1-14; she is betrothed to Valerian and married, but urges him to take the vow of perpetual chastity, which, after visiting St Urban and there reading in a book shown to him by an angel, and returning to find an angel with Cecilia, who presents them with a crown each and tells them of their

martyrdom, he takes, 15-148; Valerian asks the angel to grant that his brother Tiburtius may be converted, and the prayer is granted, and Tiburtius is baptised, 149-302; Valerian and Tiburtius employ themselves in all manner of good works, 303-309; Almachius the prefect summons them before him and forbids them, 310-316; they refuse to obey him, and are committed to prison in the custody of Maximus, 317-414; Maximus is converted and baptised, 415-434; Valerian and Tiburtius are led out by the orders of Almachius, and refusing to sacrifice, are put to death, 435-456; Maximus is put to death, 457-462; Cecilia inters the bodies of the three martyrs, 463-466; Almachius, anxious to secure the property of Valerian and Cecilia, causes the latter to be brought before him, 467-476; she refuses to sacrifice, and is ordered to be tortured, 477-482; the executioners ordered to put her to the torture hesitate and weep, and are addressed by Cecilia, with the result that four hundred of the people are converted, and baptised by St Urban, 483-512; Almachius then inquires of Cecilia as to her religion, and threatens her unless she offer sacrifice, which she refuses to do, 513-580; she is tortured, and after being thrice struck with a sword, lingers three days, during which she disposes of her property, and then dies and is buried, 581-622; the date, 623-628; conclusion, 629-634.

Source—Cf. L.A., cap. 169, which Chaucer also used in "The Seconde Nonnes Tale."

The etymological introduction of L.A. is omitted here, but not by Chaucer.

1-14. L.A.: "C. virgo præclarissima ex nobili Romanorum genere exorta et ab ipsis cunabilis in fide Christi nutrita, absconditum semper evangelium Christi gerebat in pectore et non diebus neque noctibus a colloquiis divinis et oratione cessabat suamque virginitatem conservari a domino exorabat."

3. She is said to have been descended from a very ancient family, which dated back to the time of Tarquin the Proud, and to have belonged to the same house as Metella, many of whose children were raised to the honours of triumph and of the consulate in the heyday of the Roman Republic.—P. Lacroix, 'Military and Religious Life in Middle Ages,' p. 426.

15-34. L.A.: "Cum autem cuidam juveni, nomine Valeriano, desponsata fuisset et dies nuptiarum instituta esset, illa subtus ad carnem cilicio erat induta et desuper deauratis vestibibus tegebatur et cantantibus organis illa in corde soli domino decantabat dicens: fiat, domine, cor meum et corpus meum immaculatum ut non confundar; et biduanis et triduanis jejuniis orans commendabat domino, quod timebat."

16. *Handfast* = betrothed.

28. *Be hir ane* = by herself, inwardly.

25-34. Chaucer has ("Seconde Nonnes Tale," 134-140):—

" And whyl the organs maden melodye
To God alone in herte thus sang she :
' O Lord, my soule and eek my body gye
Unwemmed, lest that I confounded be.'
And, for his love that deyde upon a tree
Every seconde or thridde day she faste,
Ay biddinge in hir orisons ful faste."

35-57. L.A.: "Venit nox, in qua suscepit una cum sponso suo cubiculi secreta silentia, et ita eum alloquitur : o dulcissime atque amantissime juvenis, est mysterium quod tibi confitear, si modo tu juratus asseras, tota te illud observantia custodire. Jurat Valerianus se illud nulla necessitate detegere, nulla prodere ratione. Tunc illa : angelum Dei habeo amatorem, qui nimio zelo custodit corpus meum ; hic si vel leviter senserit quod tu me polluto amore contingas, statim feriet te et amittes florem tuæ gratissimæ juventutis, si autem cognoverit quod me sincero amore diligas, ita quoque diliget te sicut me et ostendet tibi gloriam suam."

45-48.—

" I have an angel which that loveth me,
That with greet love, wher-so I wake or slepe,
Is redy ay my body for to kepe."

—Ch., "Second N.'s T."

54. *Lufit* instead of *lufis*.

57. And all His joy show to thee.

58-84. L.A.: "Tunc V. nutu Dei correctus ait : si vis ut credam tibi, ipsum angelum mihi ostende et si vere probavero quod angelus sit, faciam quod hortaris, si autem virum alium diligis, te et illum gladio feriam. Cui C. : si in Deum verum credideris et te baptizari promiseris, ipsum videre valebis. Vade igitur in tertium milliarium ab urbe via quæ Appia nuncupatur, et pauperibus quos illic invenies dices : Cæcilia me misit ad vos ut ostendatis mihi s. senem Urbanum, quoniam ad ipsum habeo secreta mandata quæ perferam. Hunc dum tu videris, indica ei omnia verba mea, et postquam ab eo purificatus fueris et redieris, angelum ipsum videbis."

85-104. L.A.: "Tunc V. perrexit et secundum signa quæ acceperat, s. Urbanum ep. intra sepulchra martirum latitantem invenit, cumque ei omnia verba Cæciliæ dixisset, ille manus ad cælum expandens cum lachrymis ait : domine J. Chr. seminator casti consilii, suscipe seminum fructus quos in Cæcilia seminasti, domine J. Chr., pastor bone, C. famula tua quasi apis tibi argumentosa deservit ; nam sponsum quem quasi leonem ferocem accepit, ad te quasi agnum mansuetissimum destinavit."

88. *Sanct urbane*. St Urban, bishop of Rome under Alexander Severus, from A.D. 222 or 223 to 230. He is commemorated on May 25.

90. The famous Roman Catacombs.

105-122. L.A.: "Et ecce subito apparuit senex quidam niveis vestibus indutus, tenens librum aureis litteris scriptum. Quem videns V. præ nimio timore quasi mortuus cecidit et a sene levatus sic legit: unus Deus, una fides, unum baptisma, unus Deus et pater omnium qui super omnes et per omnia et in omnibus nobis."

107. *ʒung man*. L.A., "senex."

"Anon ther gan appere
An old man, clad in whyte clothes clere,
That hadde a book with lettre of gold in honde,
And gan biforn Valerian to stonde."

—Ch., "Second N.'s T.," 200.

122. *Athing*=*al thing*=all things.

123-130. L.A.: "Cumque hæc legisset, dixit et senior: credis ita esse an adhuc dubitas? Tunc exclamavit dicens: non est aliud quod verius credi possit sub cœlo."

131-164. L.A.: "Statimque illo disparente V. a s. Urbano baptisma suscepit, et rediens Cæciliam cum angelo loquentem in cubiculo invenit. Angelus autem duas coronas ex rosis et liliis in manu habebat et unam Cæciliæ et alteram Valeriano tradidit dicens: istas coronas immaculato corde et mundo corpore custodite, quia de paradiso Dei eas ad vos attuli, nec unquam marcescent nec odorem amittent nec ab aliis nisi quibus castitas placuerit, videri poterunt. Tu autem, Valeriane, quia utili consilio credidisti, pete quodcumque volueris, et consequeris. Cui V.: nihil mihi in hac vita exstitit dulcius quam unicus fratris mei affectus, peto igitur ut et veritatem ipse mecum agnoscat. Cui angelus: placet domino petitio tua et ambo cum palma martirii ad dominum veniestis."

137. *Wynnly*=beautifully. Cf. winsomely.

138. *Spanyst*=budded or blown. Cf. Dunbar, "new spynist rose."

154. *Think me*=methinks.

155. *My nañ brothire*=my own brother. The idiom is still in use.

165-198. L.A.: "Post hoc ingressus Tiburtius frater Valeriani, cum nimium rosarum sensisset odorem, dixit: miror, hoc tempore roseus hic odor et liliorum unde respiret; nam si ipsas rosas vel lilia in manibus meis tenerem, nec sic poterant odorama tanta mihi suavitatis infundere; confiteor vobis, ita sum reffectus ut putem me totum subito immutatum. Cui V.: coronas habemus quas tui oculi videre non prævalent, floreo colore et niveo candore vernantes, et sicut me interpellante odorem sensisti, sic et, si credideris, videre valebis. Cui T.: in somnis hoc audio an in veritate ista tu loqueris, Valeriane? Cui V.: in somnis usquemodo fuimus, sed jam nunc in veritate manemus. Ad quem T.: unde hoc nosti? Et V.: angelus domini me docuit, quem tu videre poteris si tu purificatus fueris et omnibus ydolis abrenuntiaveris."

169-175.—

“ And seyde, ‘ I wondre this tyme of the yeer
 Whennes that sote savour cometh so
 Of roses and lilies that I smelle heer,
 For though I hadde hem in myn hondes two,
 The savour myghte in me no depper go.
 The sote smel that in myn herte I fynde
 Hath chaunged me al in another kynde.’ ”

—Ch., “ Second N.’s T.,” 246.

172. *Flouris* = flowers.

199-206. L.A.: “ Tunc Cæcilia evidenter ostendit ei, omnia ydola esse insensibilia et muta, ita ut Tiburtius responderet ac diceret: qui ista non credit, pecus est.”

203. *Grape* = grip, seize.

205. *Heke* = hack.

207-254. L.A.: “ Tunc C. osculans pectus ejus dixit: hodie te fateor meum esse cognatum, sicut enim amor Dei fratrem tuum mihi conjugem fecit, ita te mihi cognatum contemptus faciet ydolorum. Vade igitur cum fratre tuo, ut purificationem accipias et angelicos vultus videre valeas. Dixitque T. fratri suo: obsecro te frater ut mihi dicas ad quem me ducturus es. Cui V.: ad Urbanum episcopum. Cui T.: de illo Urbano dicis, qui totiens damnatus est et adhuc in latebris commoratur? hic, si inventus fuerit, cremabitur et nos in illius flammis pariter involvemur, et dum quærimus divinitatem latentem in cœlis, incurremus furorem exurentem in terris. Cui C.: si hæc sola esset vita, juste hanc perdere timeremus; est autem alia melior, quæ nunquam amittitur, quam nobis Dei filius enarravit. Omnia enim quæ facta sunt, filius ex patre genitus condidit, universa autem quæ condita sunt, ex patre procedens spiritus animavit. Hic igitur filius Dei in mundum veniens verbis et miraculis aliam vitam esse nobis monstravit.”

214. *Mach* = husband. C.M., 7650.

233. *In til hydlis* = in secret. C.M., 7953. The places referred to are of course the Roman Catacombs, for which see Northcote and Brownlow’s ‘Roma Sotterranea,’ 3 vols.

255-290. L.A.: “ Cui Tiburtius: certe unum Deum esse asseris et quomodo nunc tres esse testaris? Respondit C.: sicut in una hominis sapientia sunt tria, sc. ingenium, memoria, et intellectus, sic et in una divinitatis essentia tres personæ esse possunt. Tunc cœpit ei de adventu filii Dei et passione prædicare et multas congruitates ipsius passionis ostendere. Nam ideo, inquit, filius Dei est tentus, ut genus humanum dimittatur peccato detentum; benedictus maledicitur, ut homo maledictus benedictionem consequatur; illudi se patitur, ut homo ab illusionem dæmonum liberetur; spineam coronam accepit in capite, ut a nobis sententiam auferat capitalem; fel suscipit amarum, ut sanaret hominis dulcem gustum; exspoliatur, ut parentum nostrorum nuditatem operiat; in ligno suspenditur, ut ligni prævaricationem tollat.”

291-302. L.A.: "Tunc Tiburtius fratri dixit: miserere mei et perduc me ad hominem Dei, ut purificationem accipiam. Ductus igitur et purificatus, angelos Dei sæpe videbat et omnia quæ postulabat, protinus obtinebat."

303-316. L.A.: "Valerianus igitur et Tiburtius elemosinis insistebant et sanctorum corpora quos Almachius præfectus occidebat, sepulturæ tradebant. Quos Almachius ad se vocans, cur pro suis sceleribus damnatos sepelirent, inquisivit."

305. *Faculte*=property.

317-346. L.A.: "Cui Tiburtius: utinam illorum servi essemus, quos tu damnatos appellas! qui contemserunt illud quod videtur esse et non est, et invenerunt illud quod non videtur esse et est. Cui præfectus: quidnam est illud? Et T.: quod videtur esse et non est, est omne quod in hoc mundo est, quod hominem ad non esse perducit; quod vero non videtur esse et est, est vita justorum et pœna malorum. Cui præfectus: non puto, quod mente tua loquaris. Tunc jubet adstare Valerianum dicens ei: quoniam non est sani capitis frater tuus, tu saltem poteris sapienter dare responsum; constat plurimum vos errare qui gaudia respuitis et omnia inimica gaudiis affectatis."

346. *Sele*=happiness. A.S. *sael*, happiness. See Bradley, sub *sæl*, *sēl*.

347-364. L.A.: "Tunc V. se vidisse ait glaciali tempore otiosos jocantes et operarios agricolas deridentes, sed æstivo tempore, dum advenissent gloriosi fructus laborum, gaudentibus illis qui putabantur vani, cœperunt flere qui videbantur urbani. Sic et nos nunc quidem sustinemus ignominiam et laborem, in futuro autem recipiemus gloriam et æternam mercedem. Vos autem nunc transitorium habetis gaudium, in futuro autem invenietis æternum luctum."

362. *Grew*=shudder.

365-406. L.A.: "Cui præfectus: ergo nos invictissimi principes æternum habebimus luctum et vos personæ vilissimæ perpetuum possidebitis gaudium? Cui V.: homuntiones estis, non principes, tempore nostro nati, citius morituri et Deo rationem plus omnibus redditori. Dixit autem præfectus: quid verborum circuitu immoramur? offerte Diis libamina et illæsi abscedite. Sancti responderunt: nos Deo vero quotidie sacrificium exhibemus. Quibus præfectus: quod est nomen ejus? Cui V.: nomen ejus invenire non poteris, etiamsi pennis volaveris. Præfectus dixit: ergo Jupiter nomen Dei non est? Cui V.: nomen homicidæ et stupratoris est. Ad quem Almachius: ergo totus mundus errat et tu cum fratre tuo verum Deum nosti? V. respondit: nos soli non sumus, sed innumerabilis multitudo hanc sanctitatem recepit."

379. *Vnerely*=uneerily, undismayedly.

393. *Kyd*=known. *houlloure*=lecher. O.Fr. *houlier*, *holier*, *houlleur*, *houlyer*, *débauché*.—Roquef.

407-434. L.A.: "Traduntur igitur sancti in custodiam Maximi.

Quibus ille ait : o juventutis flos purpureus, o germanus fraternitatis affectus, quomodo ad mortem quasi ad epulas festinatis? Cui Valerianus ait quod, si crediturum se promitteret, gloriam animarum eorum post mortem videret. Et Maximus : fulminibus igneis consumar, si non illum solum Deum confitear quem adoratis, si contingat quod dicitis. Ipse igitur Maximus et omnis ejus familia et universi carnifices crediderunt et ab Urbano, qui illuc occulte venit, baptismum susceperunt. Igitur dum aurora nocti finem daret, Cæcilia exclamavit dicens : eia milites Christi, abjicite opera tenebrarum et induimini arma lucis."

435-450. L.A. is shorter : "Quarto igitur milliario ab urbe sancti ad statuam Jovis ducuntur et, dum sacrificare nollent, pariter decollantur."

448. *Lymmytstede*=limit, milestone.

451-466. L.A. : "Tunc Maximus cum jurejurando asseruit se in hora passionis eorum angelos vidisse fulgentes et animas eorum quasi virgines de thalmo exeuntes, quas in gremio suo in cælum angeli detulerunt. Almachius vero audiens Maximum christianum effectum, eum plumbatis tamdiu cædi fecit quousque spiritum excussit. Cuius corpus s. Cæcilia juxta Valerianum et Tiburtium sepelivit."

466. *Askyt to*=permitted.

467-508. L.A. : "Tunc Almachius facultates amborum cœpit inquire et Cæciliam tamquam Valeriani conjugem coram se fecit adstare iussitque ut ydolis immolaret aut sententiam mortis incurreret. Cum autem ad hoc ab apparitoribus urgeretur et illi vehementer flerent, eo quod puella tam decora et nobilis ultro se morti traderet, dixit ad eos : hoc, boni juvenes, non est juventutem perdere sed mutuare, dare lutum et accipere aurum, dare vile habitaculum et accipere pretiosum, dare brevem angulum et accipere forum pellucidum. Si quis pro nummo solidos daret, nonne velocius festinaretis? Deus autem, quod accepit simplum, reddet centuplum. Creditis his quæ dico? Et illi : credimus Christum verum esse Deum, qui talem possidet famulam."

483, 484. Though they would fain have been disposed to compel her.

492. *Lacht*=low.

509-580. L.A. : "Vocato igitur Urbano ep. cccc et amplius baptizati sunt. Tunc Almachius s. Cæciliam ad se vocans ait : cuius conditionis es? Et illa : ingenua sum et nobilis. Cui A. : ego te de religione interrogo. Cui C. : interrogatio tua stultum sumit initium quæ duas responsiones una putat inquisitione concludi. Cui A. : unde tibi tanta præsumptio respondendi? At illa : de conscientia bona et fide non ficta. Cui A. : ignoras cuius potestatis sim? Et illa : potestas vestra est quasi uter vento repletus, quem si acus pupugerit, omnis protinus rigor pallescit et quidquid in se rigidum habere cernitur, incurvatur. Cui A. : ab injuriis cœpisti, et in injuriis perseveras. C. respondit : injuria non dicitur nisi quod verbis fallentibus

irrogatur; unde aut injuriam doce si falsa locuta sum, aut te ipsum corripe calumniam inferentem, sed nos scientes s. Dei nomen omnino negare non possumus, melius est enim feliciter mori quam infeliciter vivere. Cui A.: ad quid cum tanta superbia loqueris? Et illa: non est superbia sed constantia. Cui A.: infelix, ignoras quia vivificandi et mortificandi mihi tradita est potestas? Et illa: contra veritatem publicam probo te nunc esse mentitum, vitam enim viventibus tollere potes, mortuis autem dare non potes; es igitur minister mortis, non vitæ. Cui A.: jam depone amentiam et sacrifica Diis. Cui C.: nescio ubi oculos amiseris; nam, quos tu Deos dicis, omnes nos saxa esse videmus; mitte igitur manum et tangendo disce quod oculis non vales videre."

524. *Quhene*=whence.

532. *Bose*. A vessel of some kind. Dunbar has "bossis of wyne."

"'Your myght,' quod she, 'ful litel is to drede;
For every mortal mannes power nis
But lyk a bladder, ful of wynd, ywis.
For with a nedles poynt, whan it is blowe,
May at the boost of it be leyd ful lowe.'"

—Ch., "Second N.'s T.," 437.

533. *Prene*=pin.

535. *Seage*=collapse.

536. *Vowsty*=vain.

550. *Na*=than.

572. *Wedand*=raging. A.S. *wēden*, to rage.

581-594. L.A.: "Tunc iratus Almachius jussit eam ad domum suam reduci ibique tota nocte et die jussit eam in bulliente balneo concremari. Quæ quasi in loco frigido mansit nec modicum saltem sudoris persensit."

595-606. L.A.: "Quod cum audivisset Almachius, jussit eam in ipso balneo decollari. Quam spiculator tribus ictibus in collo percussit, sed tamen caput ejus amputare non potuit, et quia decretum erat ne quartam percussione decollandus acciperet, eam semivivam cruentus carnifex dereliquit."

600. *Vnhied*=unhead, behead.

607-628. L.A.: "Per triduum autem supervivens omnia quæ habebat, pauperibus tradidit et omnes quos ad fidem converterat, Urbano episcopo commendavit dicens: triduanas mihi inducias postulavi ut nos tuæ beatitudini commendarem, et hanc domum meam in ecclesiam consecrares. S. autem Urbanus corpus ejus inter episcopos sepelivit et domum suam in ecclesiam ut rogaverat, consecravit. Passa est autem c. a. d. cc et xxiii tempore Alexandri imperatoris. Alibi autem legitur quod passa sit tempore Marci Aurelii, qui imperavit c. a. d. ccxx."

616. *Luf*=live.

619. Her house is now a church, and gives a title to a Cardinal.

Note in Bell's edition of Chaucer. Mr W. M. Rossetti, in a note to the corresponding line in Chaucer's "Second Nun's Tale," says : "The Church of St Cecilia, at the end of the Trastevere, near the Quay of Ripa Grande, was built on the site of the saint's own house in 230; rebuilt by Pope Paschal I. in 821, and dedicated to God and SS. Mary, Peter, Paul, and Cecilia; and altered to its present form in 1599 and 1725. In the former of these years, 1599, the body of the saint was found on the spot, with a contemporary inscription identifying her. The celebrated statue of Stefano Maderno, now in the church, represents her in the attitude she was discovered lying in." Baronius, who was present when the tomb was opened, gives a description of the event. See Mrs Jameson, *op. cit.*

XLIV.—L U C Y.

THE following legend of St Lucy is taken from Mrs Jameson's 'Sacred and Legendary Art,' vol. ii. p. 613 *et seq.* :—

"When the wicked Diocletian, and the yet more wicked Maximian, ascended the throne of the empire, they sent as governor of Sicily one of their creatures, a man sold to all evil, named Pascasius. At that time there lived in the city of Syracuse a noble and virtuous damsel, whose name was Lucia ; her mother being a widow, named Eutychia. Lucia, who had been early instructed in Christianity, secretly dedicated her maidenhood to Jesus Christ ; but her mother did not know it, and, at the age of fourteen, Lucia was betrothed by her relations to a youth of the same city, noble and of great riches ; but he was a pagan.

"Now it happened that the mother of Lucia had long suffered from a grievous disorder, and her daughter counselled her to make a pilgrimage to the tomb of the glorious virgin St Agatha, assuring her that by her intercession, and the power of Christ, she would certainly be restored to health. Accordingly they journeyed together to the city of Catania, and while praying fervently beside the tomb, for the restoration of her mother, Lucia beheld in a vision the martyr St Agatha, who appeared to her, surrounded by a choir of angels, clad in precious stones, and brighter than the sun, and said, 'O my sister, handmaid of Christ ! well art thou called Lucia, who art indeed a light and a mirror to the faithful ! What dost thou ask of me which shall not be granted to thine own faith and sanctity ? Behold ! thy mother is from this hour healed ; and as the city of Catania has been through me defended, so shall the city of Syracuse be for thy sake favoured and protected of heaven.' When Lucia heard these words, she awoke from her vision with great joy, and found her mother healed, and she persuaded her mother to allow her to remain unmarried, and, moreover, entreated that her dowry might be given to the poor. Her mother was troubled at this request ; but she answered, ' My child, I am con-

tent; do with all my possessions as thou wilt; only let me die first, lest during my lifetime I become a beggar.' Whereupon Lucia smiled, and said, 'Of a certainty, O my mother, God hath little care for that which a man dedicates to His service only when he can no longer enjoy it himself. What doth it profit to leave behind that which we cannot carry away?' Then her mother, being struck with these words, said, 'Do as thou wilt, my daughter.' So Lucia sold all their possessions, and gave the money to the poor and the sick, and the widows and the orphans. And when the young man to whom she was betrothed saw this, he was enraged, and he went and denounced her to the governor as being a Christian. So Pascasius ordered her to be brought before him, and commanded her to sacrifice to his idols; and when she refused, he ordered her to be carried to a place of shame, and treated with indignity, and humbled to his will. And she said, 'My body is in thy power; but know, that there can be neither sin nor shame to which the mind does not consent. If thou shouldst cut off my hand, and with it offer incense to thine idols, God would not impute it to me as sin. Thou mayst not force my will, for that is beyond thy power.' Then Pascasius, in his fury, commanded that they should drag her away; but, behold a miracle!—for when these bold and wicked and shameless men advanced to seize her, she became suddenly, by the power of God, immovable. They brought ropes, fastening them to her waist, her arms, and legs, and men and oxen pulled with all their might, but in vain; the more they pulled the more firmly she stood there. Then Pascasius sent for the magicians and enchanters; but they also failed, with all their spells and enchantments, to move her from the spot. Then he ordered a great fire to be kindled around her; but she prayed that the fire might not harm her, and that the enemies of Christ might be confounded. Pascasius, seeing that she was not destroyed by these means, became more and more furious; whereupon one of his servants, to do him pleasure, pierced her throat with a sword or poniard. Thus she died, and the Christians took her body and buried it exactly on the very spot where she had suffered martyrdom. There a church was erected soon afterwards, and called by her most blessed name."

There is a more modern story which relates that Lucy plucked out her eyes because the young man who was enamoured of her always protested that it was their brightness which inflamed him, and that it was for the sake of those beautiful eyes he pursued her, leaving her no rest; because her eyes left him no rest, by day nor by night.

The older is the story followed in the text; the latter that which has been represented by the artist.

St Lucy is the patroness of Syracuse, of all diseases of the eyes, and of the labouring poor.

Her day is December 13.

Analysis—St Lucy's birth, beauty, and devotion, 1-7; she persuades

her mother Eutychia to go with her to the tomb of St Agatha in order to obtain the healing of a grievous disease from which she has been suffering for four years, 8-25; during the Mass the story of the healing of the woman with an issue of blood is read from the Gospel, to which Lucy calls her mother's attention, and bids her touch the tomb, assuring her that she will be healed, 26-44; Mass over, the two remain, when Lucy falls asleep, and in a vision is assured by St Agatha that her mother is healed, 45-60; awakening, Lucy prays her mother, now healed, not to marry her as she intended, but to bestow what was to be her dowry and all her goods on the poor, 61-86; the young man to whom Lucy was betrothed, finding all their goods gone, denounces her to Pascasius as a Christian, 87-120; she is summoned before him, she refuses to offer sacrifice, she is sent to a house of ill-fame, 121-236; there she is miraculously protected, and when ordered to be again brought before Pascasius, it is found impossible to move her out of the place in which she is, 237-280; a fire is kindled around her, which failing to harm her, she is pierced through the neck with a sword, 281-314; the death of Pascasius, 315-325; the death and burial of Lucy, 326-346; the date of her passion, 347-353; conclusion, 354-359.

For the source cf. L.A., cap. 4.

The etymological introduction of L.A. is omitted.

1-25. L.A.: "Lucia virgo Syracusana nobilis genere, audiens famam s. Agathæ per totam Siciliam divulgari, sepulchrum ejus adiit cum matre sua Euthicia annis quatuor fluxum sanguinis incurabiliter patiente."

21. *Agas* = Agatha.

26-36. L.A.: "Inter ipsa igitur missarum solemnina contigit, ut illud evangelium legeretur, in quo dominus mulierem ab hac passione sanasse narratur."

37-44. L.A.: "Tunc Lucia matri dixit: si credis his quæ leguntur, crede Agatham illum semper habere præsentem, pro cuius nomine sustinuit passionem: si ergo ejus sepulchrum credens contigeris, perfecta continuo sanitate gaudebis."

45-70. L.A.: "Igitur recedentibus cunctis et matre et filia juxta sepulchrum in oratione existentibus, Luciam somnus arripuit viditque Agatham in medio angelorum gemmis ornatam stantem et dicentem sibi: soror mea Lucia, virgo Deo devota, quid a me petis quod ipsa poteris præstare continuo matri tuæ? nam ecce per fidem tuam sanata est. Evigilans autem Lucia matri suæ dixit: mater mea, ecce sanata es: per ipsam ergo te deprecor quæ suis orationibus te sanavit, ne mihi de cætero nomines sponsum, sed quidquid mihi datura eras pro dote pauperibus elargire."

53. *Schrud* = clad. A.S. *scrȳdan*, to clothe.

71-82. L.A.: "Cui mater: tege prius oculos meos et quidquid volueris, de facultatibus facito. Ad quam L.: quod moriens das, ideo das, quia ferre tecum non potes: da mihi, dum vivis, et mercedem habebis."

71. Her mother said, "Wait till I am dead."

78 and 81. *Til*=while.

83-110. L.A.: "Cum ergo rediissent, fit quotidie distractio rerum et dantur in necessitatibus pauperum. Interea dum patrimonium distribuitur, ad sponsum notitia pervenit: requirit sponsus a nutrice de his. Respondit illa caute quod utiliore possessionem sponsa sua invenisset, quam suo volebat nomine comparare, et ideo videbatur aliquanta distrahere. Credidit stultus carnale commercium et coepit auctor esse vendentium." (111-142:) "Venditis autem omnibus et pauperibus erogatis, sponsus trahit eam coram Paschasio consulari, dicens eam christianam esse et contra leges agere Augustorum. Invitante igitur Paschasio ad sacrificia ydolorum respondit: sacrificium placens Deo est, visitare pauperes et eis in necessitatibus subvenire: et quia amplius non habeo, quid offeram, me ipsam sibi tribuo offerendam. Cui P.: ista verba tibi simili stulto narrare poteris, mihi autem, qui principum decreta custodio, ista frustra persequeris." (143-180:) "Ad quem L.: tu principum tuorum decreta custodis et ego Dei mei legem custodiam: tu principes times et ego Deum timeo; tu illos offendere non vis, et ego Deum offendere caveo; tu illis placere desideras et ego ut Christo placeam concupisco. Tu ergo fac quod tibi utile esse cognosces, et ego faciam quod utile mihi esse perspexero. Cui P.: patrimonium tuum cum corruptoribus expendisti et ideo quasi meretrix loqueris. Cui L.: patrimonium meum in tuto loco constitui, corruptores autem mentis et corporis nunquam scivi. Respondit P.: qui sunt corruptores corporis et mentis? L. dixit: corruptores mentis vos estis qui suadetis ut animæ suum deserant creatorem; corruptores vero corporis sunt qui corporalem delectationem præponunt epulis sempiternis."

160. *Hure*=whore.

181-224. L.A.: "P. dixit: cessabunt verba cum perventum fuerit ad verbera. Cui L.: verba Dei cessare non possunt. Cui P.: tu ergo Deus es? Respondit L.: ancilla Dei sum, qui dixit. Cum steteritis ante reges et præsides *e. c.* Non enim vos estis *e. c.* P. dixit: in te ergo spiritus sanctus est? Cui L.: qui caste vivunt, templum spiritus s. sunt. Cui P.: ego faciam te duci ad lupanar, ut ibi violationem accipias et spiritum sanctum perdas. Cui L.: non inquinatur corpus nisi de consensu mentis, nam si me invitam violari feceris, castitas mihi duplicabitur ad coronam; nunquam autem voluntatem meam ad consensum poteris provocare. Ecce corpus meum ad omne supplicium est paratum. Quid moraris? Incipe fili dyaboli desideria pœnarum tuarum exercere."

225-243. L.A.: "Tunc Paschasius lenones fecit venire, dicens iis: invitate ad eam omnem populum et tamdiu illudatur donec mortua nuntietur. Volentes autem eam trahere, tanto pondere spiritus sanctus eam fixit ut omnino eam movere nequirent."

226. *Houlouris*. See note to XLIII. 393.

244-256. L.A. : "Fecitque P. mille viros accedere et manus ejus et pedes ligare, sed eam nullatenus poterant movere; tunc et cum viris mille paria boum adhibuit, sed tamen virgo domini immobilis permansit."

253. *Flyt*=convey.

257-272. L.A. : "Vocatis autem magis, ut suis incantationibus moveretur, omnino moveri non potuit. Tunc dixit P. : quæ sunt illa maleficia, quod una puella a mille viris non moveretur? L. dixit : non sunt ista maleficia, sed beneficia Christi; porro, si adhuc decem millia adhibueris, æque ut primum immobilem me videbis."

273-286. L.A. : "Putans vero P., secundum quorundam figmenta, quod lotio fugarentur maleficia, jussit eam lotio perfundi; cumque nec sic moveri posset, angustiatum nimis copiosum ignem circa eam accendi picemque, resinam et fervens oleum super eam fundi jussit."

275. *Nectyng*, L.A., "lotio."

287, 288. Not in L.A.

289-314. L.A. : "Dixitque L. : inducias impetravi martirii mei, ut credentibus timorem auferam passionis et non credentibus vocem insultationis. Videntes autem amici Paschasii eum angustari, in gutture ejus gladium immerserunt; quæ nequaquam loquelam amittens dixit : annuntio vobis pacem ecclesiæ redditam Maximiano hodie mortuo et de regno suo Diocletiano expulso, et sicut civitati Catanensi soror mea Agatha data est protectrix, sic et ego civitati Syracusanæ concessa sum interventrix."

302. *Refit*=deprived.

315-326. L.A. : "Dum hæc virgo loquitur, ecce ministri Romanorum veniunt, Paschasium apprehendunt, vinctum ad Cæsarem secum ducunt; audierat enim Cæsar quod universam provinciam fuerat deprædatus. Veniens ergo Romam et senatui accusatus pariter et convictus capitali sententia est punitus."

327-353. L.A. : "Virgo vero L. de loco, in quo percussa est, mota non est nec spiritum tradidit quoadusque sacerdotes venirent et corpus domini ei traderent, et omnes astantes amen domino responderunt. In eodem loco autem est sepulta et ecclesia fabricata. Passa autem est tempore Constantini et Maxentii c. a. d. cccx."

XLV.—CRISTINE.

ST CHRISTINA, according to her legend, which has been rejected by the Roman Catholic Church, was the daughter of Urbanus, a Roman patrician, and governor of the city. Her birthplace was the little town of Tiro, on the shores of Lake Bolsena. The town has long since been swallowed up by the waters of the lake, and no trace of it now remains. Urbanus was an idolater. His daughter was early converted to the Christian faith, and therefore called herself Christina. The following is her story in the 'Perfetto Legendario,' as translated by Mrs Jameson (vol. ii. p. 666):—

“One day as she stood at her window, she saw many poor and sick who begged alms, and she had nothing to give them. But suddenly she remembered that her father had many idols of gold and silver; and, being filled with the holy spirit of piety and charity, she took these false gods and broke them in pieces, and divided them amongst the poor. Strange it was to see one carrying away the head of Jove, and another the hand of Venus, and a third the lyre of Apollo, and a fourth the trident of Neptune. But, alas! when her father returned, and beheld what had been done, what words could express his rage and fury! He ordered his servants to seize her, and to beat her with rods, and throw her into a dark dungeon; but the angels of heaven visited and comforted her, and healed her wounds. Then her father, seeing that torments did not prevail, ordered them to tie a millstone round her neck and throw her into the lake of Bolsena; but the angels still watched over her—they sustained the stone so that she did not sink, but floated on the surface of the lake; and the Lord, who beheld from heaven all that this glorious virgin suffered for His sake, sent an angel to clothe her in a white garment, and to conduct her safe to land. Then her father, utterly astonished, struck his forehead and exclaimed, ‘What meaneth this witchcraft?’ And he ordered that they should light a fiery furnace and throw her in; but she remained there five days unharmed, singing praises to God. Then he

ordered that her head should be shaved, and that she should be dragged to the temple of Apollo to sacrifice ; but no sooner had she looked upon the idol than it fell down before her. When her father saw this, his terror was so great that he gave up the ghost.

“ But the patrician Julian, who succeeded him as governor, was not less barbarous, for hearing that Christina in her prison sang perpetually the praises of God, he ordered her tongue to be cut out, but—oh miracle !—she only sang more sweetly than ever, and uttered her thanksgiving aloud, to the wonder of all who heard her. Then he shut her up in a dungeon with serpents and venomous reptiles ; but they became in her presence harmless as doves. So, being wellnigh in despair, this perverse pagan caused her to be bound to a post, and ordered his soldiers to shoot her with arrows till she died. Thus she at length received the hardly-earned crown of martyrdom ; and the angels, full of joy and wonder at such invincible fortitude, bore her pure spirit to heaven.”

Her day is July 24.

Her proper attribute is the millstone. She has also the arrow or arrows in her hand, and bears the crown and palm as a martyr.

Analysis—Her birth, 1-5 ; because of her beauty she is placed in a tower with twelve maidens to wait upon her, and with numerous gods made of silver and gold, that she may worship them, 6-20 ; many seek her because of her beauty, 21-28 ; she learns to hate the idols, and refuses to sacrifice to them, 29-36 ; her father is informed, and she confesses her faith in Christ to him, 37-82 ; her father leaves her, and she breaks the idols in pieces, which she gives away to the poor, 83-88 ; when he learns this on his return, her father causes her to be stripped and beaten, 89-106 ; she upbraids him, and he causes her to be bound in chains, and to be cast into a dungeon, 107-119 ; her mother, when she hears of this, tries to change her faith, but fails, 120-138 ; her father again bids her sacrifice, and on her refusal has her tortured, 139-156 ; Christina casts a handful of her flesh at him, and again upbraids him, when she is placed on a wheel over a fire, the fire scatters and slays five hundred, but leaves her unharmed, 157-170 ; next she is thrown into a dungeon, and afterwards a heavy stone is tied to her, and she is cast into the sea, 171-178 ; she is saved by an angel, and Christ openly appears to her and brings her to the land, 179-191 ; her father, after commanding her head to be struck off on the following morning, is overtaken by sudden death in the night-time, 192-206 ; his successor, Denis, orders her to be cast into a fire—then, as she remains unhurt, to be taken through the streets naked to the temple of Apollo, where as soon as she appears before it the statue of the god falls down and is broken to powder, 207-234 ; Denis falls down dead, and is succeeded by Julian, who causes her to be placed in a red-hot oven, where she remains five days unhurt and singing the praises of God, 235-246 ; venomous serpents are applied to her, but without effect, 247-

266; they assail Julian's magician, who falls down dead, 267-276; at Christina's bidding the serpents pass away into the wilderness, 277-282; at her prayer Denis is restored to life, 283-286; her tongue being cut out, she flings it at Julian, depriving him of sight, who shoots her to death with arrows, 287-304; the date of her martyrdom, 305-310.

Cf. L.A., cap. 98.

1-23. L.A.: "Christina nobilissimis parentibus orta, in Tyro Italiae, a patre suo in quadam turri cum XII pedissequis collocata est, Deos argenteos et aureos secum habens: et cum pulcherrima esset et a multis in conjugium peteretur, parentes ejus nulli eam concedere volentes, ut in deorum cultu maneret."

7. Addition. *perand are*=heir-apparent.

12. *Fosterit*. Children were said to be "fostered" when they were lodged with another family, generally of a higher degree than their own, for the purpose of being brought up and educated.

29-36. L.A.: "Ipsa autem a spiritu sancto docta, ydolorum sacrificia abhorrebat et incensa Diis immolanda in fenestra abscondebat."

37-66. L.A.: "Venienti autem patri ejus pedissæquæ dixerunt: filia tua domina nostra diis nostris immolare contemnit, sed christianum se esse asserit. Pater autem ei blandiens ad deorum culturam eam provocabat; cui illa: noli me vocare filiam tuam, sed ejus, quem sacrificium laudis decet; non enim diis mortalibus, sed deo cœli sacrificium offero. Cui pater: filia mea, ne uni Deo tantum sacrificium offeras, ne tibi alii irascantur."

46. *Gluthryt*. See note to XLI. 118.

67-83. L.A.: "Cui illa: bene locutus es nesciens veritatem; offero enim sacrificium patri et filio et spiritu sancto. Cui pater: si tres deos adoras, cur etiam alios non adoras? Cui illa: tres illi una Deitas sunt."

71. *Nocht a laste*=nevertheless (?).

84-106. L.A.: "Post hoc C. patris sui Deos confugit et aurum et argentum pauperibus erogavit. Rediens pater, ut deos adoraret, sed ipsos non inveniens et ab ancillis, quid de illis C. fecerit, audiens, iratus eam jussit exspoliari et a XII viris cædi, adeo ut ipsi ministri deficerent."

85. *Sammyne*=together.

107-116. L.A.: "Tunc C. patri dixit: sine honore et pudore et abominabilis Deo, qui me cædunt, deficiunt, pete illis a diis tuis virtutem, si valeas."

115. *Nev*=renew. *fand*=try.

117-132. L.A.: "Tunc catenatam eam in carcerem mitti jussit. Audiens hoc mater vestimenta sua scidit et ad carcerem pergens, filiae pedibus se prostravit, dicens: filia mea Christina, lumen oculorum, miserere mei. Cui illa: quid me dicis filiam? nescis, quia nomen Dei mei habeo?"

133-152. L.A. : "Cumque nihil sibi persuadere posset, ad virum rediit et quid sibi responderit, indicavit. Tunc pater jussit eam ante tribunal suum duci. Cui dixit : sacrifica diis ! si non autem, multis afflicteris sacrificiis et mea filia non diceris. Cui illa : magnam mihi gratiam præstitisti, quia jam me non vocas filiam dyaboli ; quod autem de dyabolo nascitur, dæmon est, tu es, pater, ipsius Sathanæ."

153-178. L.A. : "Tunc ille jussit carnes ejus ungulis radi et membra ejus tenera dirumpi ; C. autem de carnibus suis accipiens in vultum projecit patris dicens : accipe tyranne, et carnem a te genitam comede. Tunc pater super rotam eam posuit et ignem cum oleo accendit, sed flamma exsiliens MD viros occidit. Pater autem ejus, omnia hæc magicis artibus adscribens, ipsam iterum in carcerem mitti fecit et facta nocte jussit pueris suis, ut lapidem grandem ad collum ejus ligarent et in mare projicerent."

169. *Lath*=injury. A.S. *lað*, annoyance.

179-191. L.A. : "Quod cum fecissent, protinus angeli eam assument, Christus autem ad eam descendit et eam in mari baptizavit dicens : baptizo te in Deo, patre meo, et in me Jesu Christo filio ejus et in spiritu sancto. Et commisit eam Michæli archangelo, qui eam ad terram adduxit."

182. *Ban-dry*=bone-dry, quite dry. Still common.

192-206. L.A. : "Quod audiens, pater frontem suam percutiens dixit : quibus maleficiis hoc facis, ut in mari maleficia tua exerceas ? Cui illa : stulte et infelix, a Christo hanc accepi gratiam. Tunc in carcerem eam misit jubens, ut in crastino debeat decollari. Ipsa autem nocte Urbanus pater suus mortuus invenitur."

207-237. L.A. : "Huic quidam judex iniquus successit nomine Elius, qui cunam ferream succensam cum oleo, resina et pice parari fecit et Christinam ibidem jactari cunamque a viris IIII agitari, ut citius consumeretur. Tunc C. Deum laudavit, qui eam nuper renatam denuo volebat, ut infantulam, incunabulis jactari. Tunc judex iratus fecit radi caput ejus et nudam per civitatem usque ad Apollinem duci, ubi ydolo imperavit, et corruens in pulverem est redactum. Quod audiens judex expavit et spiritum tradidit."

210. *Syd*=reaching.

211. *Habresone*=habergeon.

215. *Walland*=boiling. A.S. *weallan*, to well up.

224. *Kardil*=cradle. A.S. *cradol* ; Ir. *craidhal* ; Gael. *creathall*, a cradle.

231. *Tyl apolyne*=to the temple of Apollo.

238-246. L.A. : "Huic successit Julianus : qui fornacem succendi fecit et Christinam intus jactari ; ubi per v dies cum angelis cantans et deambulans illæsa permansit."

247-252. Addition.

253-283. L.A. : "Quod audiens Julianus et magicis artibus hoc adscribens, duas aspides, duas viperas, duos colubros ad eam mitti

fecit ; sed serpentes ejus pedes lingunt aspides nil nocentes ad ubera pendent, colubri collo se volventes sudorem lingunt. Julianus autem incantatori dixit : numquid et tu magus es? irrita bestias. Quod cum faceret, serpentes in eum impetum fecerunt et eum protinus occiderunt ; tunc serpentibus imperavit C. et ad desertum locum ire fecit et mortuum hominem suscitavit."

261. *Lyke*=lick.

273. *Profit*=proved, tried.

284-286. Not in L.A.

287-310. L.A.: "Tunc Julianus mammillas ejus præcidi mandavit, de quibus lac pro sanguine fluxit. Deinde linguam ejus præcidi fecit, C. vero, nequaquam loquelam amittens, præscissuram linguæ accipiens in faciem Juliani projecit et oculum ejus item percutiens eum excæcavit. Iratus Julianus duas sagittas circa cor ejus et unam in latus ejus dimisit, et illa, percussa, spiritum Deo tradidit c. a. d. ccxxxvii sub Dyocletiano."

305. *Tyre* for *tyro*.

XLVI.—ANASTACE.

ST ANASTASIA belonged to a noble Roman family, and was the child of St Fausta, by whom she was reared in the most tender piety. Her instructor in the Scriptures was St Chrysogonus. She was married, when of age, to one Publius, who soon after their marriage had her cast into prison because she was a Christian. On his death she was set free, and devoted herself to works of charity. When Chrysogonus was arrested and summoned before Diocletian, she followed him, and attended his martyrdom. After many trials, sorrows, and temptations, she was herself condemned during the persecution under Diocletian, and burned alive, according to some in Illyria, but according to others at Rome. See the article in Smith's 'Dict. Christ. Biogr.' under "Chrysogonus."

Her day is December 25.

Her proper attributes are the sword and the palm.

Analysis—Her birth, education, and marriage, 1-18; Publius, her husband, causes her to be confined, 19-40; Chrysogonus being cast into prison, Anastasia, as long as she was able, visited and fed him, and when no longer able obtained the aid of a mediatrix, 41-58; Publius causes her to be cruelly entreated in order to compass her death, 59-84; the death of Publius, 85-90; Anastasia, being now in possession of freedom and her inheritance, devotes herself to works of charity and to the care of Chrysogonus, 91-110; Chrysogonus being summoned before Diocletian at Aquila, Anastasia follows him, 111-150; Anastasia and her three maidens, after the martyrdom of Chrysogonus, are commanded by the prefect to sacrifice, and refusing, are thrown into prison, 151-164; they are comforted with the songs of angels, 165-174; the prefect, coming to visit them, is bereft of reason, and embraces the kitchen utensils instead of the prisoners, 175-183; going out of the prison, the people, not recognising him, beat him as one who is mad, whereupon he makes to complain to the Emperor, and is again buffeted, 184-212; being told that Anastasia and her maidens have used witchcraft against

him, he attempts to strip them, but failing, falls asleep, 213-230; orders are given by Diocletian for the companions of Anastasia to be slain, when they are thrown into a fire, and are received by angels into heaven, 231-244; Anastasia is given to a prefect, who, when embracing her, is struck blind, and soon after dies, 245-264; another prefect to whom she is given by the Emperor has her cast into prison because she refuses to give him her goods, where she is fed from heaven, 265-298; with two hundred virgins she is exiled to the little island of Palmarnola, and is there with others burned at the stake, 299-316; her burial, 317-324; conclusion, 325-332.

For the sources cf. L.A., cap. 7, and V.B., xii. 55 *et seq.* The text, however, though similar, differs from both in many particulars.

1-18. L.A.: "Anastasia nobilissima Romanorum filia prætaxati [V.B. prætextati] illustris, sed pagani, a matre sua Fausta christiana et a b. Chrysogono fidem Christi edocta est; tradita autem Publio in uxorem, languorem simulans semper se ab ejus consortio abstinebat."

10. *Grisogone*=Chrysogonus. He suffered under Diocletian, and is commemorated December 25.

16. *Publy*=Publius. See l. 60.

19-26. Not in L.A. or V.B.

27-40. L.A.: "Qui audiens eam cum una tantum ancilla in vili habitu christianorum carceres circuire et iis necessaria ministrare, fecit eam arctissime custodiri, ita ut etiam alimoniam eidem denegaret, volens autem eam sic perimere, ut posset in ejus largissimis possessionibus lascivire." V.B. xii. cap. 55: "Cum ita plurimum posset ut vix pares inter matronas habere potuisset induebat se vilissimo habitu et sola unius puellæ consortio carceres circuibat ubi erant milites Christi quos taliter visitare non poterat nisi plebeio cultu pauperem se faceret aut fingeret sollicitam sanctis pro Dei nomine vinctis pedes lavare, ungere capita, pectinare crines, quos longa carcerum claustra nutrierant. Cumque hoc assidue ageret et ad notitiam zelantis viri ejus Publii pervenisset, indignatus tales domui suæ custodes instituit ut eam non permetterent nec cujusque fenestrellæ aditum spectare."

41-150. Cf. V.B.

48. *Kerlyne*=carline, an old woman.

65. *Iwil*=evil, bad.

77. *Meble*=movable property.

82. *Fewte* is corrupt. It ought to rhyme with *trete*.

86. *Caryone*=carrion, corpse.

94. *By*=buy.

99. *Skonryt*=loathed. M. Scot. *scunnered*.

102. *Sawis*=salves, ointments.

114. *Aquiely*=Aquileia.

151-192. L.A.: "Hæc habebat tres ancillas pulcherrimas, quæ sorores erant: quarum una dicebatur Agapete, altera Thionia, et

altera Yrenia. Quæ cum christianæ essent et præfecti monitis nullatenus obedirent, in cubiculum eas recludit, ubi coquinæ utensilia servabantur. Præfectus autem in earum ardens amorem ad eas ivit, ut suam libidinem exerceret. Qui in amentiam versus, putans se tractare virgines: cacabos, patellas, caldaria et similia amplectens osculabatur, et cum ex hoc satiatus fuisset foras exiit nigerrimus et deformis et vestimentis concisis. Quem servi, qui eum pro foribus expectaverant, sic aptatum videntes, cogitantes quod in dæmonem versus esset, eum verberibus affecerunt et fugientes solum reliquerunt."

168. *Kechine*=kitchen.

193-212. L.A.: "Cumque imperatorem adiret ut de hoc conquereretur, alii virgis percutiebant, alii lutum et pulverem in eum projiciebant, suspicantes quod in furiam versus esset. Oculi autem ejus tenebantur ne sic se deformem videret; quapropter mirabatur plurimum, cum sic eum omnes deridebant, quem in tanto honore habere consueverant; videbatur enim ei, quod ipse et omnes albis vestibus essent induti."

209. *Fend*=fiend.

213-224. L.A.: "Putans vero, cum sic se deformem ab aliis didicisset, quod puellæ sibi per artem magicam hoc fecissent, jussit eas coram se exspoliari, ut eas saltem nudas aspiceret; sed statim earum vestimenta sic corporibus adhæserunt, ut nullo modo exui valerent."

225-228. L.A.: "Præfectus autem præ admiratione ita obdormivit stertens, quod etiam a pulsantibus non poterat excitari."

229, 230. Cf. V.B.

231-244. L.A.: "Tandem virgines martirio coronatur." V.B. is more detailed.

232. *Dulycius*. V.B. has "Dulcetius."

233. *Cycyny[u]me*. V.B. has "Comitem Sisinium."

245-276. L.A.: "Et A. ab imperatore cuidam præfecto traditur, ut, si eam sacrificare faceret, postmodum in uxorem eam haberet. Cumque eam in thalamum induxisset et eam amplexari vellet, statim cæcus effectus est. Deos adiit quærens si evadere posset. Responderunt dicentes: quia s. Anastasiam contristasti, nobis traditus es et amodo semper nobiscum in inferno torqueberis. Cumque domum reduceretur, inter manus puerorum vitam finivit. Tunc A. alii præfecto traditur, ut eam in custodia detineret. Audiens enim, quod infinitas possessiones haberet, privatim dixit ei: Anastasia, si vis esse Christiana, fac quod præcepit dominus tuus; ille enim præcepit: qui non renuntiaverit omnibus quæ possidet e. c. Omnia igitur, quæ habes, mihi da et vade quo volueris et vere Christiana eris."

257. *Grewit*=grieved.

277-284. Addition.

285-290. L.A.: "Cui illa: Deus meus præcepit: vende omnia quæ habes et da pauperibus, et non divitibus; cum ergo dives sis, contra præceptum Dei facerem, si aliquid tibi darem."

291-304. L.A.: "Tunc A. diro carceri fame crucianda traditur, sed a s. Theodora [V.B. Theodota], quæ jam per martirium coronata fuerat, per duos menses esca cœlesti pascitur. Tandem cum cc virginibus ad insulas Palmarias ducta est, ubi multi propter nomen Christi fuerant relegati."

300. The little isle of Palmarnola in the Tyrrhene Sea, about lat. 41°, long. 31°. Usuard says she was translated to this isle.

305-311. L.A.: "Post aliquos vero dies præfectus omnes ad se vocavit et Anastasiam ad palos ligatam ignibus, concremavit, alios vero diversis suppliciis interemit."

312-316. L.A.: "Inter quos unus erat qui pluries propter Christum multis divitiis spoliatus, semper dicebat: Christum saltem mihi non auferetis." Not in V.B.

317-328. L.A.: "Appollonia autem corpus s. Anastasiæ in viridario, facta ibi ecclesia, honorifice sepelivit. Passa est autem sub Diocletiano qui cœpit c. a. d. CCLXXXVII."

XLVII.—E F F A M E.

ST EUPHEMIA, virgin and martyr, was born at Chalcedon, and from her early youth consecrated herself to God, assuming a dress of a sombre hue in order to indicate that she had renounced the pleasures and vanities of the world for the purpose of occupying herself with works of piety and penitence. Being arrested during the reign of Galerius by order of the prefect Priscus, she confessed herself a Christian, and after being tortured, was cast into prison. Subsequently she was condemned to the stake, and was burnt to death A.D. 307. The chief incidents of her martyrdom were, according to Asterius, bishop of Amasea, A.D. 400, depicted on a tablet in the great church of Chalcedon. In the nave of this church her tomb was built, and in the same place the Council of Chalcedon was held in A.D. 451, which condemned the doctrines of Eutychus. It was chiefly to her intercession that the Fathers of this Council attributed the issue of their labours. Her relics were subsequently translated to the Church of St Sophia at Constantinople, where during the struggles of the Iconoclastic controversy she seems to have been regarded as a special friend of the assailed cultus. Constantine Copronymus therefore sought to throw them into the sea about the year A.D. 766, but they were rescued by the opposite party, and conveyed to Sillivri on the shores of the Propontis. The Church of the Sorbonne at Paris possessed a portion of them in the time of Gregory the Great. As early as the time of this Pope there was a church dedicated to St Euphemia at Rome, which is believed to have been repaired by Urban VIII., and still exists. At the same period there were in Constantinople no fewer than four, the most splendid of which was built by Constantine the Great. This Constantine Copronymus turned into a stable, but it was afterwards restored and beautified by Irene. Pétin's 'Dict. Hagiogr. ;' Smith's 'Dict. Christ. Biogr.' Her Acta by St Metaphrastes are given in Surius and Ruinart.

Her day is September 16.

She is accompanied by a lion, and bears a lily as the emblem of her chastity in one hand, and in the other the palm, while in her bosom is the sword. Sometimes she is represented between two serpents.

Analysis—The birth of Euphemia, 1-3; she confesses herself a Christian, and pleads with the prefect to let her share the sufferings of other Christians, when she is first imprisoned, buffeted, and imprisoned again, 4-64; the prefect sends his steward to persuade her to his will, but he falls down before the prison doors, which he is unable to force open, and is assailed by a fiend, 65-82; Euphemia is taken out of prison and placed on a wheel full of red coals, but the executioner is burned to ashes and Euphemia is unhurt, 83-106; another attempt is made to destroy her with fire, when she is rescued by an angel, and placed on a hill, 107-114; the attempts made to take her down from the hill fail, and one of those who make the attempts is converted, as well as many others who were standing by, 115-154; the prefect causes her to be hung up by the hair of her head, and afterwards keeps her in prison six days without food or drink, 155-162; on the seventh day she is pressed between four stones, but through the interposition of an angel the stones turn to powder, 163-170; she is next thrown to three wild beasts, when they all three fall at her feet and form a chair for her with their tails, 171-186; a sword is then driven into her side and she dies, 187-193; the prefect rewards her slayer, whom a lion meets and devours, 194-202; the prefect eats his own flesh, 203-206; the sepulture of Euphemia, 207-210; the date of her passion, 211-213; conclusion, 214-218.

With the exception of the etymological introduction the following is the text of L.A., cap. 139: (1-14:) “Eufemia filia senatoris, videns christianos tempore Dyocletiani tam diversis pœnis laniari, ad Priscum judicem properavit et Christum publice confitens exemplo suæ constantiæ etiam virorum animos confortabat.” (15-18:) “Cum igitur judex christianos successive occideret, alios præsentibus esse jubebat, ut saltem territi immolarent, dum constantes tam crudeliter laniari viderent.” (19-44:) “Cum ergo coram Eufemia sanctos crudeliter detruncaret, ipsa eorum constantia amplius provocata injuriam a judice se pati clamabat. Tunc judex gavisus est putans, eam sacrificiis velle consentire. Unde cum ab ea, quam sibi injuriam faceret, requisivisset, illa ait: cum sim genere nobilis, cur mihi ignotos et advenas anteponis et priores facis ad Christum pertingere et ad promissam gloriam pervenire? Cui judex: putabam te ad mentem rediisse et gaudebam te tuæ nobilitatis vel sexus meminisse.” (45-64:) “Reclusa igitur in carcere et sequenti die cum vinctis sine vinculis est adducta. Iterum gravissime est conquesta, cur contra legem imperatorum sibi soli a vinculis parceretur. Tunc alapis durissime cæditur et in carcere recluditur. Quam judex

secutus ex libidine opprimere voluit, sed illa viriliter reluctante manum ejus virtus divina contraxit." (65-70 :) "Tunc putans se incantatum, præpositum domus suæ ad ipsam direxit, ut multa promitteret si eam faceret consentire." (71-82 :) "Sed ille carcerem clausum nec clavibus aperire potuit nec securibus frangere, donec a dæmone arreptus clamans et se ipsum dilanians vix evasit." (83-94 :) "Deinde educta posita est super rotam, cuius vectes carbonibus pleni erant, et artifex intra rotam tale signum trahentibus dedit, ut, quando sonum faceret, simul traherent et sic exeunte igne vectes corpus ejus dissiparent." (95-106 :) "Sed nutu Dei ferramentum, quo rota temperabatur, de manu ejus decidens sonum fecit et continuo illis trahentibus rota artificem comminuit et Eufemiam stantem super eam illæsam servavit." (107-114 :) "Tunc parentes artificis lamentantes supposito igne ipsam cum rota comburere voluerunt, sed rota combusta E. ab angelo soluta in quodam loco excelso incolumis stare conspicitur." (115-130 :) "Appellianus judici ait: virtus christianorum nonnisi in ferro vincitur, unde consulo ut eam facias decollari. Erectis igitur scalis cum quidam ad eam capiendam manum mittere vellet, mox totus paralisi solutus vix inde semivivus eductus est." (131-140 :) "Alius autem nomine Sosthenes ascendens continuo mutatus ab ea veniam petiit et evaginato gladio ad judicem clamavit, quod se ipsum libentius occideret, quam eam quam angeli defendebant, contingeret." (141-154 :) "Denique inde educta judex cancellario suo dixit ut ad eam omnes petulantes juvenes convocaret, qui tamdiu eam illuderent donec fatigata deficeret. Sed ille ad eam ingrediens et multas virgines splendidissimas circa eam orantem videns, monitis ejus protinus christianus effectus est." (155-170 :) "Præses vero per capillos virginem suspendit, sed etiam immobilem permanentem negato cibo in carcere recludi fecit, ut VII die inter III magnos lapides sicut oliva constringeretur. Illa vero quotidie ab angelo satiata, dum VII die intra lapides durissimos posita esset, ad ejus orationem ipsi lapides in cinerem tenuissimum sunt redacti." (171-184 :) "Unde præses se victum a puella erubescens, eam in foveam projici jussit, ubi tres tantæ immanitatis bestię erant, quę omnem hominem deglutirent. Quę statim blandiendo ad virginem concurrentes et junctis ad invicem caudis ei quasi cathedram ad sedendum præbentes, judicem hoc videntem vehementius confuderunt." (185-193 :) "Unde cum præses fere præ angustia moreretur, ingressus carnifex, ut domini sui injuriam vindicaret, gladium in latus suum fixit et Christi martirem fecit." (194-202 :) Quem judex pro mercede veste serica induit et torque aurea eum circumdedit; sed egrediens a leone arripitur et ab eo penitus devoratur. Unde sui eum diutius perquirentes, vix pauca ejus ossa cum veste scissa et torque aurea reppererunt." (203-214 :) "Priscus quoque judex se ipsum comedens mortuus est inventus. S. autem E. in Chalcedonia cum honore sepulta est, meritis cuius omnes Judæi et gentiles Chalcedonię in Christum crediderunt. Passa est

autem c. a. d. CCLXXX." Then follows a citation from St Ambrose's Preface.

17. One or more verses are wanting after this.

105. *Deryt*=injured. A.S. *derian*, to hurt.

122. *Lederis*=ladders.

138. *Lewar*=rather.

166. *Grappis*=grapes.

173. *Ne docht*=was not able.

183. *Faynand*=fawning.

192. *Slope*=wound.

200. *Veryt*=worried.

204. *3et*=ate.

XLVIII.—JULIANA.

ST JULIANA, virgin and martyr, suffered during the persecution under Galerius at Nicomedia. Though her parents were pagans, she became a devoted disciple of the Christian faith in her early years. Belonging to a distinguished family, Eulegius, the prefect of Nicomedia, sought her hand in marriage, but her only answer to him was that she did not desire to become the wife of one who worshipped false gods. Irritated by her refusal, her father sought to overcome her and to incline her to the marriage, first by persuasion and afterwards by threats and even by violence, and conducted her before the prefect in order that he might compel her by force to renounce the Christian faith, hoping that if she apostatised, all difficulties in the way of her marriage would be removed. Eulegius, the prefect, treated her at first with all gentleness because of his love towards her; but when he saw that she was resolutely bent on refusing him, his love turned to hatred. After causing her to be beaten with rods and loaded with chains, he threw her into prison. There she is said to have been visited by the evil spirit in the guise of an angel of light, who said to her that she could marry Eulegius without sin. Doubting the message, she made the sign of the cross, and the demon was at once changed into a shape of horror, and, acting as directed from heaven, she loaded him with her chains. She was again conducted before the prefect, who condemned her to be burned; but as the fire did her no harm, he caused her head to be cut off. This, it is said, was done about the year 305. St Juliana is specially honoured in Belgium, and part of her relics are said to be preserved in the Church Notre-Dame du Sablon in Brussels.

Her day is February 16.

Analysis — St Juliana, we read, was betrothed to Eulegius, but refused to marry him unless he became a Christian, 1-8; her father causes her to be beaten, 9-14; Eulegius urges his suit, 15-36; Juliana is beaten and otherwise ill-treated, and then thrust into prison, where an evil spirit appears to her as an angel of light, 37-53; how his true

character is discovered, and how he is chained and punished by Juliana, 54-113; Juliana is brought before the prefect, and brings with her the fiend, whom she casts into a pit on her way, 114-143; she is questioned by the prefect and tortured, and then led away to execution, 144-195; on her way she is followed by the fiend she has cast into the pit, 196-215; her death and burial, 216-227; the fate of the prefect and his men, and conclusion, 228-249.

The following is her legend as told in the L.A., cap. 43 : (1-22 :) "J., dum Eulogio præfecto Nicomediæ desponsata esset et nollet sibi aliquatenus copulari, nisi reciperet fidem Christi, jussit eam pater suus exspoliari et gravissime cædi ac ipsi præfecto tradi. Cui præfectus ait : dulcissima mea Juliana, cur me ita delusisti ut me sic renueres? Cui illa : si tu adoraveris Deum meum, acquiescam tibi, alioquin nunquam dominus meus eris." (23-36 :) "Cui præfectus : domina mea, hoc facere non possum, quia imperator amputari faceret caput meum. Cui J. : si ita times imperatorem mortalem, quomodo vis, ut imperatorem non timeam immortalem? Fac quidquid vis, quia me decipere non valebis." (37-44 :) "Tunc præfectus jussit eam gravissime virgis cædi et dimidia die per capillos appendi et plumbum liquefactum in capite ejus fundi. Quod cum nihil ei nocuisset, ipsam catenis ligavit et in carcerem reclusit." (45-62 :) "Ad quam venit dyabolus in specie angeli dicens : Juliana, ego sum angelus domini qui me ad te misit ut te debeam commonere ut diis sacrifices, ne diu crucieris et tam mala morte moriaris. Tunc J. flens oravit dicens : domine Deus meus, ne permittas me perire, sed ostende mihi, quis est, qui mihi talia persuadet. Facta est ad eam vox ut ipsum apprehenderet et quis esset ipsum cogeret eum confiteri." (63-87 :) "Quæ cum eum tenuisset et quis esset interrogasset, dixit ei quod dæmon esset et quod ad eam decipiendam pater suus misisset ipsum. Cui J. : et quis est pater tuus? Respondit : Beelzebub, qui ad omnia mala nos dirigit et facit nos graviter verberari quotiens a christianis fuerimus superati, et ideo scio, quod malo meo huc veni, quia te superare non potui." (88-105 :) "Inter alia quæ confessus est, dixit quia tunc maxime a christianis elongatur, quando misterium dominici corporis agebatur et quando orationes et prædicationes fiebant." (106-113 :) "Tunc J. retrorsum manibus ipsum ligavit et ad terram ipsum dejiciens cum catena, cum qua erat ligata, ipsum durissime verberavit, dyabolus autem clamans rogabat eam, dicens : domina mea Juliana, miserere mei." (114-129 :) "Tunc jussit præfectus, ut J. de carcere educeretur et exiens trahebat post se dæmonem alligatum; dæmon autem rogabat eam dicens : domina Juliana, noli amplius de me ridiculum facere, non enim potero ultra in quempiam prævalere : christiani enim dicuntur misericordes esse, et tu nullam de me misericordiam habes." (130-133 :) "Sicque per totum forum ipsum traxit et postea in quandam latrinam ipsum projecit." (134-153 not in L.A.) (154-175 :) "Cum autem ad præfectum

pervenisset, in quadam rota adeo est extensa quod omnia ossa usque ad medullarum exitum sunt confracta, angelus domini autem rotam comminuens ipsam momento sanavit. Quod videntes qui aderant, crediderunt et statim decollati sunt viri D et mulieres CXXX." (176-191 :) "Deinde cum in quandam ollam plumbo liquefacto plenam missa fuisset, sed plumbum velut temperatum balneum factum esset, maledixit præfectus Diis suis, qui unam puellam punire non poterant, quæ tantam injuriam iis irrogabat." (192-215 :) "Tunc jussit eam decollari: quæ dum ad decollandum duceretur, dæmon, quem verberaverat, in specie juvenis apparens clamabat dicens: nolite ei parcere, quoniam deos vestros vituperavit et me hac nocte graviter verberavit; reddite ergo sibi quod meruit! Cumque J. paululum oculos aperuisset et videret quis esset, qui talia loqueretur, dæmon aufugiens exclamavit: heu me miserum, adhuc puto, quod me vult capere et ligare." (216ff :) "Cum ergo b. J. decollata fuisset, præfectus navigans in mari cum XXXIV viris, orta tempestate submersus est. Horum autem corpora cum mare eructasset, a feris et avibus sunt comesta." (218-227 not in L.A.)

4. *Handfast*=betrothed. See Jamieson *sub voce*.

31. *Dedly*=mortal.

40. *3et*=pour.

51. *Monest*=advise.

52. *Torment*=tormented.

54. *Vest*=wist, knew.

88. *Fleis*=shunnest.

131. *Gausk*=pit.

141. *Ewe*=Eve.

160. *To-quassyt*=broken asunder. *To* and O.Fr. *quasser*, later; *casser*, to break.

161. *Self*=very. *merch*=marrow.

165. *At al*=throughout.

181. *Atoure*=over.

204. *War3eld*=reward.

XLIX.—THECLA.

ST THECLA, virgin and martyr, whose story is recorded in the text, is usually cited as the first of her sex who suffered martyrdom for the faith. It would seem, however, that that honour belongs to another martyr of the same name, St Thecla who suffered at Aquileia in Italy along with Euphemia and two others during the reign of Nero. The St Thecla referred to in the text is believed to have belonged originally to Lycaonia. According to St Methodius, in his 'Banquet of Virgins,' she was well versed in philosophy and literature, and expressed herself with equal facility and elegance. He adds that she was converted by St Paul, and subsequently defended the Christian faith with great courage in the controversies she was obliged to enter into with its assailants. At the time of her conversion it appears that she was residing in Iconium. Her parents had betrothed her to a young nobleman, but after listening to the Apostle's preaching she is said to have given up all intention of entering the marriage estate, and to have resisted every attempt both on the part of her parents and of her betrothed to change her resolution. The consequence was they had recourse to the magistrate, before whom they denounced her. She then secretly withdrew, and sought refuge with the Apostle. Her retreat being discovered, she was brought before the magistrates and condemned to the wild beasts. But when exposed naked in the amphitheatre to the leopards, tigers, and lions, these ferocious animals gathered around her and licked her feet, and though attempts were made to irritate them against her, they withdrew and left her unharmed. This only rendered her persecutors more furious, and they condemned her to be burnt. The flames, however, had no power over her, and she issued from them unharmed. She is said to have accompanied St Paul in many of his missionary tours, and to have afterwards retired to Seleucia in Lycaonia, and to have died there in peace towards the close of the first century. A splendid church was built over her tomb,

which was visited by pilgrims from all parts. Her Acts, or rather the Acts of SS. Paul and Thecla, are attributed to John, a priest of Ephesus. The cathedral of Milan is dedicated to her, and possesses some of her relics. Pétin's 'Dict. Hagiogr.' See also Mrs Jameson's 'Sacred and Legendary Art,' vol. ii. p. 556.

Her day is September 23.

In art she generally wears a loose mantle of dark brown or grey, and holds the palm. Several wild beasts are around her.

Analysis—St Paul's arrival in Iconium and reception by Onesiphorus, 1-10; the conversion of Thecla, 11-26; she is denounced to the proconsul, who orders her and St Paul to be brought before him, and afterwards condemns the latter to be driven from the city and Thecla to be burned, 27-58; Thecla escapes from the fire unhurt and takes refuge with St Paul, who is in hiding with Onesiphorus, to whom she is guided by a child sent out by Onesiphorus to buy bread, 59-128; she accompanies St Paul to Antioch, where the headman of the city denounces her to the proconsul because she refuses to accept him in marriage, when she is questioned and condemned to the wild beasts, 129-179; she is taken in charge by Triphæna, who in consequence of a dream resolves not to part from her, 180-202; both are stripped naked and exposed to the wild beasts, when a lioness becomes her protector, 203-222; wild bulls are then let loose upon her, but though burning irons are applied to them they do not hurt her, 223-240; seeing Triphæna apparently dead, Alexander, the denouncer of Thecla, relents and begs that the two be set free, 241-256; they are set free, and Thecla afterwards joins St Paul, and subsequently returns to Iconium, where she finds that Thamyris is dead, and after converting her mother proceeds to Seleucia, 257-317; conclusion, 318-334.

Sources—Cf. the "Acta Pauli et Theclæ" in Grabe's 'Spicilegium SS. Patrum,' i. 95; Tischendorf's 'Acta Apost. Apoc.,' p. 41; and the new edition of the same work by Lipsius, i. 235.

8. *Feit*=fetched. A.S. *fetian*, *fetan*; Icel. *feta*, to fetch. See Bradley, sub *feten*.

19. *Theody*=Theodosius.

20. *Thammary*=Thamyris.

28. *Spouse*=betrothed.

34. *Enculze*=persuasion.

43. *Lettis*=hinderest.

54. *Theodya*=Theodosia.

72. *Toundire*=tinder.

73. *Caf*=*cast*=a pile, heap. Icel. *köstr*, gen. *kastar*, a pile.

75. *Cast*. See preceding note.

79. *Bellyse*=billows.

94. *Daphyme*=Daphne. It was near to Antioch.

111. *Brule*=broil.

164. *Mane*=hair.

185. *Triphena*=Triphæna.

188. *Falcinil*=Falconilla.

242. *Slongyne*=slung, thrown.

278. *Marran*=Myra, of Lycia.

302, 303. Thamyris, to whom she was betrothed, is apparently confounded with her father.

L.—K A T E R I N E.

THE story of St Catherine is of Greek origin, and cannot be traced further back than the eighth century. It was brought from the East by the Crusaders in the eleventh century, and by the following century had spread throughout the whole of Western Christendom. Briefly told, it is this : She was the daughter of Costis, a son of Constantius Chlorus, and Sabinella the daughter and heiress of the King of Egypt. Her birth and future glory were foretold to her mother in a dream. From her earliest infancy she was the wonder of all who beheld her, for grace of mind and person. She made such progress in her studies that at the age of fifteen there was none comparable to her in the learning and philosophy of the Gentiles. The works of Plato were her favourite reading, and the teaching of Socrates prepared her to receive a higher and purer doctrine. When about fourteen years of age her father died and left her heiress of his kingdom. When desired by her people and her mother to marry she refused, unless they could find a husband for her who was of such noble blood that all men should worship him, so great that she should never think that she had made him king, so rich that he surpassed all others in riches, so full of beauty that the angels of God would desire to behold him, and so benign that he could gladly forgive all offences done to him. Sabinella and the people were in despair, but the Virgin Mary appeared to a hermit and sent him with a message to St Catherine, telling her that he whom she desired as her husband was her Son. The hermit therefore gave a picture representing the Virgin and her Son to Catherine, who, as soon as she beheld the face of the Redeemer, was filled with love towards Him, and forgot her books and studies. The following night she had a wonderful dream, in which she beheld herself introduced into the presence of Christ, and along with her mother was baptised by the hermit whom the Virgin had sent to her. The Virgin also appeared to her accompanied by her divine Son and a noble company of saints and angels. Mary presented Catherine to

the Lord of Glory, saying, "Lo! she hath been baptised, and I myself have been her godmother." Then the Lord smiled upon her, held out His hand and plighted His troth to her, putting a ring on her finger. When Catherine awoke in the morning she remembered her dream, and looking at her hand found the ring on her finger, and henceforth regarded herself as betrothed to Christ. During the persecution under Maximin, the Emperor himself came to Alexandria. She first confounded him with her arguments in favour of the Christian faith, and afterwards fifty philosophers whom he had caused to be gathered together to refute her arguments, she not only withstood but converted. He next attempted to corrupt her. All his persuasions and menaces being resisted, he ordered her to be torn in pieces on four wheels armed with sharp teeth; but when bound upon the wheels, fire from heaven destroyed them, together with three thousand of the spectators. Maximin then ordered her to be scourged, and afterwards beheaded. —Mrs Jameson, 'Sacred and Legendary Art,' vol. ii. p. 457.

Her day is November 25.

St Catherine is the patroness of education, philosophy, science; of students, philosophers, and theologians; of eloquence; and of schools and colleges. She bears the palm as a martyr; the sword expresses the manner of her death; the crown belongs to her as a sovereign princess; and she holds a book as significant of her learning. Her peculiar attribute is the wheel, sometimes whole, but oftener broken.

Analysis—Maxentius sends out a decree ordering the people to assemble to offer sacrifice, 1-20; his arrival, and the assembling of the people in Alexandria, 21-46; hearing the uproar, Catherine goes to the place of sacrifice, and seeing those who were Christians sacrificing, addresses Maxentius and disputes with him, after which he directs her to be led to his palace, and to be well treated, 47-152; on returning to his palace Maxentius sends for Catherine, who again disputes with him, and finding that he is unable to refute her, gathers together all he can who are renowned for learning, 153-236; fifty are assembled, when Catherine, being sent for, disputes with them and refutes them, after which, in spite of the Emperor's threats, they confess themselves converted to the same faith as Catherine, and suffer death by burning, 237-556; Maxentius then offers to make her his "second queen," but she refuses, 557-604; he then orders her to be scourged, and afterwards to be cast into prison without food or drink, 605-624; during his absence the wife of Maxentius, along with Porphyrius, visits Catherine, who converts them both, and they convert others, 625-742; Catherine is comforted in prison with heavenly food and visions, 743-760; the Emperor returns, orders Catherine to be brought before him, and is surprised at her appearance, expecting to find her wasted with hunger—she tells him how she has been sustained, he again offers to make her his queen, and she again refuses his offer, 761-832; she is placed among

the wheels armed with sharp teeth ready for torture, but at her prayer the wheels are broken and four thousand of the people slain, 833-895 ; the joy of the Christians and conversion of the pagans, 896-901 ; Maxentius's wife confesses herself a Christian, and openly upbraids her husband, 902-927 ; he threatens her with torture, Catherine comforts her, after which she is put to death, 928-981 ; Porphyrius buries her and upbraids Maxentius, 982-1021 ; Maxentius, maddened by the conversion of Porphyrius, asks his companions if they were aware of his conduct, when they all confess themselves Christians, and are led out of the town and executed, 1022-1093 ; the martyrdom of St Catherine, 1094-1197 ; conclusion, 1198-1213.

Source—Cf. L.A., cap. 172 ; but a more detailed source has been used.

1-24. The introduction is lost. L.A. : "Catherina Costi regis filia omnibus liberalium artium studiis erudita fuit. Cum autem Maxentius imperator omnes tam divites quam pauperes ad Alexandriam convocaret, ut ydolis immolarent, et christianos immolare nolentes puniret : Catherina, cum esset annorum decem et octo et in palatio divitiis et pueris pleno sola remansisset, audiens animalium diversorum mugitus et cantantium plausus misso illuc nuntio inquiri jussit celeriter quid hoc esset."

25-34. Not in L.A.

37. *Noyt*=cattle.

39-48. Not in L.A.

42. *Fee*=cattle.

51. *Feryd*=belonged to.

55-152. L.A. : "Quod cum didicisset, assumtis aliquibus de palatio signo crucis se muniens illuc accessit ibique multos christianos metu mortis ad sacrificia duci conspexit. Quæ vehementi dolore cordis sauciata ad imperatorem audacter se ingessit et sic ait : salutationem tibi proferre, imperator, et ordinis dignitas et rationis via præmonebat, si creatorem cœlorum agnosceres et a diis animum revocares. Stansque ante januam templi per varias conclusiones syllogismorum allegorice et metaphorice, diserte et mystice multa cum Cæsare disputavit. Deinde rediens ad commune colloquium dixit : hæc tibi tamquam sapienti proferre curavi, nunc autem, quare incassum congregasti hanc multitudinem ad colendam stultitiam ydolorum ? Miraris hoc templum manu artificum operatum, miraris ornamenta pretiosa, quæ velut pulvis ante faciem venti erunt. Mirare potius cœlum et terram, mare et omnia quæ in iis sunt, mirare ornamenta cœlorum, solem sc. et lunam et stellas ; mirare famulatum eorum, qualiter a mundi initio usque ad finem nocte et die currunt ad occidentem et redeunt ad orientem nec unquam fatigantur ; et cum hæc animadverteris, interroga et disce quis sit eorum potentior ; cum autem ipsum ipso donante intellexeris nec similem illi invenire valueris, ipsum adora, ipsum

glorifica, ipse enim est Deus Deorum et dominus dominantium. Cumque de filii incarnatione sapienter plurima disputasset, stupefactus Cæsar non valuit ad hoc respondere, tandem ad se reversus dixit ad eam : sine, o mulier, sine nos finire sacrificium et post hoc tibi responsa reddemus. Præcepit igitur eam ad palatium duci et cum diligentia custodiri, admirans nimiam ejus prudentiam et corporis pulchritudinem. Erat enim speciosa valde et incredibili pulchritudine omnium oculis admirabilis videbatur et gratiosa."

60. *Takine of cors* = token of the Cross.

111. *Moyse* = muse, think.

153-236. L.A.: "Veniens igitur Cæsar ad palatium, dixit Catherinæ : audivimus tuam eloquentiam et mirati sumus tuam prudentiam, sed in deorum sacrificiis occupati, omnia plene intelligere nequivimus ; nunc autem ab initio progeniem tuam requirimus. Et s. C. ad hoc : scriptum est [Cato is not named] : nec te collaudes nec te culpaveris ipse : hoc faciunt stulti quos gloria vexat inanis. Confiteor tamen meam progeniem, non tumore jactantiæ, sed humilitatis amore, ego enim sum C. Costi regis unica filia, quæ, quamvis in purpura nata et liberalibus disciplinis non mediocriter instructa, hæc tamen omnia contemsi et ad dominum J. Chr. confugi. Dii autem quos colis, nec te nec alios juvare possunt. O igitur infelices talium ydolorum cultores, quibus advocata in necessitate non adsunt, in tribulatione non succurrunt, in periculo non defendunt. Cui rex : si ita est, ut dicis, totus mundas errat et tu sola verum dicis, cum tamen omne verbum in ore duorum vel trium testium confirmetur, si angelus esses, si cœlica virtus, adhuc tibi nemo credere deberet, quanto minus, cum femina fragilis esse probaris ! Cui illa : ne, obsecro, Cæsar, a furore tuo te vinci permittas, ut in sapientis animo non stet turbatio dira. Sic namque poeta [Cato is not named] ait : tu si animo rexeris, rex eris, si corpore, servus. Et rex : ut video, pestifera calliditate nos illaqueare disponis, dum per exempla philosophorum sermonem protrahere niteris. Videns autem Cæsar quod ejus sapientiæ obviare non posset, mandavit occulte per litteras, ut omnes grammatici et rhetores ad prætorium Alexandriæ festinanter venirent, immensa munera recepturi si concionatricem virginem suis assertionibus superarent."

222. *Venemyt* = envenomed.

237-296. L.A.: "Adducti sunt igitur de diversis provinciis L. oratores, qui omnes mortales in omni mundana sapientia excelebant. Quibus interrogantibus cur de tam remotis partibus evocati fuissent, Cæsar respondit : Est apud nos quædam puella sensu et prudentia incomparabilis, quæ omnes sapientes confutat et deos omnes esse dæmones affirmat ; quam si superaveritis, cum honore magno ad propria redibitis. Ad hæc unus indignatus stomachanti voce respondit : O magnum imperatoris consilium, qui ob unius degenerem puellæ conflictum sapientes mundi de remotis partibus advocavit, cum unus ex nostris clientulis eam poterat levissime confutare. Et rex : poteram

quidem hanc vi ad sacrificandum impellere aut pœnis exstinguere, sed melius judicavi ut vestris argumentis penitus confutetur. Cui illi : adducatur coram nobis puella, ut sua temeritate convicta nunquam se sapientes vidisse cognoscat."

297-315. L.A. is briefer : "Sed cum virgo certamen quod sibi iminebat didicisset, totam se domino commendavit; et ecce angelus domini adstitit sibi et ut constanter staret, admonuit, asserens quod non solum ab his vinci non poterit sed insuper illa ipsos conversos ad palmam martirii destinabit."

306. *Senschepe* = ignominy, disgrace.

316-334. L.A.: "Cum ergo coram oratoribus adducta fuisset, dixit imperatori : quali iudicio contra unam puellam L. oratores opponis, quos et victoria remunerandos promittis, et me sine spe mercedis pugnare compellis? erit tamen merces mihi dominus J. Christus, qui est spes et corona pro se certantium."

335-419. Not in L.A.

420-480. L.A. simply has : "Verum eum oratores Deum fieri hominem aut pati impossibile dicerent, virgo etiam hoc a gentilibus prædictum esse ostendit : Nam Plato adstruit Deum circumrotundum et decurtatum ; Sibilla quoque sic ait : Felix ille Deus ligno qui pendet ab alto."

439. *Saug* = sage, wise.

447. *Caldé* = Chaldæa.

449. *Balan* = Balaam.

465. *Sence* = incense.

481-484. L.A.: "Cum igitur virgo cum oratoribus sapientissime disputaret et eos apertis rationibus confutaret, obstupefacti illi et quid dicerent non invenientes, muti penitus sunt effecti."

485-500. L.A.: "Tunc imperator contra eos nimio furore repletus increpare eos cœpit cur ab una puella tam turpiter se vinci permetterent."

501-522. L.A.: "Tunc unus magister aliorum sic ait : noveris, imperator, quod nullus unquam ante nos stare potuit quin continuo vinceretur, hæc autem puella, in qua spiritus Dei loquitur, sic nos in admirationem convertit ut contra Christum aliquid dicere aut omnino nesciamus aut penitus formidemus ; unde, imperator, constanter fatemur quod, nisi probabiliorem sententiam de diis quos usque modo coluimus protuleris, ecce omnes ad Christum convertimur."

523-556. L.A. : "Audiens hæc tyrannus, nimio furore succensus, omnes in medio civitatis concremari jussit, at virgo ipsos confortans ad martirium constantes effecit et de fide diligenter instruxit. Et cum dolerent quod sine baptismo decederent, virgo respondit : ne timeatis, quia effusio vestri sanguinis vobis baptismus reputabitur et corona. Cum ergo signo crucis muniti fuissent flammis injecti, ita animas domino reddiderunt ut nec capilli nec vestimenta eorum ab igne in aliquo læderentur."

557-604. L.A.: "Cum autem a christianis fuissent sepulti, tyrannus virgini loquitur dicens: o virgo generosa, juventuti tuæ consule et post reginam in palatio meo secunda vocaberis et imagine tua in medio civitatis fabricata a cunctis velut Dea adoraberis. Cui virgo: desine talia dicere quæ scelus est etiam cogitare; ego me Christo sponsam tradidi, ille gloria mea, ille amor meus, ille dulcedo et dilectio mea, ab ejus amore nec blandimenta nec tormenta me poterunt revocare."

605-624. L.A.: "Tunc ille furore repletus jussit eam spoliata scorpiionibus cædi et cæsam in obscurum carcerem tradi ibique diebus XII fame cruciari."

608. *Nakyn*=strip.

616. *Renay*=renounce.

625-638. L.A.: "Rege autem pro quibusdam causis instantibus extra regionis confinia procedente."

639-710. L.A.: "Regina ejus nimio amore succensa cum principe militum nomine Porphyrio media nocte ad carcerem virginis properavit. Quo cum *regina* introiisset, vidit carcerem inæstimabili claritate fulgentem [671-682 not in L.A.] et angelos plagas virgines perungentes, incipiensque virgo ei æterna gaudia prædicavit et ad fidem convertens martirii coronam eidem prædixit, sicque usque ad mediam noctem sermonem protraxerunt."

687. *Sawuis*=salves.

711-742. L.A.: "Quæ cum omnia Porphyrius *audivisset*, ad pedes virginis procidit et cum CC militibus fidem Christi recepit."

720. *Duel*=dule, sorrow.

729. *Hye*=*e*=eye.

743-832. L.A.: "Quia vero per XII dies sine cibo tyrannus esse eam jusserat, Christus per hos dies, missa de cælo candida columba, cœlesti eam cibo refovebat. Deinde dominus cum multitudine angelorum et virginum eidem apparuit dicens: agnosce filia creatorem tuum, pro cuius nomine laboriosum subiisti conflictum, constans esto quia tecum sum. Rediens igitur imperator eam sibi præsentari jussit, et videns eam splendidiorem quam tanto jejunio æstimabat afflictam, putavit quod eam aliquis in carcere sustentasset, et furore repletus custodes torqueri præcepit. Illa vero ait; ego cibum ab homine non accepi, sed Christus me per angelum enutrivit. Cui imperator: reconde, oro, quod moneo, in corde tuo et noli dubiis respondere sermonibus; non te quasi famulam possidere cupimus, sed regina potens et electa decore in regno meo triumphabis. Cui virgo: attende et tu et judicii examine veridica sanctione decerne quem magis eligere debeo, an potentem, æternum, gloriosum et decorum, vel infirmum, mortalem, ignobilem et deformem. Tunc imp. indignatus ait: e duobus unum tibi elige, aut sacrifica ut vivas, aut exquisita tormenta subi ut pereas. [817-822 not in L.A.] Et illa: quæcunque tormenta potes cogitare, ne differas, quia carnem et sanguinem meum Christo offerre desidero,

sicut et ipse pro me se ipsum obtulit : ipse enim Deus meus, amator meus, pastor et sponsus unicus meus."

818. *Drich*=trouble. A.S. *dreccan*, harass.

833-1084. L.A. : "Tunc quidam præfectus furenti regi suasit ut intra triduum quatuor rotas serris ferreis et clavis acutissimis circumseptas præpararet, ut eam tam horribile tormentum dissecaret et ceteros christianos tam diræ mortis exemplum terreret; ordinatumque est ut duæ uno ordine volverentur, duæ autem contrario impetu agerentur, ut illæ deorsum lacerando contraherent, illæ repugnantes sursum devorando impingerent. Tunc virgo dominum exoravit ut ad laudem sui nominis et conversionem populi circumstantis ipsam machinam dissiparet. Et ecce angelus domini molam illam cum tanto impetu divellendo concussit quod iv M. gentilium interemit. [897-902 not in L.A.] Regina autem quæ desuper hoc adspiciebat et usque tunc se celaverat, statim descendens imperatorem de tanta sævitia durius increpavit. [911-928 not in L.A.] Rex autem furore repletus, cum regina sacrificare contemneret, jussit eam extractis prius mamillis decollari. Quæ cum ad martirium duceretur, Catherinam rogavit ut pro se dominum precaretur. Quæ respondit: ne timeas, a Deo dilecta regina, quia tibi hodie pro transitorio regno commutabitur æternum et pro mortali sponso tibi immortalem acquires. (Tunc illa constans effecta tortores hortabatur ne quod jussi fuerant facere morarentur.) Ministri igitur extra civitatem eam ducentes [979, 980 not in L.A.] ferreis hastilibus mamillas ejus evellunt et post caput ejus præcidunt, cuius corpus Porphyrius rapiens sepelevit. Sequentie die, cum de corpore reginæ quæstio fieret et multos ex hoc ad supplicium tyrannus protrahi juberet, Porphyrius prorumpens in medium exclamavit : ego sum qui Christi famulam sepelivi, et Christi fidem recepi. Tunc M. amens effectus rugitum terribilem emittens exclamavit : o me miserum et omnibus miserandum, ecce Porphyrius, qui erat unicus animæ meæ custos et totius laboris solatium, deceptus est ! Quod cum suis militibus referret, illi protinus responderunt : et nos christiani sumus et mori parati sumus. Tunc Cæsar furore ebrius præcepit omnes cum Porphyrio decollari et corpora eorum canibus dimitti."

851. *Felyis*=felloes.

852. *Houkis*=hooks. *fichit*=fitted.

1015. *Erthit*=buried.

1085-1106. L.A. : "Deinde Catherinam advocans ait : (quamvis arte magica reginam mori feceris, si tamen resipueris, prima in palatio meo eris); hodie igitur aut Diis sacrificia offeres aut caput amittes. Cui illa : fac quæcunque animo concepisti, paratam enim me videbis ad omnia sustinenda. Data igitur super eam sententia decollari jubetur."

1107-1120. Not in L.A.

1121-1169. L.A. : "Quæ cum ad locum deducta fuisset, erectis in

cœlum oculis oravit dicens : o spes et salus credentium, o decus et gloria virginum ! Jesu, rex bone, obsecro te ut, quicumque passionis meæ memoriam egerit seu in exitu animæ vel in quacunque necessitate me invocaverit, tuæ propitiationis consequatur effectum. Factaque est vox ad eam dicens : veni dilecta mea, sponsa mea, ecce tibi cœli janua est aperta, nam et his qui passionem tuam devotis mentibus celebraverint, optata præsidia promitto de cœlis."

1170-1197. L.A. : "Deinde cum decollata fuisset, de ejus corpore pro sanguine lac emanavit, angeli autem corpus accipientes ab illo loco ad montem Synai itinere plus quam dierum xx deduxerunt et ibidem honorifice sepelierunt. Ex cuius ossibus indesinenter oleum emanat, quod cunctorum debilium membra sanat. Passa est autem (sub Maxentio sive Maximio tyranno qui cœpit) c. a. d. cccx."

1179. *Mont synay* = Mount Sinai.

INDICES

ABBREVIATIONS, ETC.

FOR the most part the abbreviations employed are those in common use : *s.*, *adj.*, *pro.*, *adv.*, *prep.*, *conj.*, *interj.*, for substantive, adjective, pronoun, adverb, preposition, &c. The following are also used :—

<i>s. plu.</i> , a substantive plural number.	<i>pt. t.</i> , past tense, 3d person singular or plural, except when in either case <i>plu.</i> is added to call attention to the fact that the number is plural : other persons than the 3d are denoted by the numerals 1 and 2.
<i>s. poss.</i> , a substantive in the possessive case.	<i>pres. p.</i> , present participle.
<i>v.</i> , a verb in the infinitive mood.	<i>pp.</i> , past or passive participle.
<i>imperat.</i> , a verb in the imperative mood.	
<i>v. impers.</i> , an impersonal verb.	
<i>pres. t.</i> , present tense 3d person singular or plural ; and	

The numbers refer to the Legend and line. Thus 21. 47, means Legend XXI., line 47.

The etymology of the words is generally given in the Notes.

No attempt has been made to form a concordance. Although a word may occur several times in the same Legend, only one example has, as a rule, been given. When a word occurs in the same form very often, only one or two references have been inserted. An attempt has been made to collect all the verbs and all the variations in spelling, but it has not been thought necessary to register all the places in which they occur.

I. GLOSSARY.

- A, *article*, a, Prol. 146; 5. 574; 10. 38; 19. 55; 33. 360, 884, 888, 929; 36. 698, 778.
- A, *adj.* all, 19. 412.
- A, *adj.* one, 3. 448, 471, 1060; 11. 281; 17. 118; 18. 1463; 20. 283; 26. 170; 33. 205, 863, 865; 34. 247; 39. 370; 39. 223; 43. 118, 119, 121—A will, one will, unanimously; a voice, one voice.
- A, *adj.* one, the same, 1. 458.
- A, *adj.* only, 24. 300.
- A, *adv.* aye, always, 10. 578.
- A, *interj.* Ah! 50. 53.
- Ab ad, the two sides of an account, 38. 43. See the note.
- Abad, *s.* delay, 3. 270; sojourn, 16. 212—But mar abad, without more delay.
- Abad, *pt. t.* awaited, 5. 244; 26. 992; 33. 214; remained, 5. 556.
- Abade, *s.* delay, 1. 147; 6. 61—But abade, without delay.
- Abade, *p. t.* abode, were, 3. 1046.
- Abaisit, *pp.* abased, 18. 1202; 33. 761; ashamed, 19. 335; dismayed, 5. 337.
- Abasidnes, *s.* fear, 50. 672.
- Abasit, *pp.* dejected, 16. 435.
- Abasitnes, *s.* fear, humiliation, shame, 18. 219; 29. 131.
- Abay, *s.* abbey, 18. 52.
- Abaysing, abaysinge, *s.* humiliation, 31. 461; 18. 304.
- Abaysit, *adj.* dismayed, 2. 553.
- Abaysit, *pp.* abased, 2. 300; 11. 106; stupefied, 27. 118.
- Abaysitnes, *s.* dismay, 5. 345.
- Abbay, *s.* abbey, 31. 299.
- Abeofe, *prep.* above, 36. 314; 38. 540.
- Abeone, *adv.* upon, 45. 216.
- Abeoufe, *prep.* above, 5. 76; 7. 272; 11. 466; 18. 198; 23. 262; 34. 112.
- Abeove, *prep.* above, 1. 21.
- Abeowe, *prep.* above, 4. 101; 31. 503; 33. 255.
- Abit, *s.* habit, dress, 31. 186, 196. See Habit.
- Abon, *adj.* above, in power, 38. 516.
- Abondonit, *pt. t.* abandoned, 40. 58.
- Abone, *adv.* above, upon, 19. 555.
- Abot, *s.* abbot, 18. 69; 27. 538.
- Abowt, abowte, *prep.* about, 1. 707; 4. 195.
- Abrade, for a brade, 9. 234.
- Abufe, *prep.* above, 5. 568.
- Abut, *prep.* about, 39. 245.
- Abyd, *s. imper.* wait for, 18. 248.
- Abydand, *pres. p.* awaiting, 32. 78.
- Abyde, *v.* to abide, 33. 548; *pres. t.* Abydis, 7. 843; *imperat.* Abyde, 18. 250.
- Abyt, *s.* habit, 30. 460.
- Accept, *pp.* accepted, 27. 18.
- Access, *s.* access, 16. 866; 42. 189.
- Accordand, *pres. p.* agreeing, 13¹. 89.
- Accorde, *s.* accord, 35. 20.
- Accordis, *pres. t.* agrees, 2. 7.
- Accusit, *pt. t.* accused, 11. 358; 40. 972.
- Acht, *pp.* confessed, 23. 64.
- Acht, *pres. t.* ought, 2. 1174; 18. 197.
- Acht, *pt. t.* owned, 40. 518.
- Acht, *pp.* due, 27. 1017.
- Acht, *v. impers.* it behoves, 27. 1190 —Ws acht, it behoves us.
- Acord, *v.* to agree, 31. 426.
- Acquyntance, *s.* acquaintance, 30. 88.
- Adamant, *s.* diamond, 6. 283.
- Admonestine, *s.* admonishing, warning advice, 16. 534.

Admonestyng, *pres. p.* admonishing, 26. 178.
 Admyrald, *s.* emerald, 41. 380.
 Ado, *s.* business, 26. 739.
 Aduersite, *s.* adversity, 1. 5.
 Adwocat, *s.* advocate, 11. 249.
 Affeccione, *s.* affection, 2. 127.
 Affer, *pres. t.* belongs to, 18. 350.
 Affere, *s.* state, circumstance, 46. 320.
 Afferis, *pres. t.* belongs to, 11. 369; 18. 302; 20. 140; 27. 1188; *pr. t. pl.* Prol. 16.
 Afferit. See Effeirit, 10. 246.
 Afferit, *pt. t.* befitted, 38. 554.
 Affermand, *pres. p.* affirming, 2. 633.
 Afferyt, *pt. t.* belonged to, 2. 951; 16. 78; 17. 202.
 Affray, *s.* terror, 19. 120; 40. 1295.
 Affy, *v.* to trust, 21. 337; 32. 706; 33. 16.
 Afray, *s.* fear, 4. 347.
 Agains, *prep.* against, 1. 334; 3. 70.
 Agane, *ad.* against, 2. 38; 7. 175; 37. 86.
 Agannis, aganyis, *prep.* against, 1. 314; 4. 173.
 Agaste, *adj.* afraid, aghast, 18. 218; 27. 1007.
 Agayne, *prep.* against, 1. 277; 31. 390.
 Ailyt, *pt. t.* ailed, 41. 75.
 Aire, *s.* heir, 50. 568.
 Aith, *s.* oath, 36. 522.
 Aithir, *pro.* either, 27. 1078—Aithir wthire, the one the other.
 Al, *adj.* all, 3. 981.
 Al, *adv.* quite, 10. 89.
 Alane, *adv.* alone, 5. 627; 18. 178, 588; 27. 217; 40. 1006.
 Al-anerly, *adv.* only, 18. 150.
 Al bedene, *adv.* altogether, 16. 224; straightway, 16. 331.
 Ald, *s.* an old man, 3. 148, 152, 155; 5. 465; 18. 437, 1115.
 Ald, *adj.* old, 3. 132; 5. 437; 9. 140; 26. 254; 30. 36; 36. 1024.
 Alde, *s.* an ancient, an old man, 18. 385.
 Alde, *adj.* old, 2. 352; 3. 1139.
 Aldman, *s.* old man, 3. 207.
 Aldone, all done, 24. 345.
 Alefyne, *adj.* eleven, 6. 435.
 Alewyne, *adj.* eleven, 7. 741.
 Alhale, *adv.* wholly, 11. 234.
 Alienit, *pt. t.* deprived, 18. 1182.
 Alis, *pres. t.* ails, 30. 137.
 Alkind, every kind of, 2. 872—Alkine, 2. 138; 18. 1419; 40. 268—Alkine thinge, every kind of thing, 37. 10

—Alkine slycht, every kind of skill, 47. 69—Alkyne, 2. 958; 3. 528; 7. 465; 24. 186.
 Allace, *interj.* alas! 16. 461.
 Allane, *adv.* alone—One allane, all alone, 3. 914—Hym allane, by himself, 2. 979.
 Allane, for allace, *interj.* alas! 16. 443.
 Alleris, of all, 28. 28.
 Alleygit, *pt. t.* adduced, 18. 1032.
 Allswa, *adv.* also, Prol., 118.
 Alman, all men, 27. 340.
 Almane, *s.* alms, 6. 358.
 Almen, almene, all men, 3. 1041; 4. 142.
 Almon, *s.* alms, 22. 240; 27. 102.
 Almouise, *s.* alms, 24. 198.
 Almus, *s.* alms, 5. 126; 6. 349; 24. 204; 36. 868.
 Almus-ded, *s. plur.* alms deeds, 6. 346; 36. 868.
 Aloe, *s.* aloe, 3. 797.
 Alout, *adv.* every way, 28. 99.
 Alowte, *adv.* entirely, utterly, 6. 376; 11. 285; 37. 251.
 Alquhare, *adv.* everywhere, 33. 333.
 Als, *adv.* and *conj.* also, 1. 45; 2. 975; 15. 63.
 Als, *conj.* also, 2. 657. The note is wrong.
 Als, for hals, *s.* neck, 36. 838.
 Alsa, *adv.* as, 18. 673.
 Alsa, *conj.* also, 2. 14; 10. 61.
 Alsa tyt, as soon, 22. 734.
 Al-sat, *conj.* although, 18. 164.
 Also, *adv.* also, 1. 29; 4. 279.
 Alset, *conj.* although, 31. 206.
 Alsone, *adv.* immediately, forthwith, quickly, as soon as, Prol. 16; 1. 434; 6. 639; 32. 611.
 Alsone, *conj.* also, 9. 164.
 Alß, *adv.* also, 1. 42.
 Alswa, *adv.* also, 1. 19.
 Alswyth, *adv.* quickly, at once, 2. 1024; very quickly, 10. 336; as quickly as possible, 31. 362.
 Alswytth, *adv.* quickly, 17. 74.
 Alter, *s.* altar, 5. 563—Altere, 2. 365; 22. 613; 26. 1033; 33. 318.
 Althing, althinge, everything, all things, 31. 244; 5. 39; 6. 426.
 Althire firste, first of all, 10. 570.
 Althyng, all things, 9. 330.
 Altyme, always, Prol. 50; 7. 57.
 Al-va, *adv.* always, 10. 512.
 Alvais, *adv.* always, 37. 386.
 Alvay, *adv.* always, 7. 319.
 Alwa, *adv.* always, 12. 427.

- Alwais, *adv.* always, 6. 342.
 Alyene, *adj.* alien, 27. 1366.
 Al-pire-beste, *adj.* best of all, 3. 1073.
 Alpire-laste, *adj.* last of all, 5. 569.
 Alpiremaste, *adv.* most of all, 14. 45.
 Alpirmast, *adv.* most of all, 25. 594.
 Amang, *prep.* among, 1. 256.
 Amaung, amaunge, *prep.* among, 15. 4; 3. 695; 12. 316.
 Ame, *pres. t.* am, 2. 1001; 32. 297.
 Amend, *v.* to cure, 11. 64.
 Amende, *v.* to reward, 1. 324.
 Amendis, *s.* amends, 34. 9.
 Ameis, *pres. t.* appease, 25. 667.
 Ames, *v.* to abate, 21. 519.
 Ames, *sing. imperat.* restrain, 38. 252.
 Amese, *v.* to abate, restrain, 21. 99.
 Amesit, *pt. t.* restrained, 5. 296.
 Amowis, *pres. t.* moves, 5. 361.
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 Ferly, *adv.* wondrously, 5. 576; 16. 465; 32. 764.
 Ferlyand, *pres. p.* wondering, 20. 323.
 Ferlyfully, *adv.* wondrously, 10. 117; 19. 26; 36. 415; 40. 544.
 Ferlyis, *s. plu.* wonders, Prol. 93; 6. 523.
 Ferlyit, *pt. t.* marvelled, 50. 148.
 Ferlys, *s. plu.* wonders, 3. 278—Ferlyse, 7. 408; 40. 1181.
 Ferlyt, *pt. t.* wondered, 37. 78.
 Ferme, *adj.* firm, 1. 211; 13². 22; 37. 398; decreed, 18. 692.
 Fermly, *adv.* firmly, strongly, 1. 66; 6. 388.
 Ferrare, *adj. comp.* further, opposite, 18. 1187.
 Ferrest, *adv. superl.* fairest, furthest, 48. 92.
 Fers, *adj.* fierce, 2. 211; 5. 266; 11. 372; 17. 25; 40. 449.
 Ferterit, *pp.* enshrined, 40. 732.
 Fertir, *s.* shrine, 40. 733—Fertire, 27. 1396—Fertyre, 21. 919.
 Fertrit, *pt. t.* enshrined, 36. 595.
 Fery, *v.* to ferry, 19. 199.
 Feryd, for afferit, belonged to, 50. 51.
 Feryt, *pp.* belonged to, 18. 1334.
 Feryt, *pt. t.* fared, 33. 108.
 Fesch, *s.* fish, 20. 101—Fesche, 2. 818; 18. 922.
 Fesch, *v.* to fetch, 50. 317.
 Feschere, *s.* fisher, fisherman, 2. 430.
 Fest, *s.* feast, 25. 48; 36. 690; 42. 160.
 Fest-day, *s.* feast-day, 2. 997.
 Feste, *s.* feast, festival, banquet, 2. 495; 5. 27; 5. 570; 10. 16; 16. 96.
 Festening, *s.* fastening, 2. 391.
 Festiuale, *adj.* festival, 40. 735.
 Fet, *s. plu.* feet, Prol. 123; 1. 688; 2. 381; 4. 96; 5. 320; 10. 406; 16. 135; 22. 288; 27. 889; 31. 460; 33. 527; 40. 1105.
 Fet, *v.* to fetch, 28. 527; 29. 421; *pt. t.* Fet, fetched, 26. 1072.
 Fete, *s. plu.* feet, 2. 388; 4. 70; 5. 447; 9. 220; 16. 107; 33. 197—On fete, on foot, 40. 557.
 Feteris, *s. plu.* fetters, 4. 83.
 Fertre, *s.* shrine, 23. 459; 41. 346.
 Fetris, *s.* fetters, 38. 100.
 Fetryt, *pp.* enshrined, 27. 27.
 Fetyse, *adj.* skilful, 45. 8.
 Feuir, *s.* fever, 32. 284; 36. 1066.
 Feuire, *s.* fever, 18. 1143.
 Fevyr, *s.* fever, 31. 295.
 Few, *adj.* few, 15. 36.
 Fewire, *s.* fever, 11. 31; 15. 111; 27. 1499.
 Fewte, *s.* (?), 46. 82.
 Fewyre, *s.* fever, 25. 117.
 Feycht, *s.* fight, 11. 204.

Feyd, *v.* to feed, 49. 104.
 Feydis, *pres. t.* feedest, 25. 685.
 Feyle, *adj.* many, 30. 653; cruel, 32. 15.
 Feynd, *s.* fiend, devil, 2. 1171; 9. 150; 19. 120; 32. 6; 33. 394; 34. 147.
 Feynge, *v.* to feign, 50. 809.
 Ffeile, *adj.* many, 27. 1565.
 Ffle, *v.* to fly, 27. 1179.
 Fforgiffines, *s.* forgiveness, 27. 898.
 Fichit, *pp.* fixed, 39. 196; 50. 852.
 Ficht, *s.* battle, 33. 17.
 Ficht, *v.* to fight, 33. 76.
 Fichtand, *pres. p.* fighting, 38. 204.
 Fichtis, *pres. t.* fights, 33. 754.
 Figur, *s.* figure, shape, form, 2. 151.
 Fil, *v.* to gratify, 36. 528.
 Fil, *v.* to defile, 18. 466.
 File, *v.* to pollute, 2. 457.
 Filis, *pres. t.* defiles, 18. 537.
 Fillit, *pp.* filled, 9. 22; 18. 918; 33. 575.
 Filth, *s.* filth, 34. 105.
 Finis, *pres. t.* finishes, ceases, 30. 2.
 Fir, *s.* fire, 49. 69.
 Firde, *adj.* fourth, 1. 291.
 Fireslacht, *s.* lightning, 41. 311.
 First, *s.* delay, 40. 398.
 Fische, *s.* fish, 27. 1015.
 Fistule, *s.* whistle, flute, 6. 70.
 Fla, *v.* to flay, 6. 249.
 Fla, *s.* fly, 21. 159.
 Flat, *pt. t.* threatened is better than sent of the note, 3. 524; quarrelled, 40. 1219.
 Flatlingis, *adj.* flat, 28. 687; 35. 86.
 Flatrand, *adj.* flattering, 30. 273; 32. 227.
 Flatry, *s.* flattery, 30. 20.
 Flatryne, *s.* flattery, 10. 416.
 Flatryng, *s.* flattery, 28. 307; 33. 711.
 Flaw, *pt. t.* flew, 1. 564; 6. 658; 7. 421; 9. 238; 13². 179; 25. 590; 28. 709; 34. 124.
 Flayne, *pp.* flayed, 9. 290; 28. 341.
 Fle, *v.* to fly, flee, 1. 273; 2. 332; 6. 414; 9. 230; 18. 425; 30. 61; 33. 284.
 Fle, *v.* to flee, shun, Prol. 4; 5. 396; 10. 270.
 Fleand, *pres. pt.* flying, 9. 201; 28. 595; fleeing, 40. 911.
 Fleching, *s.* flattery, 42. 66.
 Fleching, *s.* flattery, description, 33. 134.
 Flechit, *pt. t.* flattered, 36. 652.
 Fled, *pt. t.* fled, 18. 238; 21. 484; 34. 246.

Flede, *pt. t.* fled, 32. 191.
 Flede, *pp.* flayed, 9. 316.
 Fleid, *pt. t.* fled, 40. 499.
 Fleis, *pres. t.* flies, 13. 77; flees, shuns, 30. 16; drives, 32. 486.
 Fleis, 2 *sing. imperat.* flee, 33. 258.
 Fleist, 2 *sing. pres. t.* shunnest, 48. 88.
 Fleit, *pp.* terrified, 2. 330.
 Fleš, *s.* flesh, 7. 708; 11. 3; 40. 53.
 Flešch, *s.* flesh, Prol. 64; 6. 167.
 Flešch, *v.* to flatter, 33. 591.
 Flešche, *s.* flesh, Prol. 81.
 Flešchely, *adj.* fleshly, 2. 883.
 Flešchelyk, *adj.* fleshly, carnal, 9. 124.
 Flešche-rysing, *s.* resurrection, 23. 16.
 Flešchias, *s.* flesh, 2. 1132. See the note. It may be added, however, that the line is quite complete without the -ias, and that the rhyme is not thereby injured, as throughout the Legends *wes* or *was* and *flešche* are constantly made to rhyme—see, e.g., iii. 5, 6; 493, 494; 705, 706; v. 39, 40. It also rhymes with *neur-pe-lese*, iii. 953, 954.
 Flešchly, *adj.* fleshly, 6. 484.
 Flešchlyk, *adj.* bodily, 33. 832; mortal, 10. 265.
 Flešclyk, *adj.* fleshly, mortal, 2. 1117.
 Flešly, *adj.* bodily, 2. 557.
 Flet, *pt. t.* floated, 40. 509.
 Fletand, *pres. p.* floating, 21. 82; 26. 580.
 Fleure, *s.* flower, 24. 554.
 Flew, *pt. t.* flayed, 25. 767.
 Fley, *v.* to deprive, frighten, 30. 650.
 Fleys, *pres. t.* fly, 25. 598.
 Fleys, 2 *sing. imperat.* flee, 33. 247.
 Fleyt, *pt. t.* frightened, 26. 515.
 Flicht, *s.* flight, 2. 217; 42. 233.
 Flichterande, *pres. p.* fluttering, 34. 113.
 Fling, *v.* to fling, 24. 324.
 Flit, *v.* fly, 2. 180; to remove, 38. 574.
 Flome, *s.* river, 16. 613.
 Florysand, *pres. p.* flourishing, 5. 174.
 Floure, *s.* flower, 18. 692; 19. 328; 26. 691; 40. 533.
 Floure, *s.* floor, 18. 703; 42. 254.
 Flouris, *s.* blossoms, 40. 536.
 Flowyne, *pp.* flown, 13. 80.
 Flud, *s.* flood, river, sea, 3. 213; 12. 153; 17. 15; 19. 196; 40. 576.
 Flude, *s.* river, 19. 244; flood, 32. 150.
 Flum, *s.* river, 18. 859—Flume, 18. 65.

- Flungyne, *pp.* flung, 2. 345.
 Fluris, *s. plu.* flourish, blossoms, flowers, 19. 266.
 Fluryst, *pt. t.* flourished.
 Fluyre, *s.* smell, fragrance, 34. 36.
 Flycht, for slycht, 12. 112. See note.
 Flyng, *v.* to fling, 45. 174.
 Flynt, *s.* flint, 27. 707.
 Flyt, *v.* to flit, move, 44. 253.
 Flytyn, *pp.* scolded, rebuked, 26. 373.
 Flytynge, *s.* quarrelling, 12. 177.
 Foce, for price, 22. 77.
 Foisone, *s.* abundance, 49. 84.
 Fok, for folk, 16. 211.
 Folawit, *pt. t.* followed, 1. 288.
 Fold, *s.* fold, 40. 446.
 Folk, *s.* people, Prol. 143; 1. 691; 2. 161; 3. 293; 6. 226; 30. 219.
 Folkis, for folk, people, 1. 154; 21. 525.
 Folou, *v.* to follow, 40. 235.
 Folouandy, *adv.* afterwards, 18. 448.
 Folouys, *pres. t.* follows, 3. 1.
 Folouyse, *imperat.* follow, 23. 391.
 Folouyt, *pt. t.* followed, 16. 671.
 Folow, *s.* fellow, spouse, 25. 459.
 Folowit, *pt. t.* followed, 14. 8.
 Folowys, *s. plu.* companions, 23. 120.
 Foly, *s.* folly, Prol. 8; 2. 160; 16. 142; 33. 248.
 Fond, *v.* to go, 12. 314; 18. 865—Fonde, 31. 178.
 Fondit, *pp.* founded, 42. 73.
 Fontestane, *s.* baptismal font, 10. 496—Fontstane, 29. 818; 32. 98; 33. 425; 40. 9.
 For, for fra, *prep.* from, 29. 45; 32. 186.
 For, *prep.* in spite of, 3. 127.
 For, *conj.* because, 18. 71; 33. 66; notwithstanding, 5. 107.
 Forbed, *v.* to forbid, 2. 731; *pres. t.* 12. 398; *imperat.* 38. 177.
 Forbedand, *pres. p.* forbidding, 16. 264.
 Forberand, *pres. p.* avoiding, 40. 22.
 Forbere, *v.* to forbear, 7. 57; 34. 222.
 Forblede, *pt. t.* bled to death, 31. 640.
 Forbodine, *adj.* forbidden, 3. 456.
 Forby, *adv.* past, 10. 7.
 Forcause, *conj.* because, 13. 61; 41. 139.
 Force, *s.* necessity, 33. 268.
 Forcis, *pres. t. plu.* hasten, 32. 502.
 Forcnaire, *s.* herald, 36. 21.
 Forder-mare, *adv.* furthermore, 1. 286.
 Fore, *prep.* for, 6. 42; 32. 454; for, because of, 19. 386; by, from, 33. 32; in spite of, 26. 338; *conj.* because, 3. 1004; 33. 347; because of, 5. 394.
 Forebere, *v.* to forbear, refrain from, 19. 182.
 Fore-þi, *conj.* therefore, 3. 928.
 Forefadir, *s.* forefather, 24. 13.
 Forefastit, *adj.* worn with fasting, 18. 1381.
 Foregewine, *s.* forgiveness, 19. 478.
 Forem, *s.* form, 3. 239.
 Foresad, *adj.* aforesaid, 27. 321.
 Forest, *s.* forest, 40. 430.
 Foret, *s.* forehead, 30. 64; 32. 391.
 Fore-owt, *prep.* without, 2. 167.
 Foreowt sake, without cause, 2. 167.
 Foreowte, *prep.* without, 5. 357.
 Foresuth, *adv.* forsooth, 9. 144.
 Forethocht, *pt. t.* repented, 4. 307; 5. 445.
 Fore-thy, *conj.* therefore, 3. 768.
 Forezet, *v.* to forget, 23. 317.
 Forfare, *v.* to perish, 1. 74; 7. 455.
 Forfarn, *pp.* lost, 27. 242.
 Forfarne, *pt. t.* lost, destroyed, 27. 256.
 Forferlyt, *pp.* amazed (better than "captivated" of the note), 3. 950.
 Forga, *v.* to forego, 25. 604; 26. 1045; 32. 123.
 Forgannare, *s.* forerunner, 36. 22.
 Forgawe, *pt. t.* forgave, 26. 964.
 Forgevine, *pp.* forgiven, 3. 152.
 Forgewine, *s.* forgiveness, 27. 1026.
 Forgyf, *v.* to forgive, 33. 649—Forgyff, 3. 142.
 Forgyffine, *pp.* forgiven, 35. 175—Forgyffyne, 16. 132.
 Forgyvnes, *s.* forgiveness, 6. 507.
 Forhad, *s.* forehead, 9. 211—Forhed, 19. 70; 32. 183; 33. 390.
 Forhicht, *pt. t.* forswore, swore not to, 26. 965.
 Forhungerit, *pt. t.* perished through hunger, 50. 770.
 Forlorne, *adj.* forlorn, lost, 16. 4; 18. 660; 18. 748; 36. 924.
 Forlorne, *pp.* lost, undone, 30. 392.
 Formaste, *adj.* foremost, 10. 534.
 Formest, *adv.* foremost, 21. 947.
 Formulare, *s.* example, 27. 312.
 Fornace, *s.* furnace, 33. 574.
 Forout, *prep.* without, 3. 1042; 32. 505; 33. 210; 36. 1184.
 For-out aw, without fear, 49. 289.
 Forout-dred, without fear, 40. 507.
 Foroute, *prep.* besides, 6. 436; without, 10. 183.

- Foroute respyte, without delay, 38. 488.
 Foroutyne, *prep.* without—Foroutyne bade, without delay, 35. 99.
 Forovtyn, *prep.* without, 12. 303.
 Forow, *prep.* before, 19. 647; 27. 833.
 For-owt, *prep.* without, 1. 176; 3. 762; 4. 250; 19. 89—Forowt lycht, without light, 42. 194—Forowt wene, without doubt.
 Forowte, *prep.* without, 6. 363; 12. 441—Forowte mare, without more, 38. 71.
 Forowtin, *prep.* besides, Prol. 139.
 Forowtine, *prep.* without, 3. 128—Forowtine sare, without pain, 37. 320.
 Forowtyne, *prep.* without, 7. 636; 10. 154—Forowtyne fyne, without end, 50. 1207.
 Forowut, *prep.* without, 2. 592.
 For þat, *conj.* because, 15. 21.
 For-þi, *conj.* therefore, 2. 89; 33. 365.
 For-quhy, *adv.* wherefore, 5. 226; 36. 1165; therefore, 10. 360; 17. 264; 25. 181.
 Forred, *s.* forehead, 34. 20.
 Forrouris, *s.* foragers, 40. 1093.
 Forrynnar, *s.* forerunner, 36. 628—Forrynnare, 36. 79—Forrynnere, 36. 77.
 Fors, *s.* force, 5. 367; 7. 464; of force, of necessity, 5. 497.
 Forsad, *adj.* aforesaid, 2. 587; 10. 253; 11. 407; 40. 748.
 Forsak, *v.* to refuse, 41. 97.
 Forse, *s.* account, 18. 152.
 Forseand, *adj.* foreseeing, 40. 140.
 Forseware, *s.* foreshower, revealer, herald, 36. 356.
 Forseyng, *s.* foreseeing, 27. 1122.
 Forsicht, *s.* foresight, 31. 431.
 Forsit, *pt. t.* forced, 6. 470; 8. 68; 18. 26.
 Forsuk, *pt. t.* forsook, 3. 273; 10. 298; 18. 740—Forsuke, 9. 242; 17. 11; 22. 116—Forswke, 19. 403.
 Forsyt, *pt. t.* forced, 26. 50.
 Forþat, because, 1. 331.
 Forthink, 2 *imper.* repent, 3. 105.
 Forthinkand, *pres. p.* repenting, 4. 172.
 Forthinkis, 1 *pres. t.* repent, 34. 153.
 Forthinkis, *v. reflex.* repents, 32. 601.
 Forthir, *adv.* further, Prol. 57; 1. 312—Forthire, 12. 344; 15. 95.
 Forthirmare, *adv.* furthermore, 1. 399; *conj.* furthermore, moreover, 6. 469.
 Forthirward, *adv.* afterwards, 2. 657.
 Forthirwarde, *adj.* forward, 36. 1026.
 For-thocht, *pt. t.* repented, 5. 241; 12. 223.
 Forthocht, 2 *sing. pt. t.* repentedest, 21. 610.
 For-thy, *adv.* therefore, 2. 378; 12. 309.
 Forthymare, *adv.* further forth, 40. 95.
 Forthyr, *adj.* more, 18. 736.
 Forthyr, *adv. comp.* further, 16. 848—Forthyre, 2. 172.
 Fortone, *s.* fortune, 5. 201; 16. 454; 29. 301; 36. 943—Fortowne, 12. 213; 21. 64.
 Forut, *prep.* without, 29. 468.
 Forwenyt, *adj.* unexpected, 25. 311.
 Forwonderyt, *pp.* amazed, 16. 251; 22. 483.
 Forworthine, *adj.* worthless, 40. 672.
 For-wrytine, *adj.* before written, 41. 290.
 Forwunderit, *pp.* amazed, 18. 1442.
 Forzelde, *imperat.* requite, 30. 201.
 Forȝet, *pres. t.* forget, 38. 534; *pt. t.* 17. 247; *pp.* 25. 312.
 Forȝetand, *pres. p.* forgetting, 5. 433.
 Forȝetil, *adj.* forgetful, 27. 213.
 Fosteringe, *s.* fostering, 1. 56.
 Fosterit, *pt. t.* fostered, 3. 911; *pp.* 27. 49.
 Fosteryt, *pt. t.* fostered, Prol. 53; *pp.* 18. 159.
 Fostir, *v.* to foster, 16. 546; 36. 1001—Fostyre, 27. 43; 32. 684.
 Foul, *adj.* full, 47. 85.
 Foule, *s.* fowl, bird, 1. 564; 5. 464; 32. 449; 37. 361—Foulis, *s. plu.* birds, 33. 58; 50. 45.
 Foule, *s.* fool, 19. 406—Foulis, *s. plu.* fools, 1. 210.
 Foule, *adj.* foul, 2. 774; 32. 221; 34. 104; rabble, 15. 174.
 Foure, *adj.* four, 5. 4; 9. 201.
 Fourekine, *adj.* fourfold, 9. 129.
 Fourme, *s.* form, 10. 244; 11. 232; 29. 219; appearance, 32. 432.
 Fourmys, *s. plu.* forms, appearances, 32. 447.
 Fourmyt, *pp.* formed, given, 28. 691.
 Fourti, *adj.* forty, 2. 917—Fourty, 1. 203.
 Fouryd, *pt. t.* sent, 21. 784.
 Fovs, *adj.* eager, ready, 6. 385.
 Fow, *adj.* few, 40. 856.
 Fow, *adv.* full, 7. 753.
 Fowd, *s.* food, 2. 757.
 Fowle, *s.* fool, 2. 671; 6. 542.
 Fownd, *v.* to found, build, 2. 456.

- Fowndit, *pp.* founded, 2. 456.
 Fowndyt, *pt. t.* founded, 5. 30.
 Fowre, *adj.* four, 1. 309; 13. 2.
 Fowrmyte, *pt. t.* formed, 16. 238.
 Fowrty, *adj.* forty, 7. 254.
 Fowt, *s.* foot, 9. 36; 11. 258; 19. 134.
 Foysione, *s.* plenty, abundance, 3. 45.
 Fra, *adv.* when, Prol. 12; 1. 4; 2. 1051; 3. 50; 4. 293; 5. 154; 7. 567; 12. 111; 15. 139; 18. 155; 39. 320; since, 9. 38.
 Fra, *prep.* from, Prol. 68; 1. 681; 2. 139; 5. 574; 6. 296; 10. 61; 13². 133; 15. 142.
 Fracht, *s.* fare, 29. 376.
 Frame, *s.* a frame, 42. 168.
 Framis, *s. plu.* frames, 22. 338.
 Frane, *v.* to ask, inquire of, 6. 538; 11. 161; 19. 124.
 Franit, *pt. t.* asked, 40. 321—Franyt, 16. 326; 22. 182; 30. 377; 31. 371; 37. 51.
 Franynge, *s.* questioning, 18. 397; 38. 30.
 Frature, *s.* refectory, 40. 385.
 Fraucht, *s.* fare, 18. 482; 29. 372.
 Fraudfully, *adv.* treacherously, 36. 497.
 Frawardnes, *s.* frowardness, 22. 225.
 Frawart, *adj.* froward, untoward, 10. 468; 21. 101—Frawarte, 37. 150.
 Frawcht, *s.* freight-money, 18. 483.
 Frayne, *v.* to inquire, 40. 196.
 Fraynit, *pt. t.* asked, 6. 32; 11. 159.
 Fre, *s.* woman, 18. 888; 18. 1260.
 Fre, *adj.* noble, 29. 473.
 Fre, *adv.* freely, 1. 368.
 Freke, *s.* man, usually in a bad sense, 10. 433, 438. See note.
 Frely, *adj.* noble, 27. 192.
 Frely, *adv.* freely, 1. 134.
 Fremmyt, *s.* a stranger, 24. 332; 29. 692.
 Frend, *s.* friend, 2. 267; 38. 124—Frende, 6. 444; 9. 41.
 Frendful, *adj.* friendly, 37. 173.
 Frendfylly, *adv.* friendly, 29. 659.
 Frenesy, *s.* frenzy, 32. 288.
 Frenschepe, *s.* friendship, 7. 637.
 Frer, *s.* brother, 34. 289—Frere, 34. 302.
 Fres, *adj.* fresh, 39. 360.
 Fresche, *adj.* fresh, 7. 823.
 Fresß, *adj.* fresh, 28. 534.
 Freste, *s.* delay, 27. 1199.
 Freth, *v.* to free, set free, 38. 290.
 Fretyt, *pt. t.* rubbed, 21. 283.
 Freynd, *s.* friend, 21. 467; 27. 982.
 Freyndly, *adj.* friendly, 2. 1032.
 Frist, *s.* delay, 41. 70.
 Froist, *s.* frost, 43. 348.
 Froit, *s.* fruit, 3. 455; 6. 403; 9. 146; 43. 97.
 Froite, *s.* fruit, 40. 536—Dois worthy froite of pennance, bring forth fruit meet for repentance, 36. 268.
 Froittit, *pt. t.* rubbed, 34. 71.
 Frosyne, *pp.* frozen, 7. 628; 18. 1006.
 Frot, *v.* to rub, 33. 460.
 Froyntiis, *s. plu.* foreheads, 27. 1547—Froyntis, 11. 288—Froynttis, 11. 283; 27. 1547.
 Froyt, *s.* fruit, 3. 458; 12. 166; 19. 328; 27. 1478; 32. 330—Froyte, 3. 856; 6. 127; 12. 173.
 Fruschit, *pt. t.* were battered, 1. 588.
 Fryday, *s.* Friday, 26. 29.
 Fryst, *s.* respite, 22. 364.
 Fud, *s.* child, 27. 192.
 Fud, *s.* food, 1. 109; 5. 83; 6. 98; 16. 797; 18. 839; 29. 334; 36. 282—Fude, 1. 49; 2. 60; 19. 454; 33. 54.
 Ful, *adj.* full, 1. 102.
 Ful, *adv.* full, 33. 377.
 Ful, *adj.* foul, 9. 225; 10. 372; 18. 471; 28. 303; 41. 156.
 Fule, *s.* fowl, bird, 5. 456; 18. 233.
 Fule, *s. plu.* fools, 34. 177.
 Fule, *adj.* full, 9. 224.
 Fule, *adj.* foul, 12. 445; 19. 422; 30. 102; 31. 355.
 Fule, *adj.* horrible, 33. 121.
 Fulefully, *adv.* wonderfully, 10. 140.
 Fulely, *adv.* fully, 19. 128.
 Fulfane, *adj.* full glad, 50. 844.
 Fulfar, *adv.* much, a great deal, far more, 11. 180.
 Fulfaste, *adv.* fast, 6. 552.
 Fulfil, *v.* to fulfil, 36. 300.
 Fulfillit, *pp.* filled, 6. 112; 28. 493; fulfilled, 31. 318.
 Fulillyt, *pt. t.* filled, 10. 508; *pp.* filled full, 16. 114.
 Fulfyne, *adj.* very fine, 26. 1031.
 Fulis, *s. plu.* fools, 9. 19.
 Fullely, *adv.* fully, 1. 169; 5. 540.
 Fullely, *adv.* foully, 12. 284.
 Fulliness, *s.* fulness, 36. 200—Fullyness, 36. 207.
 Fulnes, *s.* foulness, loathsomeness, 10. 482.
 Fulsume, *adj.* loathsome, 25. 496.
 Fulth, *s.* plenty, 2. 863.
 Fuly, *adv.* foully, wickedly, 18. 461.
 Fundament, *s.* foundation, 1. 9.

- Fundin, *pp.* found, 2. 660.
 Fundit, *pp.* founded, 40. 379.
 Fundlynge, *s.* a foundling, 12. 114.
 Fundyn, *pp.* found, 1. 386; 9. 74; 11. 213; 34. 24—Fundyne, 6. 124; 33. 190.
 Furday, for Fursday, *s.* Thursday, 18. 1149, footnote. The text should read *fursday*.
 Fure, *pt. t.* fared, 21. 682; 40. 1400.
 Furrit, *pp.* furred, trimmed or lined with fur, 16. 524.
 Furryt, *adj.* clad, 7. 764.
 Furth, *adv.* forth, 1. 139; 2. 533; 33. 164; forthwith, 5. 62; henceforth, 27. 105; then, Prol. 83; out, 12. 277.
 Furthmare, *adv.* forth, 27. 1192.
 Furth-schewere, *s.* forth-shower, revealer, 27. 1063.
 Furtht, *adv.* onward, Prol. 169.
 Fusione, *s.* plenty, abundance, 5. 186; 20. 237; 24. 148; 42. 197.
 Fuson, *s.* abundance, 30. 41.
 Fusyt, *pt. t.* prepared, 24. 94.
 Fut, *s.* foot, 3. 647; 13². 180—Fute, 10. 60; 40. 792.
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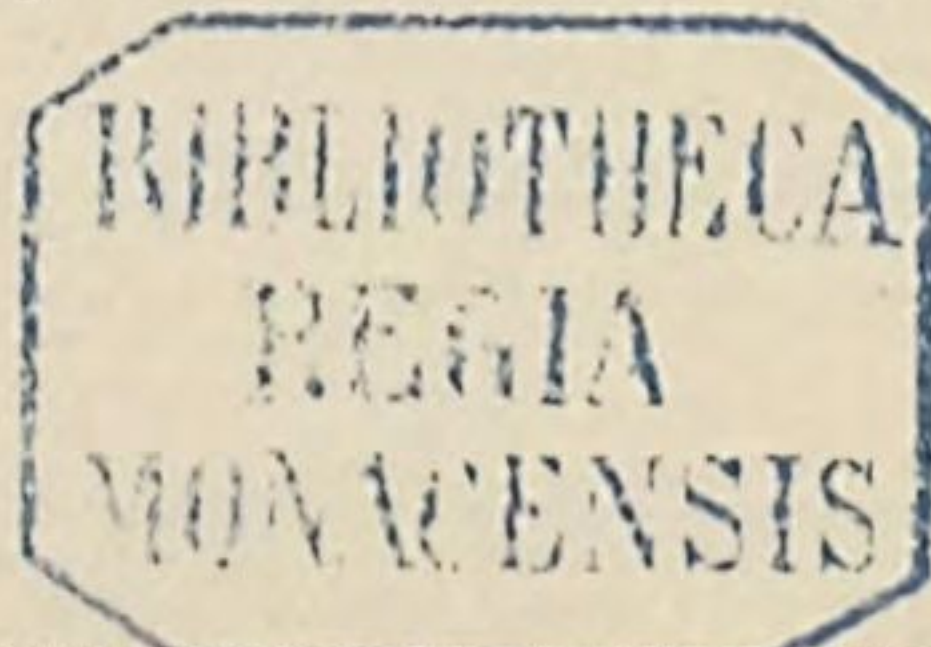
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III. LIST OF THE PRINCIPAL BOOKS AND EDITIONS USED IN THE COMPILATION OF THE NOTES, ETC.

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f of ye fowr lous at thre fforfe
 for ye fowr fforfe of yurth
 in lous lous of fforfe and lous
 fforfe lous to fforfe
 na lous of fforfe til lous lous
 not lous for ye fforfe
 fforfe fforfe na fforfe
 na for lous fforfe fforfe
 lous lous a lous lous to lous
 to god fforfe of lous lous
 yur lous lous to lous fforfe
 fa lous na fforfe lous
 to fforfe lous lous lous
 fforfe fforfe lous lous
 of lous fforfe na fforfe
 lous lous fforfe lous
 lous to fforfe lous lous
 yur fforfe fforfe fforfe
 yur lous fforfe lous lous
 fforfe fforfe fforfe fforfe
 for lous fforfe fforfe
 na lous lous to lous
 and lous fforfe fforfe lous

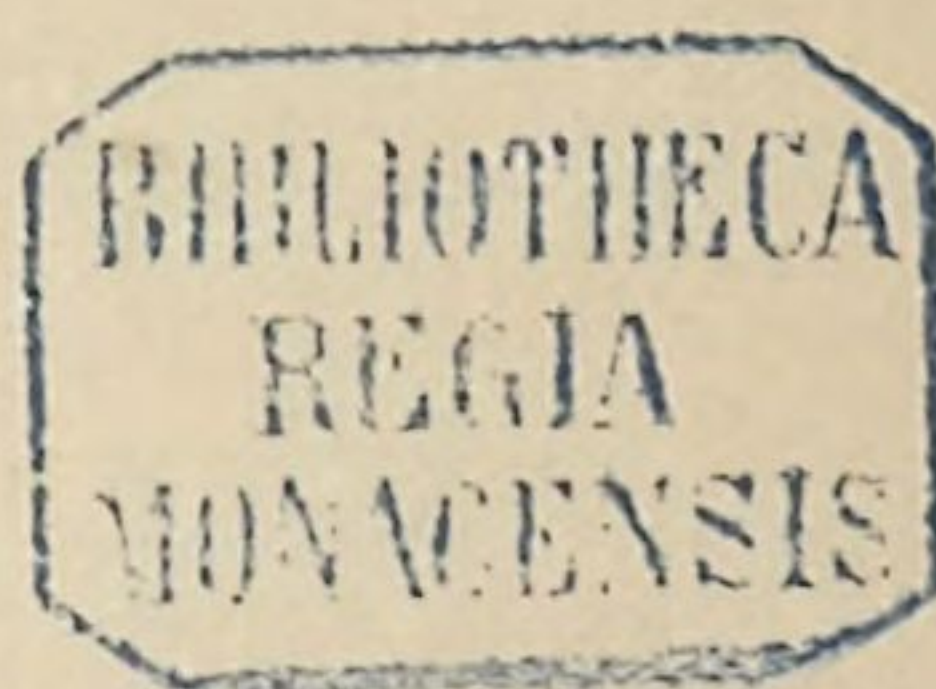
o f fforfe lous of lous
 fforfe fforfe lous lous
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 to lous fforfe yur lous lous
 til lous lous lous lous
 of lous fforfe fforfe lous
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marche (C. 20)

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yat a gutt bane of y^e 2^d t^h
 In till q^uo t^ho^r h^ou^r fa^r fa^r
 yet q^uo to d^e d^e fa^r a^r fa^r
 for q^uo m^o p^o h^ou^r n^o fa^r fa^r
 na out t^ho put it h^ou^r na m^o
 ya d^eu^r yat d^eu^r d^eu^r d^eu^r
 p^o fa^r d^eu^r d^eu^r q^uo d^eu^r p^o fa^r
 q^uo q^uo t^ho^r m^o till yat q^uo
 y^e to y^e d^eu^r m^o q^uo p^o fa^r
 e a^r fa^r q^uo q^uo p^o fa^r p^o fa^r
 p^o fa^r q^uo yat p^o fa^r p^o fa^r
 p^o fa^r q^uo d^eu^r d^eu^r d^eu^r d^eu^r
 y^e u^r a^r fa^r d^eu^r p^o fa^r m^o
 h^ou^r ya d^eu^r q^uo q^uo d^eu^r p^o fa^r
 to yat yat h^ou^r m^o m^o p^o fa^r
 to m^o yat p^o fa^r u^r m^o d^eu^r
 y^e h^ou^r q^uo d^eu^r m^o z^e d^eu^r m^o p^o fa^r
 for 1 d^eu^r q^uo d^eu^r but d^eu^r
 y^e t^ho^r q^uo p^o fa^r q^uo m^o p^o fa^r
 h^ou^r m^o p^o fa^r y^e d^eu^r m^o
 p^o fa^r and b^o d^eu^r p^o fa^r m^o
 p^o fa^r q^uo d^eu^r q^uo p^o fa^r d^eu^r
 e q^uo h^ou^r m^o q^uo d^eu^r a^r fa^r
 e y^e q^uo m^o p^o fa^r q^uo
 yat q^uo d^eu^r of q^uo p^o fa^r
 e yat q^uo yat q^uo p^o fa^r q^uo
 q^uo q^uo p^o fa^r but h^ou^r d^eu^r
 p^o fa^r q^uo p^o fa^r p^o fa^r out and
 m^o of q^uo p^o fa^r ya d^eu^r y^e h^ou^r
 e q^uo m^o d^eu^r a^r fa^r p^o fa^r d^eu^r
 d^eu^r m^o p^o fa^r d^eu^r of p^o fa^r
 p^o fa^r m^o p^o fa^r y^e m^o p^o fa^r p^o fa^r
 y^e d^eu^r e h^ou^r e d^eu^r d^eu^r d^eu^r
 and m^o a h^ou^r h^ou^r d^eu^r
 of t^ho^r fa^r a d^eu^r h^ou^r
 e q^uo fa^r d^eu^r m^o m^o p^o fa^r
 q^uo d^eu^r yat q^uo d^eu^r p^o fa^r
 p^o fa^r till d^eu^r m^o a^r fa^r
 q^uo q^uo m^o to y^e d^eu^r
 e m^o and o^r a^r fa^r d^eu^r
 q^uo p^o fa^r d^eu^r q^uo d^eu^r
 p^o fa^r to q^uo yat d^eu^r d^eu^r
 q^uo d^eu^r a^r fa^r p^o fa^r d^eu^r
 q^uo p^o fa^r p^o fa^r d^eu^r q^uo
 d^eu^r d^eu^r m^o d^eu^r p^o fa^r

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